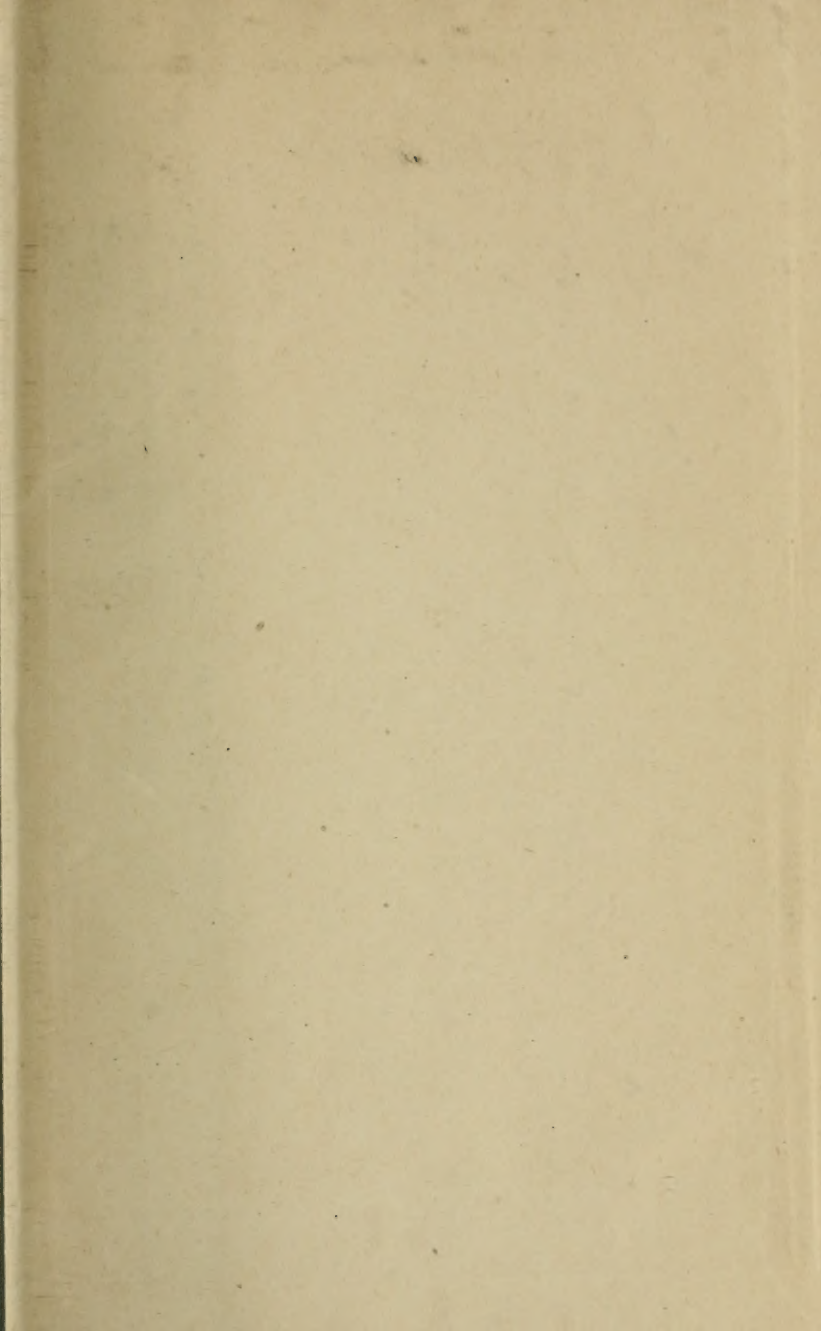
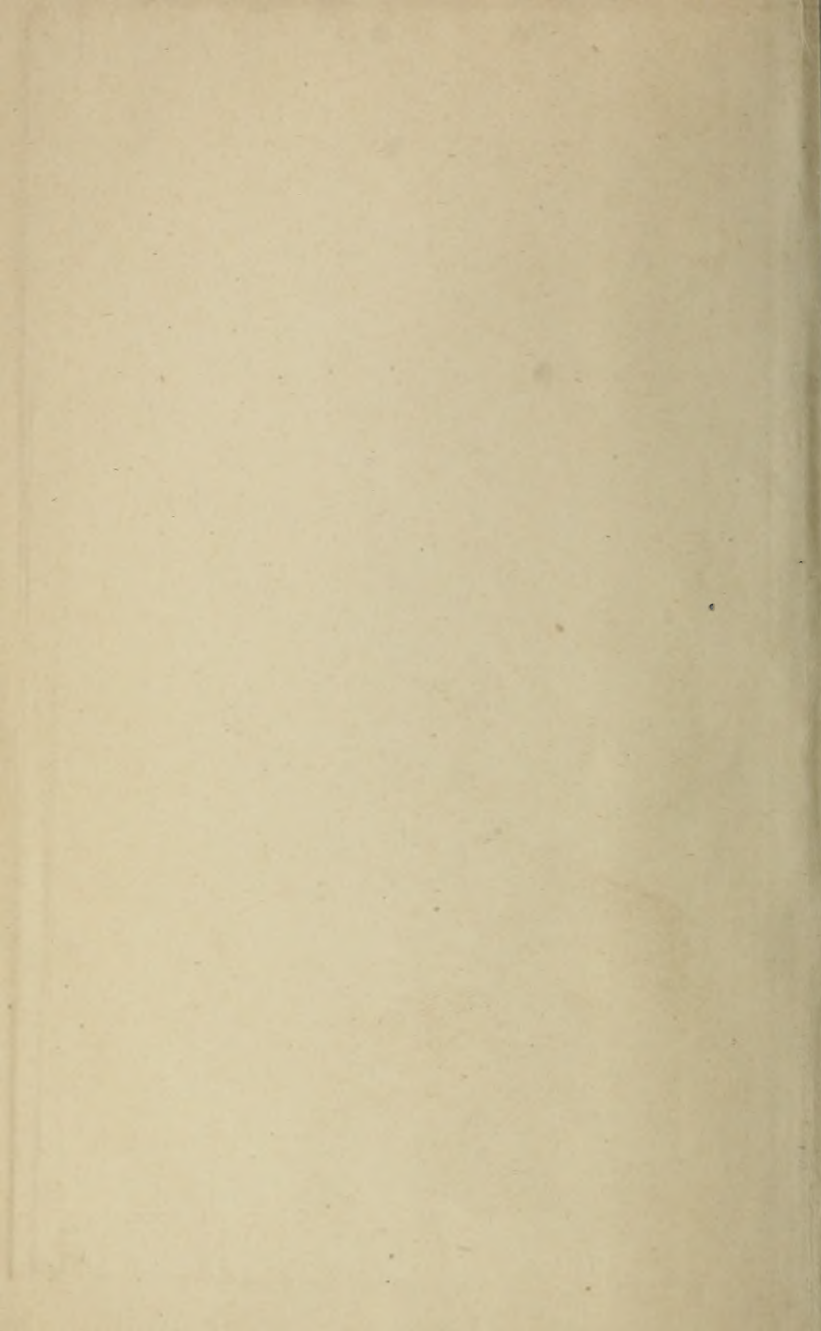


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THE HISTORY

OF

THE PERSIAN WARS,

FROM

Herod. Strabo

HERODOTUS.

WITH

COPIOUS NOTES,

PARTLY COMPILED AND TRANSLATED, PARTLY ORIGINAL;

EXAMINATION QUESTIONS, INDEXES, &c.

BY CHARLES WILLIAM STOCKER, D.D.

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THE HISTORY

THE FRENCH WAR

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ARGUMENT OF THE SEVENTH BOOK.

Egypt revolts: i. Darius names Xerxes for his successor, and dies in the midst of preparations for war: ii—iv. Xerxes is pressed to invade Greece by Mardonius, Demaratus, and others: v. vi. The revolt is quelled: vii. Xerxes proposes in council an expedition against Greece; Mardonius speaks in approval of the measure, which Artabanus opposes: viii—xi. The king, in spite of a dream, changes his determination; the vision appears again to him, and also to his uncle, who now urges the invasion: xii—xix. Great preparations; Athos is dug through: xx—xxv. Xerxes begins his march. Pythius: xxvi—xxx. The Hellespontine bridges are destroyed by a storm, but rebuilt: xxxii—xxxvi. March from Sardis to Abydos. Review of the forces. Conversation between the king and Artabanus, who is left as viceroy: xxxvii—liii. Passage over the bridges. March to Doriscus. Numbering of the army: liv—lx. Commanders-in-chief of the forces. The 'immortal' band: lxxxii. lxxxiii. Generals of the cavalry: lxxxvii. lxxxviii. Triremes: lxxxix. Marines: xcvi. Commanders of the fleet: xcvi. Artemisia: xcix. Review of the army: c. Conversation of Xerxes with Demaratus: ci—civ. Mascames. Boges: cv—cviii. March from Doriscus to Acanthus, the fleet coasting along shore: cviii—cxx. There the army and navy separate, and meet again at Therma: cxxi—cxxvii. Xerxes surveys the mouth of the Peneus: cxxviii—cxxx. His heralds return; none had been now sent to Sparta or Athens: cxxxi—cxxxiii. Discord among the Greeks: cxxxviii. The Athenians were the saviours of Greece: cxxxix. Oracles; which Themistocles interprets: cxl—cxliii. Preparations of the Greeks: cxliv—cxlvii. Argos declines any alliance: cxlviii—clii. Unsuccessful embassy to Gelon: cliii. clvi—clxvii. Duplicity of the Corcyræans: clxviii. Crete remains neutral: clxix. The Thessalians are necessitated to join the Persians: clxxii—clxxiv. The Greek congress resolves to defend Thermopylæ, and to station the fleet at Artemisium: clxxv—clxxviii. Hostilities commence by sea: clxxix—clxxxiii. Numerical strength of the invaders: clxxxiv—clxxxvii. A storm: clxxxviii—cxci. Naval manœuvres: cxcii—cxcv. Xerxes marches to Trachis. A little band under Leonidas occupies the pass: cxcvi—ccix. Battle of Thermopylæ. Treachery of Epialtes. Fall of Leonidas. His countrymen sell their lives dearly. The Thebans are made slaves: ccx—ccxxxiii. Conversation of Xerxes and Demaratus: ccxxxiv—ccxxxvii. The body of Leonidas is mutilated: ccxxxviii. Demaratus had sent to Sparta intelligence of this invasion: ccxxxix.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΒΔΟΜΗ.

ΠΟΛΥΜΝΙΑ.

Ι. ΕΠΕΙ δὲ ἡ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὰ βασιλέα Δάρειον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον¹ τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολὴν, καὶ δὴ καὶ τότε πολλῶν τε δεινότερα ἐποίηε, καὶ μᾶλλον ὄρμητο στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο, πέμπων ἀγγέλους κατὰ πόλιν, ἐτοιμάζειν στρατιήν, πολλῶν πλέω ἐπιτάσων ἐκάστοισι, ἢ πρότερον παρεῖχον, καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.² τούτων δὲ περιαγγελλομένων,³ ἢ Ἀσίῃ ἐδονέετο⁴ ἐπὶ τρία ἔτεα, καταλεγομένων τε τῶν ἀρίστων, ὡς ἐπὶ τὴν Ἑλλάδα στρατευ-

1. κεχαραγμένον] ὠργισμένον, Hesy-chius. The expression is applied to animals grinding their teeth with rage. *L.* The metaphor is rather taken from the roughness of money newly coined, which was termed *asper* in Latin; Suetonius, iv. 44. Seneca, Ep. xix. 9. The impression on the coin was called *χαρακτήρ*, Euripides, E. 559. *BL.* compare v. 572. *κείνω* [τόσον *POR.*] μὴ χαράσσου, M. 157. *MUS.* exasperated.

2. νέας—πλοῖα] Compare vii. 21. vol. i. p. 6. n. 69. p. 277. n. 84. and p. 289. n. 97. from which it would seem that the latter is a specific term, whereas the former, though also specific, is often used generically: νῆες σύμπασαι—αἱ τε μακρὰι, καὶ ὅσα στρογ-

γύλα πλοῖα, καὶ ἄλλα ἱππαγωγὰ, καὶ σιτία ἄγουσαι, Arrian, Ind. 19. *W.* In Thucydides, vi. 43. 44. the Scholiast thus enumerates the different kinds of vessels there referred to: *τριήρεις ταχέϊαι, τρ. στρατιώτιδες, πεντηκόντοροι, ἱππαγωγοί, πλοῖα, ὀλκάδες.* Of these last two, the πλοῖα were *burges* attendant on the triremes, (hence called *tenders*); the ὀλκάδες (vol. i. p. 164. n. 48.) were vessels of burden, serving as *transports*. *BLO.*

3. τούτων—περιαγγελλομένων] *these orders being sent round.* Thucydides, ii. 10. Xenophon, H. vi. 4, 2. Arrian, Al. vii. 14, 16. *BLO.*

4. ἐδονέετο] Arrian, B. C. iv. 52. Herodian, vii. 13. *W.*

σομένων, καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτει Αἰγύπτιοι, ὑπὸ Καμβύσῳ δουλωθέντες, ἀπέστησαν ἀπὸ Περσέων. ἐνθαῦτα δὴ καὶ μάλλον ὄρητο καὶ ἐπ' ἀμφοτέρους στρατεύεσθαι.

II. Στελλομένον δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας, τῶν παιδῶν αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς ἡγεμονίης· ὡς δεῖ μιν,⁵ ἀποδέξαντα⁶ βασιλέα, κατὰ τὸν Περσέων νόμον, οὕτω⁷ στρατεύεσθαι. ἦσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες ἐκ τῆς προτέρης γυναικὸς, Γωβρύεω θυγατρὸς· καὶ βασιλεύσαντι, ἐξ Ἀτόσσης τῆς Κύρου ἕτεροι τέσσερες. τῶν μὲν δὴ προτέρων ἐπρέσβευε⁸ Ἀρτοβαζάνης· τῶν δὲ ἐπιγενομένων, Ξέρξης. ἐόντες δὲ μητρὸς οὐ τῆς αὐτῆς, ἐστασίαζον·⁹ ὁ μὲν Ἀρτοβαζάνης, κατότι¹⁰ πρεσβύτατός τε εἶη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα¹¹ εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δὲ, ὡς Ἀτόσσης τε παῖς εἶη, τῆς Κύρου θυγατρὸς, καὶ ὅτι Κύρος εἶη ὁ κτησάμενος τοῖσι Πέρσησι τὴν ἐλευθερίην.

III. Δαρείου δὲ οὐκ ἀποδεικνυμένου κω γνώμην, ἐτύγχανε κατὰ τῶντὸ τούτοισι¹² καὶ Δημάρητος,¹³ ὁ Ἀρίστωνος, ἀναβιβηκῶς ἐς Σοῦσα, ἐστερημένος τε τῆς ἐν Σπάρτῃ βασιλείης, καὶ φυγὴν ἐπιβαλὼν ἐωτῶ¹⁴ ἐκ Λακεδαιμόνος. οὗτος ὄνηρ, πυθόμενος τῶν Δαρείου παιδῶν τὴν διαφορὴν, ἐλθὼν, ὡς ἡ φάτις μιν ἔχει,¹⁴ Ξέρξη

5. ὡς δεῖ μιν] since it is necessary for him. It would be more correct, as Darius is here meant, to use ἔδει "it was necessary;" but, as the same necessity existed in the case of every sovereign, Herodotus might also have said ὡς δεῖ τὸν βασιλέα, ἀποδέξαντα διάδοχον, &c. S. Vol. i. p. 108. n. 61.

6. ἀποδέξαντα] ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευσεν Μυκῆνας τε καὶ τὴν ἀρχὴν, κατὰ τὸ οἰκείον, Ἀτρεΐ, Thucydides, i. 9. The object was to prevent civil commotion in case of the king's death while abroad. W.

7. οὕτω] thus, i. e. after taking this precaution. S.

8. ἐπρέσβευε] πρεσβύτατος ἦν, Hesy chius; αἰσχρὸν τὸ πρεσβεύοντι' ἐμὲ οὕτω γελαῶσθαι τοῦ κασιγνήτου πάρα, Sophocles, C. C. 1422. V.

9. ἐστασίαζον] A different account is given by Plutarch, t. ii. p. 488. v. Justin, ii. 10. and Julian, Or. i. p. 33.

v. V. Perhaps this may be borrowed from Ctesias, who is fond of contradicting Herodotus. L.

10. κατότι] inasmuch as.

11. νομιζόμενα] i. e. νομιζόμενον, Eustathius; νόμῳ φύσεως, Eusebius, L. of Const. i. 21. maximus natu, aetatis privilegio, regnum sibi vindicabat; quod jus, et ordo nascendi, et natura ipsa gentibus dedit, Justin, ii. 10. V. W.

12. κατὰ τῶντὸ τούτοισι] Understand τοῖσι πρήγμασι, which is supplied c. 206. and the expression will imply, κατὰ τὸν αὐτὸν χρόνον (iii. 48.), ἐν ᾧ ταῦτα ἐγένετο. M. ST.

13. Δημάρητος] vi. 70. S.

14. φάτις μιν ἔχει] This is another of the phrases which admits of interchange of cases; vol. i. p. 306. n. 72. τούτους τοιαύτη φ. ἐ., viii. 94. ἵνα λόγος σε ἔχη, vii. 5. 26. ἐχθρὰ Φάλαριν κατέχει φ., Pindar, P. i. 187. and, on

συνεβούλευε λέγειν, πρὸς τοῖσι ἔλεγε ἔπεισι, ὡς “ αὐτὸς μὲν γένοιτο Δαρεῖω ἤδη βασιλεύοντι, καὶ ἔχοντι τὸ Περσέων κράτος· Ἄρτοβαζάνης δὲ, ἔτι ἰδιώτη ἔοντι Δαρεῖω· οὐκ ὦν οὐτ’ οἰκὸς εἴη, οὔτε δίκαιον, ἄλλον τινα τὸ γέρας ἔχειν πρὸ ἑωυτοῦ·¹⁵ ἐπεὶ γε καὶ ἐν Σπάρτῃ,” ἔφη ὁ Δημάρητος ὑποτιθέμενος, “ οὕτω νομίζεσθαι, ἦν οἱ μὲν προγεγονότες ἔωσι πρὶν ἢ τὸν πατέρα σφῶν βασιλεῦσαι, ὁ δὲ βασιλεύοντι ὑπίγονος ἐπιγένηται, τοῦ ἐπιγενομένου τὴν ἐκδεξιν τῆς βασιληΐης γίνεσθαι.” χρῆσαίμενον δὲ Ξέρξῳ τῇ Δημαρήτου ὑποθήκῃ, γνοὺς ὁ Δαρεῖος, ὡς λέγοι δίκαια, βασιλέα μιν ἀπέδεξε. δοκέει δέ μοι καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεῦσαι ἂν Ξέρξης· ἡ γὰρ Ἄτοσσα¹⁶ εἶχε τὸ πᾶν κράτος.

IV. Ἀποδέξας δὲ βασιλέα Πέρσησι Δαρεῖος Ξέρξῃ, ὄρητο στρατεύεσθαι. ἀλλὰ γὰρ,¹⁷ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρω ἔτει, παρασκευαζόμενον συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα¹⁸ ἔξ τε καὶ τριήκοντα ἔτεα, ἀποθανεῖν· οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι. ἀποθανόντος δὲ Δαρείου, ἡ βασιληΐη ἀνεχώρησε¹⁹ ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξῃ.

V. Ὁ τοίνυν Ξέρξης ἐπὶ μὲν τὴν Ἑλλάδα οὐδαμῶς πρόθυμος ἦν κατ’ ἀρχὰς στρατεύεσθαι, ἐπὶ δὲ Αἴγυπτον ἐποίεετο τὴν στρατιῆς αἰγερσιν. παρεῶν δὲ καὶ δυνάμενος²⁰ παρ’ αὐτῷ μέγιστον Περσέων

the other hand, ἔχει τινα φάτιν Διονυσόφάνης, ix. 84. τὸ ἐμὸν ὄνομα μαψίδιον ἔ. φ., Euripides Hel. 250. IV. Another instance occurs in αἰτήν ἔχει τινα, v. 70. 71. and αἰτήν ἔχει τις, v. 70. LAU. *Corydonis habet te cura*, Virgil, E. vii. 40. *Ausonia curam gentis habere deos*, Ovid, T. v. 2, 48.

15. πρὸ ἑωυτοῦ] in preference to himself. M. G. G. 575, 2.

16. Ἄτοσσα] Ξέρξης, ὁ τῶν Περσῶν βασιλεὺς, μανεῖς, ἔφαγε τὴν ἑαυτοῦ μητέρα κρεουργήσας. Aspasius, on Arist. Eth. p. 124. According to Hellanicus, she was the first woman who ever wrote letters. L.

17. ἀλλὰ γὰρ] The ellipsis may be thus supplied, ἀλλ’ οὐκ ἐδύνατο οἷς ἠθέλησε ποιεῖν τέλος ἐπιθεῖναι, μετὰ γὰρ, &c. A similar ellipsis occurs in ἀλλ’ οὐ γὰρ εἶχον, ii. 120. ST. and in μηκέτι ἐθέλειν προΐεσθαι τοῦ πρόσω, ἀλλ’ ὀκνεῖν γὰρ, Arrian, Al. ii. 6.; here

ἀναχώρησιν may be supplied after ἀλλὰ, which appears preferable to the explanation by H. who gives instances of the similar use of *sed enim* in Latin, Virgil, *Æ.* i. 23. Ovid, *M.* ix. 248. on *VIG.* viii. 1, 6. If the adverb οὐ, instead of the conjunction οὐδέ, had followed after ἀποθανεῖν, then ἀλλὰ would have referred to οὐκ οἱ ἐξεγένετο, and γὰρ to συνήνεκε.

18. τὰ πάντα] i. 214. οἱ πάντες, ix. 70. Compare vol. i. p. 142. n. 45. p. 92. n. 77. M. G. G. 268. obs. and vol. i. p. 158. n. 97.

19. ἀνεχώρησε] *devolved*. ἀναβαλεῖν occurs in this sense i. 109. vii. 205. S. Verbs compounded with *περὶ* are more frequently used; vol. i. p. 74. n. 87.

20. δυνάμενος] βασιλεύει Ξέρξης ὁ υἱὸς αὐτοῦ, καὶ Ἀρτάβανος ὁ Ἀρτασίρα παῖς γίνεσθαι δυνατὸς παρ’ αὐτῷ, καὶ Μαρδόνιος ὁ παλαιὸς, Ctesias, P. 20. F.

Μαρδόκιος ὁ Γωβρύεω, ὃς ἦν Ξέρξῃ μὲν ἀνεψιὸς, Δαρείου δὲ ἀδελφεῖς πάϊς, τοιοῦτου λόγου εἶχετο,²¹ λέγων· “ Δέσποτα,²² οὐκ οἰκὸς ἐστὶ Ἀθηναίους, ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ²³ δοῦναι δίκας τῶν ἐποίησαν. ἀλλὰ τὸ μὲν νῦν ταῦτα πρήσσοις, τὰ περ ἐν χερσὶ ἔχεις· ἡμερώσας²⁴ δὲ Αἴγυπτον τὴν ἐξυβρίσουσιν, στρατηλάτῃ ἐπὶ τὰς Ἀθήνας, ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθὸς, καὶ τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι.” Οὗτος μὲν οἱ ὁ λόγος ἦν τιμωρός.²⁵ τοῦδε δὲ τοῦ λόγου παρενθήκη ποιέεσκετο τήνδε, ὡς “ ἡ Εὐρώπη περικαλλὴς χώρα, καὶ δένδρεα παντοῖα φέρει τὰ ἡμερα, ἀρετὴν²⁶ τε ἄκρη, βασιλεῖ τε μόνῳ θνητῶν ἀξίη ἐκτῆσθαι.”

VI. Ταῦτα δὲ ἔλεγε, [οἷα] νεωτέρων ἔργων ἐπιθυμητὴς εἶναι, καὶ θέλων αὐτὸς τῆς Ἑλλάδος ὑπαρχος εἶναι. χρόνῳ δὲ κατεργάσατό τε καὶ ἀρέπεισε Ξέρξῃ, ὥστε ποιέειν ταῦτα· συνέλαβε²⁷ γὰρ καὶ ἄλλα οἱ σύμμαχα γενόμενα²⁸ ἐς τὸ πείθεσθαι Ξέρξῃ· τοῦτο μὲν, ἀπὸ τῆς Θεσσαλίας παρὰ τῶν Ἀλευαδέων²⁹ ἀπιγμένοι ἄγγελοι ἐπεκα-

21. εἶχετο] c. 6. kept harping upon, stuck to, Z. on VIC. v. 7, 15.

22. δέσποτα] my lord and master. LAU. Vol. i. p. 55. n. 69. The Greeks called their kings ἀνακτες, and the gods δέσποται; vol. i. p. 111. n. 89. οὐδένα ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε, Xenophon, An. iii. 2, 8. L.

23. μὴ οὐ] with an infinitive, after negative propositions or verbs, is equivalent to the Latin *quid* or *quo minus*; iii. 51. ix. 12. M. G. G. (p. 952.) 608.

24. ἡμερώσας] Vol. i. p. 182. n. 78. opposed to ἀγριώσας. *quum videret cfferatos militia animos, mitigandum ferocem populum armorum desuetudine ratus*, Livy, i. 19.

25. τιμωρός] ἐς τιμωρίην φέρων; i. e. οὗτος ὁ λόγος πρὸς τιμωρίην παράρμα. ST.

26. ἀρετὴν] in point of excellence; vol. i. p. 245. n. 37. for ἀρετὴ may be defined, ἡ ἀρίστη διάθεσις, ἢ καθ' ἣν ἀρίστα διάκειται τὸ ἔχον. So ἕκαστον τῶν ζῶντων τέληρον καὶ ἄκρον γίνεται κατὰ τὰν οἰκίαν τῆς φύσεως ἀρετῶν, Metopus in Stob. p. 7, 11. V.

27. συνέλαβε] co-operated with. Had

σύμμαχα γενόμενα been omitted, this verb would have required τοῦ πείθεσθαι instead of ἐς τὸ π. S. ST.

28. σύμμαχα γενόμενα] Understand αὐτῷ, S. conspiring to aid him. The verb συνέλαβε might have been omitted, and γενόμενα changed to ἐγένετο. ST.

29. Ἀλευαδέων] c. 130. S. Pausanias, vii. 10. The παῖδες Ἀλευέω are said to be Θῶρηξ, Εὐρύπυλος, καὶ Θρασυδῆτιος, ix. 58. where they are called Larissæans. The family was still flourishing at Larissa in the times of Plato and of Demosthenes. ἀμολόγηται δ' οἱ Θετταλοὶ πάντων Ἑλλήνων πολυτέλεστατοι γεγενῆσθαι, περὶ τε τὴν δίκαιαν καὶ τὴν ἐσθῆτα· ὅπερ αὐτοῖς αἴτιον ἐγένετο κατὰ τῆς Ἑλλάδος ἐπαγαγεῖν τοὺς Πέρσας, ζηλώσαντας τὴν τούτων τρυφὴν καὶ πολυτέλειαν, Critias in Ath. xii. 33. W. V. Aleas, or Alevas, was nominated king of Thesaly by the Pythian oracle; Plutarch, t. ii. p. 492. A. He is called Larissæus by Ovid, Ib. 325. ἐν Λαρίσση ἐπὶ τῆς τῶν Ἀλευαδῶν ἀρχῆς, Aristotle, P. v. 6. L. In the words immediately following these we should perhaps read τῶν περὶ Σίμον (instead of

λέοντο βασιλέα, πᾶσαι ³⁰ περιθυμῖν παρεχόμενοι, ἐπὶ τὴν Ἑλλάδα· οἱ δὲ Ἀλευάδαι οὗτοι ἦσαν Θεσσαλῆς βασιλέες· τοῦτο δὲ, Πεισιστρατιδῶν οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι, τῶν καὶ οἱ Ἀλευάδαι, καὶ δὴ τι πρὸς τούτοις ἔτι πλεον προσορέγοντο ³¹ οἱ, ἔχοντες Ὀνομάκριτον, ἰνδρα Ἀθηναῖον, χρησμολόγον τε καὶ διαθέτην ³² χρησμῶν τῶν Μουσαίου. ἀναβεβήκεσαν γὰρ τὴν ἔχθρην προκαταλυσάμενοι· ἐξηλάσθη γὰρ ὑπὸ Ἰπάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνῶν, ἐπ' αὐτοφώρῳ ³³ ἀλοῦς ὑπὸ Λάσου ³⁴ τοῦ Ἑρμιονέος ἐμποιέων ³⁵ ἐς τὰ Μουσαίου χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανίζοιτο ³⁶ κατὰ τῆς θαλάσσης. ³⁷ διὸ ἐξήλασέ μιν ὁ Ἰπάρχος, πρότερον χρεώμενος ³⁸ τὰ μάλιστα. τότε δὲ συναναβας, ὅπως ἀπίκοιτο ἐς ὕψιν τὴν βασιλέος, λεγόντων τῶν Πεισιστρατιδῶν περὶ αὐτοῦ σεμνοῦς λόγους, κατέλεγε τῶν χρησμῶν· ³⁹ εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, τὰ εὐτυχέστατα ἐκλεγόμενος, ἔλεγε τὸν τε Ἑλλήσποντον ὡς Ζευχθῆναι χρεὸν εἶη ὑπ' ἀνδρὸς Πέρσῃ, τὴν τε ἔλασιν ἐξηγεόμενος. ⁴⁰ οὗτός τε δὴ χρησμοδέων προσεφέρετο, καὶ οἱ τε Πεισιστρατιδαὶ καὶ οἱ Ἀλευάδαι γνώμας ἀποδεικνύμενοι.

Σάμον). Simus is mentioned in Harpocration (ex Demosth. p. 142, 86. V.) as one of the Aleuadæ, who was considered to be in the Macedonian interests.

30. πᾶσαν] *the utmost.*

31. προσορέγοντο] Vol. i. p. 76. n. 8. *they applied themselves to, they pressed the king.* S.

32. διαθέτην] *editor, Valla; vender. GR. διατίθεσθαι, to expose for sale. i. l. πωλεῖν, Ulpian. L.*

33. ἐπ' αὐτοφώρῳ] *in the very act: literally, ἐπ' αὐτῇ τῇ κλεψίᾳ, being derived from φῶρ "a thief;" Moschopulus. It was afterwards used of any flagrant crime. VIG. iii. 3, 9.*

34. Λάσου] Lasus, a poet and musician, of Hermione in Argolis, was reckoned by some as one of the seven wise men of Greece. Vol. i. p. 16. n. 16. He instituted the Cyclic chorus and invented the dithyrambus. L. Aristophanes mentions him, V. 1410, 1411. and many further particulars respecting him will be found in the note of Florens Christianus.

35. ἐμποιέων] Pausanias, ii. p. 171. ἐμβάλλων, παρεντιθεὶς πεπλασμένον, ἐγγράφων. V. Similar interpolations are noticed by POR. on Eur. O. 5. S.

36. ἀφανίζοιτο] In oblique speech, after ὡς and ὅτι, the optative is used; and a future action is not always expressed by the future tense. M. G. G. 529, 2.

37. κατὰ τῆς θαλάσσης] κ. τ. θ. καταδεδυκέναι, c. 235. Ἀτλαντὶς νῆσος κ. τ. θ. δῦσα ἠφανίσθη, Plato, Tim. p. 25. D. W.

38. χρεώμενος] is thus formed; χραόμενος, by crasis χρώμενος, by parenthesis χρεώμενος. Another form is χρεόμενος by antithesis from χραόμενος. S.

39. τῶν χρησμῶν] *the prophecies.* The genitive is put, even with verbs which govern the accusative, when the action does not refer to the whole object, but to a part only. M. G. G. 356. b.

40. ἐξηγεόμενος] Sometimes, when two actions are expressed; one of

VII. Ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα, δευτέρῳ μὲν ἔτει μετὰ τὸν θάνατον τὸν Δαρείου, πρῶτα στρατηγὴν ποιέεται ἐπὶ τοὺς ἀπεστεῶτας. τούτους μὲν νυν καταστρεψάμενος, καὶ Αἴγυπτον πᾶσαν πολλὸν⁴¹ δουλοτέρην⁴² ποιήσας, ἢ ἐπὶ Δαρείου ἦν, ἐπιτρέπει Ἀχαιμένει, ἀδελφεῷ μὲν ἑωυτοῦ, Δαρείου δὲ παιδί. Ἀχαιμένεα μὲν νυν ἐπιτροπεύοντα⁴³ Αἰγύπτου χρόνῳ μετέπειτα⁴⁴ ἐφόνευσε Ἰνάρως ὁ Ψαμμίτιχου, ἀνὴρ Λίβυς.

VIII. Ξέρξης δὲ μετὰ Αἰγύπτου ἄλωσιν, ὡς ἔμελλε ἐς χεῖρας ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας, σύλλογον ἐπίκλητον⁴⁵ Περσῶν τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθηται σφέων, καὶ αὐτὸς ἐν πᾶσι εἶπη τὰ θέλει. 1. Ὡς δὲ συνελέχθησαν, ἔλεξε Ξέρξης τάδε⁴⁶ “ Ἄνδρες Πέρσαι, οὐ τ’ αὐτὸς κατηγοήσομαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδεξάμενός τε αὐτῷ χρήσομαι. ὡς γὰρ ἐγὼ πυθάνομαι τῶν πρεσβυτέρων, οὐδαμὰ κω⁴⁷ ἠτρεμήσαμεν,⁴⁸ ἐπεὶ τε⁴⁹

which has a greater extent, and the other is confined to itself, the latter is put in the participle, where we should have put the finite verb. M. G. G. 555. *obs.* 1.

41. πολλὸν] π. ἐλάσσω, i. 77. δυνατώτεραi π., iii. 103. *W.*

42. δουλοτέρην] Comparatives and superlatives of substantives, which are used in an adjective sense, and which, for the most part, are properly adjectives, are of common occurrence. M. G. G. 133. *obs.* 2.

43. ἐπιτροπεύοντα] iii. 15. 82. viii. 127. In later writers, Dio Cassius, Dionysius of H., and Appian, it governs sometimes a genitive, and sometimes an accusative, of the province, &c. presided over; and, in Appian, a dative of the person, on whose behalf the authority is exercised. *S. ἐσατράπευεν αὐτῷ τῆς χώρας*, Xenophon, H. iii. 1, 10.

44. μετέπειτα] twenty-two years after this, in the reign of Artaxerxes, B. C. 464. iii. 12. *L.* Thucydides, i. 101. *WA.*

45. σύλλογον ἐπίκλητον] An extraordinary assembly of the people at Athens was called σύγκλητος ἐκκλησία, Demosthenes, Cor. 12. and Æschines; ordinary assemblies were called κυρίαι: the assembly of the Ar-

gives is called ξύλλογος πόλεως, Euripides, O. 721. and ἐκκλητος Ἀργείων ὄχλος, 605. The popular assembly in Homer is called ἀγορή, Il. B. 51. which was sometimes preceded by βουλή γερόντων, 53. *apocletos* (ἀποκλήτους, Ætoli) *vocant sanctius consilium* (c. *arcanum gentis*, 35.): *ex delectis constat viris*, opposed to *consilium uniuersa gentis*, Livy, xxxv. 34. ἐσκλητὸς, ἢ τῶν ἐξόχων ἄθροισις ἐν Συρακούσαις, Hesychius; σύγκλητος γερόντων λέσχη, Sophocles, An. 165. οἱ σύγκλυδες ἄνθρωποι, Herodian, vii. 7, 2. [?] *V. D.*

46. τάδε] Dionysius of H. has turned the whole of this speech into the Attic dialect, t. ii. p. 307. 308. as a proof that Herodotus's λέξις τῆς τε αὐστηρᾶς καὶ τῆς ἡδέας ἁρμονίας μέσην εἶναι, in which happy medium Homer shines pre-eminent; π. Σ. O. p. 51. *V.* This version by Dionysius is given by *MA.* 136. *A.*

47. οὐδαμὰ κω] οὐδένα χρόνον, Dionysius, *V.*

48. ἠτρεμήσαμεν] ἀτρεμίζοντα, i. 190. vii. 18. ἀτρέμας εἶχον, viii. 14. 16. *L.*

49. ἐπεὶ τε] vi. 84. and just below; *after that, from the time that*, H. i. and xv. ἐξ οὗ, Dionysius; also ἐπεὶ, ἐξότου, or ἀφ' οὗ, in Attic. *V.*

παρελάβομεν τὴν ἡγεμονίην τήνδε παρὰ Μήδων, Κύρου κατελόντος Ἀστυάγεα· ἀλλὰ θεός τε οὕτω ἄγει,⁵⁰ καὶ αὐτοῖσι ἡμῖν πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. Τὰ μὲν νυν Κῦρός τε καὶ Καμβύσης πατήρ τε ἐμὸς Δαρεῖος κατεργάσαντο καὶ προσεκτήσαντο ἔθνεα, ἐπισταμένοισι⁵¹ εὖ οὐκ ἂν τις λέγοι. ἐγὼ δὲ, ἐπεὶ τε παρέλαβον τὸν θρόνον, ταῦτο ἐφρόντιζον, ὅπως μὴ λείψομαι τῶν πρότερον γενομένων ἐν τιμῇ τῆδε, μηδὲ ἐλάσσω προσκτήσομαι δύναμιν Πέρσησι· φροντίζων δὲ, εὐρίσκω ἅμα μὲν κῦδος ἡμῖν πρόσγιγόμενον, χώρην τε τῆς νῦν ἐκτέμεθα οὐκ ἐλάσσονα οὐδὲ φλαυροτέρη, παμφορωτέρη τε· ἅμα δὲ τιμωρίην τε καὶ τίσιν γινομένην. διὸ ἡμέας νῦν ἐγὼ συνέλεξα, ἵνα, τὸ νοέω πρήσσειν, ὑπερθέωμαι⁵² ὑμῖν.⁵³ 2. Μέλλω, Ζεύξας⁵⁴ τὸν Ἑλλάσποντον, ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα, ἵνα Ἀθηναίους τιμωρήσωμαι, ὅσα δὴ πεποιήκασι Πέρσας τε καὶ πατέρα τὸν ἐμόν. ὠρᾶτε μὲν νυν καὶ Δαρεῖον ἰθύνοντα⁵⁵ στρατεύεσθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρήσασθαι· ἐγὼ δὲ ὑπὲρ τε ἐκείνου καὶ τῶν ἄλλων Περσέων οὐ πρότερον παύσομαι, πρὶν ἢ ἔλω τε καὶ πυρώσω⁵⁶ τὰς Ἀθήνας, οἷ⁵⁷ γε ἐμὲ καὶ πατέρα τὸν ἐμόν ὑπῆρξαν ἄδικα ποιεῦντες· πρῶτα μὲν, ἐς Σάρδις ἐλθόντες ἅμα Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ, ἀπικόμενοι⁵⁸ ἐνέπρησαν τὰ τε ἄλσεα καὶ τὰ ἱρά· δευτέρα δὲ, ἡμέας οἷα ἔρξαν ἐς τὴν

50. ἄγει] ἐνάγει, Dionysius; ὁ θ. ἴσως ἔ. οὕτως, Xenophon, An. vi. 3, 11. θεῶν ἀγόντων, Sophocles, C. C. 998. V. θνατὸν οὕτω σθένος ἔ. μοῖρα, Pindar, N. xi. 54. MUS. ἔτω φρένας θεὸς ἔ. πρὸς ἄταν, Soph. An. 635. ἦγεν αὐτὸν ταύτη τὸ δαιμόνιον, Arrian, Al. vii. 16. θ., ὅστις μαίνεσθαι ἐνάγει ἀνθρώπους, iv. 79.

51. ἐπισταμένοισι] Sometimes the proposition ἐν is supplied, as by Aristides, Gorgias, p. 154. BU., Thucydides, ii. 36. sometimes πρὸς is used with an accusative, as Thuc., iii. 53. vi. 77. Æschylus, Ag. 1373. or μετὰ with a dative, as Homer, Il. K. 250. but the absence of a proposition here, and in Il. A. 365. T. confirms the text of Æsch., P. V. 450. BL.

52. ὑπερθέωμαι] ἀνακοινώσω, ἀνακοινώσωμαι. V.

53. ἵνα—ὑμῖν] ἴ, ἔ, διανοοῦμαι πράτ-

τειν, ὑποθῶ ὑ., Dionysius. V.

54. Ζεύξας] Understand γεφύρη, i. e. γεφυρώσας. Herodotus also combines the two words, as τὸν ποταμὸν ζεύξαντας γεφυρώσας, c. 24.

55. ἰθύνοντα] προθυμούμενον, Dionysius. V.

56. πυρώσω] ἐμπρήσω, καύσω, Eustathius; σὺ δὲ, τῶν εἵνεκα τὸν στόλον ἐποίησω, πυρώσας τὰς Ἀθήνας, ἀπελᾶς, viii. 102. Sophocles, An. 292. W.

57. Ἀθήνας, οἷ] Ἄ pronoun, or adjectival, often refers to a preceding substantive, which is not expressed, but understood from a cognate substantive, verb, or adverb. H. HER. on VIC. iii. 1, 9. Ἀθηναῖοι is understood in Ἀθήνας, as Πελοποννήσιοι in Πελοποννήσου, οἷ, Thucydides, vi. 80. M. G. G. 435.

58. ἐλθόντες—ἀπικόμενοι] after coming—on their arriving.

σφετέρην ἀποβάνας, ὅτε Δαΐτις τε καὶ Ἀρταφέρνης ἐστρατήγεον, τὰ ἐπίστασθέ μου πάντες. 3. Τούτων μὲν τοι⁵⁹ εἵνεκα ἀνάρτημαι⁶⁰ ἐπ' αὐτοὺς στρατεύεσθαι. ἀγαθὰ δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος· εἰ τούτους τε καὶ τοὺς τούτοισι πλησιοχώρους καταστρεψόμεθα, οἱ Πέλοπος τοῦ Φρυγῶς νέμονται χώραν,⁶¹ γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσιν. οὐ γὰρ διὴ χώραν γε οὐδεμίαν κατόψεται ὁ ἥλιος ὄμουρον ἐοῦσαν τῇ ἡμετέρῃ, ἀλλὰ σφεας πάσας ἐγὼ ἅμα ὑμῖν μίαν χώραν θήσω, διὰ πάσης διεξελθῶν τῆς Εὐρώπης. πυνθάνομαι γὰρ ὧδε ἔχειν· οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίαν, οὔτε ἔθνος οὐδὲν ἀνθρώπων ὑπολείπεσθαι, τὸ ἡμῖν οἶόν τε εἶσθαι ἐλθεῖν ἐς μάχην, τούτων τῶν κατέλεξα ὑπεξαρημένων. οὕτω οἱ τε ἡμῖν αἴτιοι ἔχουσι δούλιον Ζυγόν, οἱ τε ἀναίτιοι. 4. Ὑμεῖς δ' ἂν μοι, τάδε ποιέοντες, χαρίζοισθε· ἐπεὶ ὑμῖν σημήνω τὸν χρόνον, ἐς τὸν ἦκειν δεῖ, προθύμως πάντα τινὰ ὑμέων χρήσει παρεῖναι· ὅς ἂν δὲ ἔχων ἦκη παρεσκευασμένον στρατὸν κάλλιστα, δώσω οἱ δῶρα, τὰ τιμώτατα νομίζεται εἶναι ἐν ἡμετέρου.⁶² ποιητέα μὲν νυν ταυτὰ ἐστί οὕτω. ἵνα δὲ μὴ ἰδιοβουλεύειν⁶³ ὑμῖν δοκέω, τίθημι τὸ πρῆγμα ἐς μέσον,⁶⁴ γνώμην κελεύων ὑμέων τὸν βουλούμενον ἀποφαίνεσθαι." Ταῦτα εἶπας ἐπαύετο.

59. μὲν τοι] appear here to be two separate particles in juxtaposition; the τοι being affirmative; δὲ, which follows, referring to the μὲν. H. i.

60. ἀνάρτημαι] ἀνάρημαι, Dionysius; ἀναρτημένου, i. 90. vi. 88. i. e. ἐπρημένου. V. ὠρημένου, see c. 1. 4. 19. ix. 61.

61. Πέλοπος τοῦ Φ.—χώραν] Herodotus purposely uses this expression, to intimate that, Pelops being a Phrygian and consequently a vassal of the Persians, (c. 11.) the country over which he reigned belonged to night to the Persian king as his liege lord. L. And yet, neither in the time of Pelops, not at any preceding period, was Phrygia subject to the Medes: W. but see i. 4. and vol. i. p. 10. n. 25.

62. ἐν ἡμετέρου] i. 35. Dionysius of H., t. vi. p. 1087. Heliodorus, vi. p. 265. ἐς ἡ., Homer, H. to Merc. 370. W. Wherever these anomalous expressions occur, C. and SCH. would substitute ἐν ἡμετέρῳ and ἐς ἡμέτερον. B. 197. It is certainly almost impos-

sible to supply the ellipsis in a satisfactory manner; but, on the other hand, how can we account for the introduction of such an anomaly by good copyists, when the phrases ἐν ἡμετέρῃ, ἐν ἡμετέρῳ, and ἐς ἡμέτερον are so obvious and familiar? Every language has many idioms not reducible to strict grammatical accuracy; and this expression seems to be one of the sort, *quæ sunt in honore, si volet usus, quem penes arbitrium est et jus et norma loquendi*, Horace, A. P. 71. S. The correct expression would be either ἐν τῇ ἡμῶν, or ἐν τῇ ἡμετέρῃ, the deviation from which might be owing to a confusion of the two forms in the writer's mind. ST.

63. ἰδιοβουλεύειν] αὐθάδης καὶ μονογνώμων εἶναι, Dionysius, A. R. ii. p. 86. W. ne viderer meo tantummodo usus consilio, vos contraxi; ceterum mementote, parendum magis vobis esse, quam suadendum, Valerius M., ix. 5. V.

64. ἐς μέσον] iv. 97. in medio po-

IX. Μετ' αὐτὸν δὲ Μαρδόνιος ἔλεγε· “᾽Ω δέσποτα, οὐ μόνον εἰς τῶν γενομένων Περσέων ἄριστος, ἀλλὰ καὶ τῶν ἐσομένων· ὅς τά τε ἄλλα λέγων ἐπίκειο ἄριστα καὶ ἀληθέστατα, καὶ Ἴωνας⁶⁵ τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ εἴσεις καταγελάσαι ἡμῖν,⁶⁶ ἔοντας ἀναξίους.⁶⁷ καὶ γὰρ δεινὸν ἂν εἴη πρῆγμα, εἰ Σάκας⁶⁸ μὲν καὶ Ἰνδοὺς⁶⁹ καὶ Αἰθίοπας τε καὶ Ἀσσυρίους⁷⁰ ἄλλα τε ἔθνεα πολλὰ καὶ μεγάλα,⁷¹ ἀδικήσαντα Πέρσας οὐδὲν, ἀλλὰ δύναμιν προσκτᾶσθαι βουλόμενοι, καταστρεψάμενοι δούλους ἔχομεν· Ἕλληνας δὲ, ὑπάρξαντας⁷² ἀδικίης, οὐ τιμωρησόμεθα. τί δείσαντες; κοίην πλήθεος⁷³ συστροφίην; κοίην δὲ χρημάτων δύναμιν; 1. τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, εὐῶσαν ἀσθενέα· ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι τούτους, οἱ, ἐν τῇ ἡμετέρῃ κατοικημένοι, Ἴωνές τε καὶ Αἰολέες καὶ Δωριέες καλέονται. ἐπειρήθην δὲ καὶ αὐτὸς ἤδη ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους, ὑπὸ πατρὸς τοῦ σοῦ κελευσθεῖς· καί μοι, μέχρι Μακεδονίης ἐλάσαντι καὶ ὀλίγον ἀπολιπόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι,⁷⁴ οὐδεὶς ἀντιώθη ἐς μάχην. 2. Καί τοί γε ἐῶθαι Ἕλληνας, ὡς πυνθάνομαι, ἀβουλότατα πολέ-

nere, et dubitabile, quod asseras, facere, Arnobius, i. p. 29. *in m. relinquere*, “to leave undecided,” Augustin, de C. D. iii. 4. Capitolinus, L. of Verus; Heraldus. The phrases *in medium vocare, proferre; in medio ponere, proponere, relinquere*, are of frequent occurrence in Cicero. *ἐῶ τοῦτ' ἀσαφὲς ἐν κοινῷ σκοπεῖν*, Euripides, O. 27.

65. Ἴωνας] πάντας τοὺς Ἕλληνας Ἴάνας οἱ βάρβαροι ἐκάλουν, Scholiast on Aristoph. Ach. 106.

66. καταγελάσαι ἡμῖν] To vol. i. p. 169. n. 95. may be added, besides this example, iii. 37. 38. iv. 79. *S.* Verbs compounded with *κατὰ* ‘against,’ which denote an action tending to the disadvantage of a person or thing, commonly take the genitive of the object against which the action is directed, and the accusative of the passive object of the verb: in the above instances the person is put in the dative. M. G. G. 376. iv. *obs.* 2. οὐ παρέοντι κατηγορέων, c. 10, 7.

67. ἀναξίους] worthless. *S.*

68. Σάκας] Their country is now *Saketa*. The Persians called the

Scythians, in general, *Sacæ*, “dogs.” *A.*

69. Ἰνδοὺς] see *INDIA. A.* ὁ Ἄρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἕκατον εἰκοσιεπτὰ χωρῶν ἐκράτησεν, LXX. Esther, i. 1. *BA.*

70. Ἀσσυρίους] Assyria is now *Kurdistan. A.*

71. πολλὰ καὶ μεγάλα] The Greeks regularly join *πολὺς* with another adjective, expressive of praise or blame, by means of the copula. c. 10, 1. 18. viii. 61. M. G. G. 444, 4. *LAU.* γῆ πολλὴ καὶ ἀγαθὴ, Xenophon, H. iii. 2, 8. δῶρα πολλὰ τε καὶ χαριέντα, Homer, Il. Θ. 203.

72. ὑπάρξαντας] *ὑπάρχειν* in this sense has always a participle (vii. 8, 2. ix. 78.) or a genitive case (i. 5. iv. 1.) joined to it. *V.*

73. πλήθεος] ὧδέ τις πάρεστιν αὐτοῖς ἀνδροπληθία στρατοῦ; πλοῦτος ἐξαρκῆς δόμοις; Compare also the other questions of Atossa, Æschylus, P. 240. *BL.*

74. ὁ. ἀ.—ἀπικέσθαι] The infinitive is put after *ὀλίγου* or *πόλλου δεῖ* and similar phrases. M. G. G. 531.

μους⁷⁵ ἴστασθαι ὑπό τε ἀγνωμοσύνης καὶ σκαιότητος. ἐπειὶν γὰρ ἀλλήλοισι πόλεμον⁷⁶ προεῖπωσι, ἐξευρόντες τὸ κάλλιστον χωρίον καὶ λειότατον, ἐς τοῦτο κατιόντες μάχονται· ὥστε σὺν κακῷ μεγάλῳ οἱ νικῶντες⁷⁷ ἀπαλλάσσονται· περὶ δὲ τῶν ἐσωμένων οὐδὲ λέγω ἀρχήν·⁷⁸ ἐξώλεες γὰρ δὴ γίνονται· τοὺς χρῆν, ἔοντας ὁμογλώσσους, κήρυξί τε διαχρεωμένους καὶ ἀγγέλοισι, καταλαμβάνειν⁷⁹ τὰς διαφορὰς, καὶ παντὶ μᾶλλον ἢ μάχησι· εἰ δὲ πάντως ἔδεε πολεμέειν πρὸς ἀλλήλους, ἐξευρίσκειν χρῆν, τῇ ἑκάτεροί εἰσι δυσχειρότατοι, καὶ ταύτῃ πειρᾶν. τρόπῳ τοίνυν οὐ χρηστῷ Ἕλληνας διαχρεώμενοι, ἐμέο ἐλάσαντος μέχρι Μακεδονίης γῆς, οὐκ ἦλθον ἐς τούτου λόγον,⁸⁰ ὥστε μάχεσθαι. 3. Σοὶ δὲ δὴ μέλλει τίς, ᾧ βασιλεῦ, ἀντιώσεσθαι πόλεμον προσφέρων, ἄγοντι καὶ πλῆθος τὸ ἐκ τῆς Ἀσίης καὶ νέας τὰς ἀπάσας; ὡς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο θράσεος⁸¹ ἀνίκει τὰ Ἑλλήνων πρήγματα. εἰ δὲ ἄρα ἐγὼ γε ψευσθεῖην γνώμη,⁸² καὶ ἐκείνοι, ἐπαρθέντες ἀβουλίῃ, ἔλθοιεν ἡμῖν ἐς μάχην,

75. πολέμου] Compare the conclusion of v. 49. and κατὰ γῆν πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις· κατ' ἀλλήλους ὡς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν, Thucydides, i. 15. AR.

76. πόλεμον] Polybius highly extols the open and honorable mode of warfare prevalent among the ancients, xiii. 3. Τιβαρηνοὶ δικαιοτάτοι λέγονται καὶ οὐδέποτε μάχην τιμὴν συνέβαλον, εἰ μὴ πρότερον καταγαγήλειαν καὶ ἡμέραν καὶ τόπον καὶ ὥραν τῆς μάχης, Scholiast on Ap. Rh., ii. 1012. W.

77. νικῶντες] Hence their victory may be considered as Καθμείη τις νίκη, i. 166. since *neutra acies læta ex eo certamine abiit*, Livy, i. 2.

78. ἀρχήν] at all. HER. and REI. on VIG. iii. 3, 8.

79. καταλαμβάνειν] to adjust, to settle; iii. 128. The dative cases belong to this verb as well as to διαχρεωμένους. χρῆν αὐτὸν οὐχ ὕπλοισι τὰς διαλλαγὰς ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος, ὃ καὶ σίδηρος πολεμίων δράσειεν ἂν, Euripides, Ph. 525. The ancient Athenians, ὄρωντες τὰς ἄλλας πόλεις ἐν πολλοῖς κακοῖς καὶ πολέμοις καὶ τα-

ραχαῖς οὔσας, in all cases where it was practicable, *προσβείαις καὶ λόγοις ἐξαιρεῖν ἐπειρῶντο τὰς διαφορὰς*, Isocrates, Panath. p. 460. He gives a different character of the Lacedæmonians, agreeing with that in Thucydides, βούλονται πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, i. 140. and this was the disposition of the Athenians in after times. Philip of Macedon also considered it κάλλιον ὕπλοισι ἢ λόγοις διακρίνεσθαι, Ep. in p. 91. of Demosth. Lucian, t. iii. p. 516. V.

80. ἐς τούτου λόγον] to this state of things. LAU. The expression also occurs, iii. 99. W. and seems to mean no more than ἐς τοῦτο, to this. S. εἰ δέοι ἐς τοῦτο ἀπικνεέσθαι, iv. 127. Our author might have said ἐς τὸ μάχεσθαι simply, as οὐκ ἔκετο ἐς τὸ τυθῆναι, i. 216. ST.

81. ἐς τοῦτο θράσεος] to that state with respect to rashness, to that degree of temerity, to such a pitch of audacity. In point of sense it is the same as ἐς τοῦτο θράσος or ἐς τόσονδε θ. M. G. G. 319, 4. 353, 4. c. 16, 3. εἰς τοῦθ' ὕβρειος ἐλήλυθε, Demosthenes, Ph. i. 13. εἰς τ. ἤκει τὰ πράγματα αἰσχύνης, 15.

82. γνώμη] The same verb has the genitive after it in viii. 40. ix. 61. S.

μάθοιεν ἄν, ὡς εἶμεν ἀνθρώπων ἄριστοι τὰ πολεμήϊα. ἔστω δ' ὦν μηδὲν ἀπείρητον· αὐτόματον γὰρ οὐδὲν, ἀλλ' ἀπὸ πείρης⁸³ πάντα, ἀνθρώποισι φιλέει⁸⁴ γίνεσθαι." Μαρδόμιος μὲν, τοσαῦτα ἐπιλήνας⁸⁵ τὴν Ξέρξω γνώμην, ἐπέπαυτο.

X. Σιωπώντων δὲ τῶν ἄλλων Πέρσεων καὶ οὐ τολμώντων γνώμην ἀποδείκνυσθαι ἀντίην τῇ προκειμένῃ, Ἀρτάβανος ὁ Ὑστάσπεος, πατρὸς ἑὼν Ξέρξῃ, τῷ δὴ καὶ πίσυνος ἑὼν, ἔλεγε τάδε· 1. "ἜΩ βασιλεῦ, μὴ λεχθεισέων μὲν γνωμέων ἀντιέων ἀλλήλησι, οὐκ ἔστι τὴν ἀμείνω αἰρεόμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένῃ χρῆσθαι, λεχθεισέων δὲ, ἔστι ὥσπερ τὸν χρυσὸν⁸⁶ τὸν ἀκήρατον,⁸⁷ αὐτὸν μὲν ἐπ' ἑωυτοῦ οὐ διαγινώσκομεν, ἐπεὶ δὲ παρατρίψωμεν ἄλλω χρυσῷ, διαγινώσκομεν τὸν ἀμείνω. ἐγὼ⁸⁸ δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ, ἡγόρευον μὴ στρατεύεσθαι ἐπὶ Σκύθας, ἀνδρας οὐδαμόθι γῆς ἄστου νέμοντας· ὁ δὲ, ἐλπίζων Σκύθας τοὺς

83. ἀπὸ πείρης] πείρα θὴν πάντα τελέεται, Theocritus, xv. 62. IV.

84. φιλέει] Vol. i. p. 156. n. 64. p. 263. n. 38. c. 10, 5. and 6. χαίρει is used in the same sense; for εἴωθε, συμβαίνει, ἔθος ἔχει. φιλεῖ πεφυκέναι, Euripides, E. 522. and in Latin *amant* is put for *solent*, as *libelli Stoici inter Sericos jacere pulvillos amant*, Horace, Ep. viii. 15. BA. οἰκείος ἀνθρώποισι γίνεσθαι φιλεῖ πόλεμος ἐν ἀστοῖς, ἐν διχοστατῇ πόλις, Eur. Antig. fr. iv. 1. φ. εἶναι, xi. 2. γ. φ., Dic. fr. vii. 5. and with the infinitive understood, Ion, 606.

85. ἐπιλήνας] softening down so as to render more palatable or digestible. λεήνας, viii. 142. τὴν τῶν λογίων ἀκριβῆ σαφήνειαν λεπτοργεῖν καὶ καταλαλεῖναι, Clement of A., Str. vii. p. 901. The metaphor is taken from ruminating animals, which are said τὴν τροφήν ἐπιλαλεῖναι, and 'the chewing of the cud' is called ἐπιλέανσιν τροφῆς, Philo, de Post. Cain. p. 254. IV.

86. τὸν χρυσὸν] ὥσπερ τὴν πορφύραν καὶ τὸν χ. θεωροῦμεν καὶ δοκιμάζομεν, ἕτερα παραδεικνύοντες, τῶν καὶ τὴν ὕψην ὁμοίαν ἐχόντων, καὶ τῆς τιμῆς τῆς αὐτῆς ἀξιουμένων, Isocrates, Panath. p. 416. οὕτω καὶ χρυσοῦς ἐτέρῳ χρυσῷ παρατεθῆς, κρείττων τε καὶ χείρων εὐρίσκειται, Dionysius of H., ii. p. 202, 24.

ἡ πορφύρα παρὰ πορφύραν διακριτέα was an old proverb: *evanescent hac atque emoriuntur comparatione meliorum; 'ut lana tineta fuco citra purpuram placet; at si contuleris eam Lacena, conspectu melioris obruatur,' ut Ovidius ait, Quinctilian, xii. 10. V. The Lydian stone τῇ παρατρίψει τὸν χρυσὸν δοκιμάζει, Theophrastus, de Lap. p. 397. IV. εἰς βάσανον ἔλθων, παρατριβόμενός τε μολίβδῳ, χρυσοῦς ἀπεφθός ἑὼν, καλὸς ἄπασιν ἔσθ, Theognis, 1101. 417. By rubbing pure gold on the touchstone (ἐπὶ τὴν βάσανον) by the side of other gold, we can compare the two, and discern their comparative standard. S. κακοῦ χαλκοῦ τρόπον, τρίβω τε καὶ προσβολαῖς μελαμπαγῆς πέλει δικαιοθῆς, Æschylus, Ag. 381. ὁ χρυσοῦς, παρὰ μολύβδῳ (ἢ παρὰ χαλκῷ) τριβόμενος (ἐπὶ τὴν βάσανον), διαφέρει τῇ χροίᾳ, Camerarius; Λυδία γὰρ λίθος μανύει χρυσὸν, Bacchylides; πειρῶντι χρυσοῦς ἐν βασάνῳ πρέπει, Pindar, P. x. 105. Euripides, M. 516. BL.*

87. ἀκήρατον] from κῆρ, whence κηραίνω, ἀκῆρατος, ἀκῆράτος, Etymol. καθαρὸς, Timæus, BL. ἀκήρατον ἐκβαίνοντα, ὥσπερ χρυσὸν ἐν πυρὶ βασανιζόμενον, Plato; Lucian, iii. 108. Steph. Th. L. Gr. 4961.

88. ἐγὼ] iv. 83. IV.

νομάδας καταστρέψασθαι, ἐμοί τε οὐκ ἐπίειθετο, στρατευσάμενός τε, πολλούς τε καὶ ἀγαθούς τῆς στρατιῆς ἀποβαλὼν, ἀπήλθε. σὺ δὲ, ὦ βασιλεῦ, μέλλεις ἐπ' ἀνδρῶν στρατεῦσθαι πολλὸν ἀμείνονας ἢ Σκύθας·⁸⁹ οἱ κατὰ θάλασσαν τε ἄριστοι καὶ κατὰ γῆν λέγονται εἶναι. τὸ δὲ αὐτοῖσι⁹⁰ ἔνεστι δεινόν, ἐμέ σοι δίκαιόν ἐστι φράζειν.

2. Ζεύξας φῆς τὸν Ἑλλήσποντον, ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐς τὴν Ἑλλάδα. καὶ δὴ καὶ⁹¹ συνήνεκε ἢ τοι κατὰ γῆν ἢ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ κατ' ἀμφοτέρα·⁹² οἱ γὰρ ἄνδρες λέγονται εἶναι ἄλκιμοι· πάρεστι δὲ καὶ σταθμώσασθαι, εἰ στρατιὴν γε τοσαύτην σὺν Δάτι καὶ Ἀρταφέρνηϊ ἐλθοῦσαν ἐς τὴν Ἀττικὴν χώραν μῶνοι Ἀθηναῖοι διέφθειραν. οὐκ ὦν ἀμφοτέρῃ σφι ἐχώρησε.⁹³ ἀλλ',⁹⁴ ἦν τῆσι νησι ἐμβάλωσι, καὶ νικήσαντες ναυμαχίῃ, πλέωσι ἐς τὸν Ἑλλήσποντον, καὶ ἔπειτα λύσῃσι τὴν γέφυραν, τοῦτο δὴ, βασιλεῦ, γίνεται δεινόν.

3. Ἐγὼ δὲ οὐδεμιῇ σοφίῃ οἰκῆτῃ αὐτὸς ταῦτα συμβάλλομαι· ἀλλ' οἷόν⁹⁵ κοτε ἡμέας ὀλίγου ἐδέησε καταλαβεῖν πάθος, ὅτε πατὴρ σὸς, Ζεύξας Βύσπορον τὸν Θρηάκιον, γεφυρώσας δὲ ποταμὸν Ἰστρον, διέβη ἐπὶ Σκύθας, τότε παντοῖοι ἐγένοντο⁹⁶ Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον, τοῖσι ἐπιτέτραπτο⁹⁷ ἡ φυλακὴ τῶν γεφυρέων τοῦ Ἰστροῦ. καὶ τότε γε Ἰστιάϊος ὁ Μιλήτου τύραννος εἰ ἐπέσπετο τῶν ἄλλων τυράννων τῇ γνώμῃ, μηδὲ ἠντιώθη, διέργαστο ἂν τὰ Περσέων πρήγματα. καὶ τοι καὶ λόγῳ ἀκοῦ-

89. ἀμείνονας ἢ Σκύθας] In the construction of comparatives with ἢ, the word with which another is compared is usually put in the same case with the subject of the comparison, M. G. G. 448, 1. a.

90. αὐτοῖσι] S. translates this word to us, and understands τῇ γνώμῃ τῇ σῆ; if so, ἡμῖν is to be supplied. M. G. G. 489, II. n. But, as ἐν αὐτοῖσι is sometimes equivalent to ἐν τούτοις, it perhaps bears the same meaning here as in c. 8, 3. 10, 7. and viii. 60, 2. where it may be rendered in so doing; more literally, (πρήγματασι being understood) in such deeds.

91. καὶ δὴ καὶ] understand τοῦτο φάθι, and now suppose this too. καὶ δὴ τεθνᾶσι, Euripides, M. 387. 1104. καὶ δὴ παρέικεν, Hel. 1058. DAL. καὶ δὴ δέδεγμαί, Æschylus, Eu. 892. HER. on VIC. viii. 7, 14. E. and now, to come to the point, (for this is most

Herod.

probably the force of the second καὶ,) suppose, &c. Compare Virgil, Æ. iv. 603.

92. κατ' ἀμφοτέρα] Plutarch, Mor. t. i. p. 33. μέρη is understood. The ellipsis is frequent; and Diodorus often gives the full expression. SCH. on B. 167.

93. οὐκ ὦν ἀ. σ. ἐχώρησέ] Artabanus is here anticipating the objection of an opponent. ST. Well then, we will suppose that they have not succeeded both ways. DAL.

94. ἀλλ'] yet.

95. ἀλλ' οἷόν] ἀλλ' ἐξ ἐκείνου (or ἐκείνῳ) οἷόν, &c. Other examples of this construction will be found in M. G. G. 474. b.

96. παντοῖοι ἐγένοντο] iii. 124. ix. 109. i. e. παντοῖαις ἐχρήσαντο μηχαναῖς. ST.

97. τοῖσι ἐπιτέτραπτο] ἄνδρα, ᾧ λαοὶ ἐπιτετέφραται, Homer, II. B. 24.

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σαι δεινόν,⁹⁸ ἐπ' ἀνδρὶ γε ἐνὶ⁹⁹ πάντα τὰ βασιλέος πρήγματα γε-
γενῆσθαι. 4. Σὺ ὦν μὴ βούλευ ἐς κίνδυνον μηδένα τοιοῦτον ἀπι-
κέσθαι, μηδεμιῆς ἀνάγκης εἰσῆς· ἀλλ' ἐμοὶ πειθευ. νῦν μὲν τὸν
σύλλογον τοίδε διάλυσον· αὐτὶς δὲ, ὅταν τοι δοκῆ, προσκεψάμενος
ἐπὶ σεωυτοῦ, προαγόρευε τά τοι δοκεῖ εἶναι ἄριστα. τὸ γὰρ εὖ βου-
λεύεσθαι κέρδος μέγιστον εὐρίσκω ἐόν· εἰ γὰρ καὶ ἐναντιωθῆναι¹⁰⁰
τι θέλει, βεβούλευται μὲν οὐδὲν ἦσσαν εὖ, ἔσσωται¹ δὲ ὑπὸ τῆς τύ-
χης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῦς, εἴ οἱ ἢ τύχη ἐπί-
σποιο, εὐρημα εὐρηκε, ἦσσαν δὲ οὐδὲν οἱ κακῶς βεβούλευται.
5. Ὅρᾱς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοὶ ὁ θεὸς, οὐδὲ ἐᾶ φαττά-
ζεσθαι,² τὰ δὲ σμικρὰ οὐδὲν μιν κνίξει; ³ ὄρᾱς δὲ, ὡς ἐς οἰκήματα
τὰ μέγιστα αἰεὶ καὶ δένδρεα ⁴ τὰ τοιαῦτα ⁵ ἀποσκήπτει ⁶ τὰ βέλεα; ⁷
φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα ⁸ πάντα κολούειν.⁹ οὕτω δὴ καὶ

98. καὶ τοι κ. λ. ἀ. δεινόν] εἰ καὶ
δεινόν τφ ἀκούσῃ, Thucydides, i. 122.
BLO.

99. ἐπ' ἀνδρὶ—ἐνὶ] dependent upon
or in the power of one man. M. G. G.
585. b. a.

100. ἐναντιωθῆναι] for, as Eusta-
thius justly observes, οὐκ ἐκ τῶν ἀπο-
τελεσμάτων ἀεὶ κριτέον τὰ καλὰ εἶτε
καὶ φαῦλα, on II. B. p. 131, 38. not-
withstanding which, πρὸς τὸ τελευταῖον,
ἐκβὰν ἕκαστον τῶν προὑπαρξάντων, ὡς
τὰ πολλὰ, κρίνεται, Demosthenes, O. i.
5. It is however notorious that πολλὰ
κακῶς γνωσθέντα, ἀβουλοτέρων τῶν ἐν-
αντίων τυχόντα, κατορθώθη· καὶ ἔτι
πλέω, ἀ καλῶς δοκοῦντα βουλευθῆναι,
ἐς τούναντίον αἰσχροῦς περιέστη, Thu-
cydides, i. 120. for it so happens that
τοῦ εὐτυχεῖν καὶ τοῦ καλῶς βουλεύεσ-
θαι οὐχ ἅμα ἢ κτήσις παραγίνεται τοῖς
ἀνθρώποις, Demosthenes, c. Arist. 29.
V.

1. ἔσσωται] for ἦσσωται, the third
singular of the perfect passive, from
ἔσσομαι, an Ionic form of ἦσσάομαι.
DAL.

2. φαττάζεσθαι] iv. 124. vii. 15.
φαίνεσθαι, Thomas M. Beck. It seems
here to have a rather stronger meaning,
not merely to show themselves, but to
show themselves off, to flaunt ostenta-
tiously, to make a display: it is rather
ostentare than ostendere se; S. the
difference between which is nicely

marked in the following passage, ut
potius amorem tibi ostenderem meum,
quam ostentarem prudentiam, Cicero,
ad F. x. 3.

3. οὐδὲν μιν κνίξει] vi. 62. vii. 12.
Euripides, An. 208. Beck. sting him
not at all; S. i. e. do not in the least
wound his pride, or ruffle his temper,
or provoke his jealousy.

4. δένδρεα] sæpius ventis agitur
ingens pinus; et celsæ graviore casu
decidunt turres; feriuntque summos
fulgura montes, Horace, 11 Od. x. 9.
excelsis multo facilius casus nocet, Pub-
lius Syrus.

5. τὰ τοιαῦτα] i. e. τὰ μέγιστα,
agreeing with δένδρεα. L.

6. ἀποσκήπτει] ἐνσκήπτει, κατα-
σκήπτει, and ἐγκατασκήπτει bear the
same meaning: see V. on Eurip.
Hir. 440. ἐγκατάσκησον βέλος κεραυ-
νοῦ, Sophocles, Tr. 1103. W. Ζεὺς
μεγάλῃς γλώσσης κόμπους ὑπερχθαί-
ρει, καὶ παλτῶ ῥίπτει πυρὶ ἦδη νίκην
δρῶντ' ἀλαλάζει, An. 129. τὸ ὑπερ-
κόπως κλύειν εὖ, βαρὺ βάλλεται γὰρ
ὄσσοις Διὸθεν κεραυνός, Æschylus, Ag.
453.

7. τὰ βέλεα] his bolts, iv. 79. S.

8. τὰ ὑπερέχοντα] summa;—excel-
sum, quod supra cetera emineat, Livy,
ii. 9.

9. κολούειν] to cut short. ἐκόλουε
αἰεὶ ὅκως τινα ἴδοι τῶν ἀσταχῶν ὑπερ-
έχοντα· κολούων δὲ, τὸ κάλλιστόν τε

στρατὸς πολλὸς ¹⁰ ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιόνδε· ἐπεὶ σφί
ὁ θεὸς φθονήσας ¹¹ φόβον ἐμβάλη ἢ βροντήν, ¹² δι' ὧν ἐφθάρησαν ¹³
ἀναξίως ἑωυτῶν. οὐ γὰρ εἴ φρονέειν μέγα ¹⁴ ὁ θεὸς ἄλλον ἢ ἑωυ-
τόν. 6. Ἐπειχθῆναι μὲν νυν πᾶν πρῆγμα τίκτει σφάλματα, ἐκ
τῶν ζημίαι μεγάλαι φιλέουσι γίνεσθαι· ἐν δὲ τῷ ἐπισχεῖν ἔνεστι
ἀγαθὰ, εἰ μὴ παραυτίκα δοκέοντα εἶναι, ¹⁵ ἀλλ' ἀνὰ χρόνον ἐξεύροι
τις ἄν. 7. Σοὶ μὲν δὴ ταῦτα, ᾧ βασιλεῦ, συμβουλεύω. σὺ δὲ, ὦ
παῖ Γωβρύεω Μαρδόνιε, παῦσαι λέγων λόγους ματαίους ¹⁶ περὶ
Ἑλλήνων, οὐκ ἔόντων ἀξίων φλαύρως ἀκούειν. ¹⁷ Ἑλληνας γὰρ
διαβάλλων, ἐπαίρεις ¹⁸ αὐτὸν βασιλέα στρατεύεσθαι, αὐτοῦ δὲ τού-
του εἵνεκα δοκέεις μοι πᾶσαν προθυμίην ἐκτείνειν. μὴ νυν οὕτω
γένηται. διαβολῇ ¹⁹ γὰρ ἐστὶ δεινότατον· ἐν τῇ δύο μὲν εἰσι οἱ

καὶ βαθύτατον διέφθειρε, v. 92, 6. τὸ
μὲν τελέει, τὸ δὲ καὶ μεσσηγὸν κολούει,
Homer, Il. T. 370. *BL*. ἀκέφαλον καὶ
ἀτελῆ ποιήσει, Scholiast. *T*.

10. στρατὸς πολλὸς] c. 18. "These
are the words of the Most High:
'How many times has it not hap-
pened by divine permission that a
small troop has vanquished a nume-
rous army!' " Alcoran, Sur. ii. 250.
in a Letter of the Sultan Barsebai to
Schahrokch; De Sacy, Chr. Ar. t. ii.
p. 74.

11. φθονήσας] τὸ θεῖον ἔστι φθονε-
ρὸν, i. 32. iii. 40. vii. 46. compare
also iv. 205. The meaning of Hero-
dotus in which assertion appears to be
this: when mortals abuse the gifts of
fortune or are insolently elated by
them, the Deity, who is the supreme
dispenser of fortune, envies (as it
were) the prosperity of such men;
that is, judging them undeserving of
its continuance, he regards them with
aversion, and not only snatches away
the gifts previously conferred, but
even in some cases inflicts punishment
on the offenders. *S*. μεμφθεῖς, Phavo-
rinus. *BLO*. adopts this signification
here and in the following passages,
Thucydides, iii. 43. Xenophon, Conv.
vi. 6. Euripides, Ion, 1025. Pindar,
P. iii. 125. In Pind. I. vii. 55. ὁ ἀθα-
νάτων φθόνος is Nemesis. *HE*. εἰς τὰ
πίσιμα ὁ φθόνος πηδᾶν φιλεῖ, Eur. Bel.
fr. x. 2. Compare Acts, xii. 21—23.

12. βροντῆν] literally thunder;

here, by metonymy, stupor, insatua-
tion, and blindness similar to that re-
sulting from being thunder-struck;
ἐμβροντησία. *L*.

13. δι' ὧν ἐφθάρησαν] i. e. διεφθάρη-
σαν ὄν, consequently they are gene-
rally destroyed. ii. 85. 86. 87. *W. S*.
vol. i. p. 156. n. 71. and n. 67.

14. φρονέειν μέγα] ὕβριν γὰρ οὐ
στέργουσι οὐδὲ δαίμονες, Sophocles,
Tr. 284.

15. εἰ μὴ π. δ. εἶναι] ἀ ἀγαθὰ, εἰ μὴ
π. δοκοῖη εἶναι. *ST*.

16. ματαίους] not only foolish and
inconsiderate, but reproachful, mali-
cious, injurious, libellous; c. 15. iii.
120. vi. 68. *S*.

17. φλαύρως ἀκούειν] to be slight-
ingly spoken of. *VIG*. v. 5, 7. κακῶς
ἀ., c. 16, 1. Milton has imitated this
idiom "Or hear'st thou rather pure
ethereal stream, Whose fountain who
shall tell?" *P. L*. iii. 7. *SEA*. si he-
rum insimulabis malitiæ, male audies,
Terence, Ph. ii. 2, 12. innocentes ergo
sunt, ut bene audiant? et, ut rumorem
bonum colligant, pudet impudica loqui?
Cicero, de L. i. 19.

18. ἐπαίρεις] thou excitest. Euri-
pides places this verb before an infinitive,
S. 591. with ὥστε; which particle
seems often redundant before that
mood, as after ἤθελε, *Hip*. 1323:
MAR. In the passive sense Xeno-
phon uses ἀναπτεροῦσθαι, *H*. iii. 1, 14.
4, 2.

19. διαβολῇ] ἄμαχον κακὸν ἀμφοτέ-

ἀδικέοντες, εἷς δὲ ὁ ἀδικούμενος. ὁ μὲν γὰρ διαβάλλων ἀδικεῖ, οὐ παρεόντι²⁰ κατηγορεῖν, ὁ δὲ ἀδικεῖ, ἀναπειθόμενος πρὶν ἢ ἄτρικέως ἐκμάθῃ· ὁ δὲ δὴ²¹ ἀπὸ τοῦ λόγου, τάδε ἐν αὐτοῖσι ἀδικεῖται, διαβληθεῖς τε ὑπὸ τοῦ ἑτέρου, καὶ νομισθεῖς πρὸς τοῦ ἑτέρου κακὸς εἶναι. 8. Ἄλλ' εἰ δὴ δεῖ γε πάντως ἐπὶ τοὺς ἄνδρας τούτους στρατεῦσθαι, φέρε, βασιλεὺς μὲν αὐτὸς ἐν ἡθεσι τοῖσι Περσέων μενέτω· ἡμέων δὲ ἀμφοτέρων παραβαλλομένων τὰ τέκνα, στρατηλάτεις αὐτὸς σὺ, ἐπιεξάμενός τε ἄνδρας, τοὺς ἐθέλεις, καὶ λαβὼν στρατὸν, ὁκώσῃν τιὰ βούλευαι. καὶ ἦν μὲν, τῇ²² σὺ λέγεις, ἀναβαίῃ²³ βασιλεῖ τὰ πρήγματα, κτειέσθων²⁴ οἱ ἐμοὶ παῖδες, πρὸς δὲ αὐτοῖσι καὶ ἐγώ· ἦν δὲ, τῇ ἐγὼ προλέγω, οἱ σοὶ ταῦτα πασχόντων,²⁵ σὺν δὲ σφί καὶ σὺ, ἦν ἀπονοστήσης. εἰ δὲ ταῦτα μὲν ὑποδύνειν οὐκ ἐθέλησεις, σὺ δὲ πάντως στράτευμα ἀνάξεις ἐπὶ τὴν Ἑλλάδα, ἀκούσεσθαί τινα²⁶ φημι τῶν αὐτοῦ τῆδε ὑπολειπομένων, Μαρδόκιον, μέγα τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων²⁷ διαφορεύμενον, ἢ κου ἐν γῆ τῇ Ἀθη-

ροις διαβολιᾶν ὑποφάτιες, Pindar, P. ii. 139. W. μέγιστον κακὸν διαβολή ἐστι τί γὰρ ἂν γένοιτο ταύτης κακουργότερον; ἢ ποιεῖ τοὺς μὲν ψευδομένους εὐδοκιμεῖν, τοὺς δὲ μὴδὲν ἡδικοκῆτας δοκεῖν ἀδικεῖν, τοὺς δὲ δικάζοντας ἐπιορκεῖν, (for the judges at Athens were obliged by the law to take an oath ὁμοίως ἀμφοῖν ἀκροᾶσθαι,) ὅπως δὲ τὴν μὲν ἀλήθειαν ἀφανίζει, ψευδῆ δὲ δόξαν παραστήσασα τοῖς ἀκούουσιν, ὃν ἂν τύχη τῶν πολιτῶν ἀδικῶς ἀπόλλυσιν, Isocrates, de Perm. 9. ὁ τῇ διαβολῇ λάθρα χρώμενος ὅλον τὸν ἀκρατὴν σφετερίζεται, τὴν ἀπολογία τῶν λαθραίων τῆς κατηγορίας παραιρούμενος, Lucian, de Cal. t. iii. c. 8. p. 135. and 137. V. The Jews say "An evil tongue kills three: him that speaks; him that hears; and him of whom he speaks," R. Levi, Præc. ccxliii. Patrick, on Lev. xix. 16.

20. παρεόντι] p. 10. n. 66.

21. ὁ δὲ δὴ] One of the Mss. gives the following paraphrase of this sentence: ὁ δὲ διαβαλλόμενος αὐ διπλῶς ἀδικεῖται· ὁ. τε ὑ. τ. ἐ., καὶ ἅμα νομισθεῖς πρὸς τοῦ ἑτέρου ἀκούσαντος καὶ πεισθέντος εἶναι κακός. G.

22. τῇ] τῇ ὁδῶ ἦ, DAL. in the

manner that. M. G. G. 486, 2. c.

23. ἀναβαίῃ] turn up, for ἀποβαίῃ or ἐκβαίῃ, turn out. S.

24. κτειέσθων] Instead of the termination *ωσαν* in the third person plural of the imperative passive, the form *ων* is very much used in the Ionic, the Doric, and particularly the Attic. M. G. G. 197, 3.

25. πασχόντων] In the third person plural of the imperative active, Attic writers prefer *όντων* to *έτωσαν*: the same also occurs in the Ionic dialect, and even in the Doric. M. G. G. 193, 1.

26. τινα] vii. 5. vol. i. p. 252. n. 35. εἰ δ' ἄπιτε δευτέρων ἡμᾶς προδόντες, αὐτίκα πεύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθεραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον, Plutarch, Them. xi. ST. Homer, Il. Γ. 297.

27. ὑπὸ κυνῶν τε καὶ ὀρνίθων] νεκρὸν διαφορηθέντα ὑπὸ τῶν ἐκ θαλάσσης ὀρνίθων, Pausanias, ii. p. 192. Aristophanes, Av. 338. 355. *insepulta membra different lupi, et Esquilineæ alites*, Horace, E. v. 99. *jam ego te faciam ut hic formicæ frustillatim differunt*, Plautus, Cur. iv. 4, 20. V. *heu! terra ignota, canibus data præda*

ναίων, ἢ σέ γε²⁰ ἐν τῇ Λακεδαιμονίῳ, εἰ μὴ ἄρα καὶ πρότερον κατ' ὄδον, γνόντα²⁰ ἐπ' οἴους ἀνδρας ἀναγινώσκεις³⁰ στρατεύεσθαι βασιλέα.”

XI. Ἀρτάβατος μὲν ταῦτα ἔλεξε. Ξέρξης δὲ θυμωθεὶς ἀμείβεται τοῖσδε· “ Ἀρτάβατε, πατὴρ εἰς τοῦ ἐμοῦ ἀδελφεός· τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν ἐπέων ματαιῶν. καὶ τοι ταύτην τὴν ἀτιμίην προστίθῃμι, ἔονται κακῶ τε καὶ ἀθύμῳ, μὴ τε συστρατεύεσθαι ἔμοι γε ἐπὶ τὴν Ἑλλάδα, αὐτοῦ τε μένειν ἅμα τῆσι γυναιξί· ἐγὼ δὲ καὶ ἄνευ σέο, ὅσα περ εἶπα, ἐπιτελέα ποιήσω. μὴ γὰρ εἶην ἐκ Δαρείου³¹ τοῦ Ὑστάσπεος τοῦ Ἀρσάμεος τοῦ Ἀριαράμνεω τοῦ Τείσπεος τοῦ Κύρου τοῦ Καμβύσσεω τοῦ Τείσπεος τοῦ Ἀχαιμένεος γεγωνῶς, μὴ τιμωρησάμενος Ἀθηναίους· εὖ ἐπιστάμενος, ὅτι, εἰ ἡμεῖς ἡσυχίην ἄξομεν,³² ἀλλ' οὐκ ἐκεῖνοι, ἀλλὰ καὶ μάλα στρατεύσονται ἐπὶ τὴν ἡμετέραν, εἰ χρὴ σταθμῶσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων· οὐ Σάρδις τε ἐνέπρησαν, καὶ ἤλασαν ἐς τὴν Ἀσίην. οὐκ ὦν ἐξαναχωρέειν οὐδετέροισι δυνατῶς ἔχει, ἀλλὰ ποιέειν ἢ παθεῖν προκέεται ἀγών· ἵνα ἢ τάδε πάντα ὑπὸ Ἑλληνσι, ἢ ἐκεῖνα πάντα ὑπὸ Πέρσησι γένηται· τὸ γὰρ μέσον οὐδὲν³³ τῆς ἔχθρης³⁴ ἐστί. Καλὸν ὦν προπεποιθότας ἡμέας τιμωρέειν³⁵ ἤδη γίνεται·

Latinis alitibusque jaces! Virgil, *Æ.* ix. 485. *W.* αὐτοὺς δὲ φελῳρία τεύχε κύνεσσιν, οἰωνοῖσί τε πᾶσι, Homer, *Il.* A. 4. ἔσονται οἰνεκροὶ ὡμῶν κατάβρωμα τοῖς πτεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται ὁ ἐκφοβῶν, LXX. Deut. xxviii. 26. *T.* νεκρὸν ἐξω βαλεῖν ἄθραπτον, ἀραγὴν κυσίη, ὑπ' οἰωνῶν ταφέντ' ἀτίμως, Æschylus, *Th.* 1015. ἄταφον, οἰωνοῖς γλυκὺν θησαυρὸν, Sophocles, *An.* 29. ἐᾶν ἄθραπτον, καὶ πρὸς οἰωνῶν δέμας καὶ πρὸς κυνῶν ἐδεστὸν, 211. 708. 1029. ὕσων σπαράγματ' ἢ κύνες καθήγισαν, ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, 1093. *dilaceranda feris dabor alitibusque preda*, Catullus, *lxiv.* 152. *BL.* “ Her wing shall the eagle flap O'er the false-hearted; His warm blood the wolf shall lap, Ere life be parted,” Scott, *Marm.* iii. 11.

28. ἢ σέ γε] Clarke (after Bentley on Hor. *i.* Od. ix. 15.) observes that the pronoun is introduced in the second clause for the sake of emphasis. Thus ἢ ὄγε, Homer, *Il.* Γ. 409. Od. B.

327. Hesiod, O. D. 241. In Latin Virgil, *Æ.* v. 457. Ovid, *F.* ii. 677. *T.* Compare Sophocles, *C.* R. 1092. 1102. *An.* 1144.

29. γνόντα] agrees with σέ.

30. ἀναγινώσκεις] properly *thou* *readest*, here *thou* *persuadest*. In Yorkshire the former English verb bears also the sense of the latter. *BA.* “ A while I read you rest.” Spenser, *F. Q.* i. x. 17. i. e. *advise*; still in use in the north. So also the substantive: “ The man is blest that hath not lent To wicked read his ear,” Sternhold, *Ps.* i. 1. Todd's Johnson.

31. ἐκ Δαρείου] See the Genealogical Table of the Achæmenidæ.

32. ἡσυχίην ἄξομεν] c. 161. *IV.* τὴν εἰρήνην ἄγων, ἡσυχίαν εἶχεν, Demosthenes, *Ph.* ii. 7. ἢ. ἀγειν καὶ σιωπῆσαι, c. Arist. 2. ἢ. ἔχειν. 4.

33. μέσον οὐδὲν] *no medium*, *no middle course*.

34. μ. τῆς ἔχθρης] *M. G. G.* 331. *obs.*

35. τιμωρέειν] for τιμωρέεσθαι. *ST.*

ἵνα καὶ τὸ δεινὸν, τὸ πείσομαι, τοῦτο³⁶ μάθω, ἐλάσας ἐπ' ἄνδρας τούτους, τοὺς γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δούλος, κατεστρέψατο οὕτω, ὡς καὶ ἐς τόδε αὐτοί τε ὠνθρωποὶ καὶ ἡ γῆ αὐτῶν ἐπάνυμοι τοῦ καταστρεψαμένου καλέονται.”

XII. Ταῦτα μὲν ἐπὶ τοσοῦτο ἐλέγετο· μετὰ δὲ, εὐφρόνη³⁷ τε ἐγίνετο, καὶ Ξέρξης ἔκκιζε ἡ Ἀρταβάνου γνώμη· νυκτὶ³⁸ δὲ βουλήν διδοὺς,³⁹ πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι⁴⁰ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. δεδογμένων δὲ οἱ αὖτις τούτων, κατύπνωσε. Καὶ δὴ κου ἐν τῇ νυκτὶ εἶδε ὕψιν τοιήνδε, ὡς λέγεται ὑπὸ Περσέων· ἐδόκεε⁴¹ ὁ Ξέρξης ἄνδρα οἱ ἐπιστάντα μέγαν τε καὶ εὐεϊδέα εἰπεῖν· “ μετὰ δὴ βουλευεαι, ὦ Πέρσα, στρατεύμα μὴ⁴² ἄγειν ἐπὶ τὴν Ἑλλάδα, προείπας ἀλίξειν Πέρσας⁴³ στρατόν; οὔτε ὦν μεταβουλευόμενος ποιείεις εὔ, οὔτε ὁ συγγνωσόμενός τοι πάρα·⁴⁴ ἀλλ', ὡσπερ τῆς ἡμέρης

36. τὸ δ., τὸ π., τοῦτο] *this formidable danger, which you say I am to suffer.* He is speaking ironically. *S.*

37. εὐφρόνη] From what follows, it would seem that Herodotus alludes to the etymology of this word; εὐφρόνην γὰρ οἱ ποιηταὶ οὐ δι' ἄλλο τι τὴν νύκτα ἐκάλεσαν, ἢ διὰ τὸ εὖ φρονεῖν ἐν αὐτῇ, ὡς καὶ Ἐπίχαρμος· “ αἴτε τι ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητέον,” Cornutus, de N. D. xiv. p. 161. *BL.* κατὰ τὴν παροιμίαν τὴν λέγουσαν, “ ἐν νυκτὶ βουλή,” (Zenobius, Cent. iii. 97.) ὡς τῶν καιριωτέρων σκέψεων νυκτὸς μάλιστα φροντιζομένων, Eustathius, on Il. B. p. 127, 16. *sub noctem cura recursat*, Virgil, *Æ.* i. 666. ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ ἐφρόντισα, Euripides, *Hip.* 377. *V.* ἡ. π. ἐν μ. χ. ν. διηγηρόνησα, Aristophanes, *R.* 929. ἢ πολλάκις ἐννυχίασι φροντίσι συγγεγνημαι, *Eq.* 1287. *MUS.* πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκειται, Epicharmus. *MO.*

38. νυκτὶ] The dative is put in definitions of time, in answer to the question ‘when?’ *M. G. G.* 405, 8. a. The genitive is more usual, as ἡμέρης φροντίζει, c. 16, 2.

39. ν.—β. διδοὺς] Understand ἐνωτῶ, which is expressed in the equivalent phrase λόγον ἐ. διδοῖναι, i. 209. ii. 162. iii. 25. ἐνωτοῖσι λόγους ἐδίδοσαν, καὶ σφισι βουλευομένοισι, vi. 138. *S. ST.* i. 34. The common Greek expression is νύκτωρ βουλευέσθαι. *P.*

40. πρῆγμα εἶναι] *S.* understands δεόμενον, (which is expressed, iv. 11.) and renders the phrase, *that circumstances required*, literally *were requiring*. In that passage however there is no dative. vol. i. p. 45. n. 58. Aristophanes, *C.* 670. *V.* In Latin the phrase is *operæ pretium esse*, Horace, *ii. Ep. i.* 229. *Livy*, pr. iii. 26. ἔργον εἶναι, i. 17.

41. ἐδόκεε] *nocte brevem si forte insulsit cura soporem, et toto versatu toro jam membra quiescunt; continuo, quod præcipuis mentem sudoribus urguet, te videt in somnis: tua sacra et major imago humana turbat pavidum*, Juvenal, *xiii.* 217. compare c. 14. 17. and 18. *W.* here refers to δολόμητιν ἀπάταν θεοῦ, *Æschylus*, *P.* 95. In the following strophe, 107. ἐπέσκηψε appears to bear its usual signification “laid an injunction on.”

42. μετὰ—βουλευεαι—μὴ] *M. G. G.* 533. *obs.* 3, 2. *HER.* on *VIG.* vii. 12, 11. So μεταδεδογμένον μὴ, just below.

43. Πέρσας] Another reading is Πέρσησι; neither would be wrong: *W.* the construction being προείπας Πέρσησι, Πέρσας ἀλίξειν στρατόν. vol. i. p. 8. n. 94.

44. πάρα] οὔτε τις πάρεστί τοι, ὡς συγγνώσεται τοι. Instead of the composition of a preposition with the verb εἶμι, the preposition only is often put. *M. G. G.* 594, 2.

ἐβουλεύσασο ποιεῖν, ταύτην ἴθι τῶν ὁδῶν." Τὸν μὲν, ταῦτα εἶπαντα, ἐδόκει ὁ Ξέρξης ἀποπτάσθαι.

XIII. Ἡμέρης δὲ ἐπιλαμψύσης, ὄνειρου μὲν τούτου λόγον οὐδένα ἐποίετο, ὁ δὲ, Περσέων συναλίσας τοὺς καὶ πρότερον συνέλεξε, ἔλεγέ σφι τάδε· " Ἄνδρες Πέρσαι, συγγνώμην μοι ἔχετε, ὅτι ἀγχίστροφα⁴⁵ βουλεύομαι· φρενῶν τε γὰρ ἐς τὰ ἐμωυτοῦ πρῶτα⁴⁶ οὐκ ἠγέκω, καὶ οἱ παρηγορέυμενοι κείνα ποιεῖν, οὐδένα χρόνον μου ἀπέχονται· ἀκούσαντι μέντοι μοι τῆς Ἀρταβάνου γνώμης, παραντικά μὲν ἢ νεότης ἐπέζεσε,⁴⁷ ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον, ἢ χρεῶν· νῦν μέντοι, συγγνοὺς, χρήσομαι τῇ ἐκείνου γνώμῃ. ὡς ᾧν μεταδεδογμένον μοι μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἡσυχοὶ ἔστε." Πέρσαι μὲν, ὡς ἤκουσαν ταῦτα, κεχαρηκότες προσεκύεον.

XIV. Νυκτὸς δὲ γενομένης, αὐτῆς⁴⁸ τῷτὸ ὄνειρον τῷ Ξέρξῃ κατυπνωμένῳ ἔλεγε ἐπιστάν· " ᾧ παῖ Δαρεῖον, καὶ δὴ φαίνεται ἐν Πέρσῃσι τε ἀπειπάμενος τὴν στρατηλασίην, καὶ τὰ ἐμὰ ἔπεα ἐν οὐδενὶ ποιεύμενος λόγῳ, ὡς παρ' οὐδενὸς ἀκούσας. εὖ νυν τόδ' ἴσθι, ἦν περ μὴ αὐτίκα στρατηλατέης, τάδε τοι ἐξ αὐτῶν ἀνασχίσειν· ὡς καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς ὀπίσω κατὰ τάχος ἔσαι."

XV. Ξέρξης μὲν, περιδεὴς γενόμενος τῇ ὕψει, ἀνά τε ἔδραμε ἐκ τῆς κοίτης,⁴⁹ καὶ πέμπει ἄγγελον ἐπὶ Ἀρτάβανον, καλέοντα.⁵⁰

45. ἀγχίστροφα] *suddenly turning, suddenly changed*: understand βουλεύματα. Thucydides has ἀγχίστροφος μεταβολή, ii. 53. and is imitated by Gregory N., Or. xxviii. p. 473. v. *W.* Dionysius of H., Procopius, *Ælian*, and Libanius, who use the adjective metaphorically with μ. or τύχη. Procopius also employs the word literally, ἀγχίστροφοι διώξεις, p. 21, 10. *BLO.*

46. φρενῶν—ἐς τὰ—πρῶτα] ἡ ψυχὴ ὅσον περ χρόνον ἢ ἐπὶ τὸ φρονιμώτερον καὶ ἀξιεραστοτέρα γίνεταί, Xenophon, *Con.* viii. 14. ἦβης ἐς τὸ σῶφρον ἵκετο, Sophocles, *fr.* V.

47. ἀκούσαντι—μοι—ἐπέξεσε] In *M. G. G.* 425. this passage is incorrectly adduced as an instance of ἐπιζειν being followed by a dative to signify 'to be warm upon any subject.' The dative here would seem to be either put absolutely, *vol. i.* p. 234. n. 36. or put for

the genitive, in reference to the verb. *M. G. G.* 392. g. 1. ἐπιζειν governs either an accusative of the object, as δεινὴ τις ὄργη δαιμόνων ἐπέξεσεν τὸ Ταντάλειον σπέρμα, Euripides, *I. T.* 994. *W.* or a dative, as δεινὸν τι πῆμα Πριαμίδαις ἔ., *Hec.* 581. *BL.* μεταφορὰ τοῦ ζέοντος ὕδατος ἐν τοῖς λέβησι, καὶ ἐπαιρομένου ἐν τῷ ζεῖν, Scholiast. *ebullire* in Latin (whence our noun 'ebullition') conveys the same metaphor.

48. αὐτῆς] *huic se forma dei, vultu redcuntis eodem, obtulit in somnis, rursusque ita visa monere est*, Virgil, *Æ.* iv. 556.

49. κοίτης] *tum vero Æneas, subitis exterritus umbris, corripit e somno corpus, sociosque fatigat*, Virgil, *Æ.* iv. 571.

50. καλέοντα] Understand αὐτόν. *S.*

ἀπικομένῳ δέ οἱ ἔλεγε Ξέρξης τάδε· “ Ἀρτάβανε, ἐγὼ τὸ παραύ-
 τικά μὲν οὐκ ἐσωφρόνεον, εἶπας ἐς σέ⁵¹ μάταια ἔπεα χρηστῆς εἴνεκα
 συμβουλῆς· μετὰ μέντοι οὐ πολλὸν χρόνον μετέγινω· ἐγνων δὲ
 ταῦτά μοι ποιητέα ἔοντα, τὰ σὺ ὑπεθήκαο. οὐκ ὦν δυνατός τοι εἰμι
 ταῦτα ποιέειν, βουλόμενος· τετραμμένῳ γὰρ διη καὶ μετεγνωκότε
 ἐπιφοιτῶν ὄνειρον φαντάζεται μοι, οὐδαμῶς συνέπαινον ἐὼν⁵² ποιέ-
 ειν με ταῦτα· νῦν δὲ καὶ διαπειλήσαν οἴχεται. εἰ ὦν θεός ἐστι ὁ
 ἐπιπέμπων, καὶ οἱ πάντως ἐν ἡδονῇ⁵³ ἐστὶ γενέσθαι στρατηλασίην
 ἐπὶ τὴν Ἑλλάδα, ἐπιπτήσεται καὶ σοὶ τῶντὸ τοῦτο ὄνειρον, ὁμοίως
 καὶ ἐμοὶ ἐντελλόμενον. εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λά-
 βois τὴν ἐμήν σκευὴν πᾶσαν, καὶ ἐνδὺς, μετὰ τοῦτο ἴζοιο ἐς τὸν ἐμὸν
 θρόνον, καὶ ἔπειτα ἐν κοιτῇ τῇ ἐμῇ κατυπνιώσειας.”

XVI. Ξέρξης μὲν ταῦτά οἱ ἔλεγε· Ἀρτάβανος δὲ, οὐ τῷ πρώτῳ
 οἱ κελεύσματι⁵⁴ πειθόμενος, οἷα οὐκ ἀξιεύμενος ἐς τὸν βασιλῆϊον
 θρόνον ἴζεσθαι,⁵⁵ τέλος, ὡς ἠμαγκάζετο, εἶπας τάδε, ἐποίησε τὸ κε-
 λευόμενον· 1. “ Ἴσον⁵⁶ ἐκεῖνο, ὃ βασιλεῦ, παρ’ ἐμοὶ κέκριται,
 φρονέειν τε εὔ, καὶ τῷ λέγοντι χρηστὰ ἐθέλειν πείθεσθαι· τὰ σέ καὶ
 ἀμφότερα περιήκοντα⁵⁷ ἀνθρώπων κακῶν ὀμιλῖαι⁵⁸ σφάλλουσι,⁵⁹

51. ἐς σέ] The preposition is some-
 times suppressed; *ἴνα τίς σε καὶ ὄψι-
 γόνων εὔ φίλη*, Homer, *Od. A. 302. S.*

52. συνέπαινον ἐὼν] iii. 119. v. 20.
 31. 32. P.

53. οἱ— ἐν ἡδονῇ] *his pleasure. εἰ σοι
 τοῦτ’ ἐν ἡδονῇ μαθεῖν*, Euripides, *I. T.*
495. M. A. R. M. G. G. 577, 2.

54. οἱ κελεύσματι] Instead of the
 genitive, a dative often accompanies
 substantives, which are derived from
 verbs governing the dative; *M. G. G.*
396. Z. on Vig. iii. 1, 9. W. or the
 pronoun may depend on *γενομένην*
 understood. *DU. S. II.* But by *SCH.*
HER. and, apparently, *M. O.* is referred
 to Xerxes, which seems more natural;
 compare vol. i. p. 21. n. 84. and 85.
 Homer, *Il. Δ. 219. 289.*

55. ἐς τ. β. θ. ἴζεσθαι] *rex ipse ex
 sella sua exsiluit, torpentemque militem
 in sua sede jussit considerare. ille, tan-
 dem recepto calore vitali, ut regiam
 sedem regemque vidit, territus surgit.
 quem intuens Alexander, “ ecquid in-
 telligis, miles,” inquit, “ quanto me-
 liore sorte, quam Persæ sub rege, vi-
 vatis? illis enim in sella regis conse-*

disse capitale foret; tibi salutis fuit,”
Curtius, viii. 4, 15. W.

56. ἴσον] οὗτος μὲν πανδρίστος, ὃς
 αὐτὸς πάντα νοήσει, ἐσθλὸς δ’ αὖ κακεί-
 νος, ὃς εὔ εἰπόντι πύθηται, Hesiod, *O. D.*
*291. W. sæpe ego audieci eum primum
 esse virum, qui ipse consulat quid in
 rem sit; secundum eum, qui bene mo-
 nenti obediat: nobis quoniam prima
 animi ingenique negata sors est, se-
 cundam teneamus; et parere prudenti
 in animum inducamus, Livy, xxii. 29.
 sapientissimum esse dicunt eum, cui,
 quod opus sit, ipsi veniat in mentem;
 proxime accedere illum, qui alterius
 bene inventis obtineret, Cicero, for
 Cluent. 31. L. φῆμ’ ἔγωγε πρῆσβεύειν
 πολὺ φῶναι τὸν ἄνδρα πάντ’ ἐπιστήμης
 πλέων· εἰ δ’ οὖν, φιλεῖ γὰρ τοῦτο μὴ
 ταύτη βέπειν, καὶ τῶν λεγόντων εὔ,
 καλὸν τὸ μαυθάνειν, Sophocles, *An.*
 731.*

57. περιήκοντα] The order is *δμ. ἂν.*
κ. σφ. σέ π. (ταῦτα) ἀμφ.; and the
 participle seems to signify the same as
 ἦκοντα ἐς, having attained to. τοῦτον
 τὸν ἄνδρα φάμεν τά τε ἄλλα πάντα πε-
 ριήκειν τὰ πρῶτα, καὶ δὴ καὶ ἀκούειν

κατά περ τὴν πάντων χρησιμωτάτην ἀνθρώποισι θάλασσαν πνεύματά φασι ἀνέμων ἐπίπτοντα οὐ περιορᾶν φύσει τῇ ἑωυτῆς χαῖσσομαι.⁶⁰ ἐμὲ δὲ, ἀκούσαντα πρὸς σεῦ κακῶς, οὐ τοσοῦτο ἔδακε λύπη, ὅσον, γνωμῶν δύο προκειμενῶν Πέρσησι, τῆς μὲν, ὕβριν αὐξαιούσης, τῆς δὲ, καταπαυούσης, καὶ λεγούσης, ὡς κακὸν εἶη διδάσκειν τὴν ψυχὴν πλέον τι διζῆσθαι αἰεὶ ἔχειν τοῦ παρεόντος, τοιουτέων προκειμενῶν τῶν γνωμῶν, ὅτι τὴν σφαλερωτέραν σεωυτῶ τε καὶ Πέρσησι ἀναίρεο. 2. Νῦν ᾧν, ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω, φῆς τοι, μετιέντι τὸν ἐπ' Ἑλληνας στόλον, ἐπιφοιτᾶν ὕνειρον, θεοῦ τινὸς πομπῇ, οὐκ ἔωντά⁶¹ σε καταλύειν τὸν στόλον. ἀλλ' οὐδὲ ταῦτά ἐστι, ᾧ παῖ, θεῖα· ἐνούπνια γάρ, τὰ ἐς ἀνθρώπους πεπλανημένα,⁶² τοιαῦτά ἐστι, οἷά σε ἐγὼ διδάξω, ἔτεσι σεῦ πολλοῖσι πρᾶσιότερος ἔων· πεπλανῆσθαι⁶³ αὐται μάλιστα ἐώθασι αἱ ὄψεις τῶν οὐειράτων, τὰ τις ἡμέρης φροντίζει·⁶⁴ ἡμεῖς δὲ τὰς πρὸ τοῦ ἡμέρας ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα εἶχομεν μετὰ χεῖρας. 3. Εἰ δὲ ἄρα μὴ ἔστι τοῦτο τοιοῦτο, οἷον ἐγὼ διαιρέω, ἀλλὰ τι τοῦ θεοῦ μετέχον, σὺ πᾶν αὐτὸ συλλαβῶν⁶⁵ εἴρηκας· φανήσεται γὰρ δὴ καὶ ἐμοί, ὡς καὶ σοί, διακελεύομενον· φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ⁶⁶ τὴν ἐμὴν, οὐδὲ τι μᾶλλον ἐν κοίτῃ τῇ

ἄριστα, δικαιοσύνης πέρι, πάντων, vi. 86, l. S. "To compass" is perhaps the English verb which comes nearest to the metaphor conveyed by περιήκειν.

58. κακῶν ὀμίλια] φθείρουσιν ἤθη χρηστὰ δ. κακά, i. Cor. xv. 33. from Menander's Thais. W.

59. σφάλλουσι] The ancients always used this verb actively; in Euripides it occurs frequently. V.

60. περιορᾶν—χρησθαι] π., in the sense of ἔαν, has an infinitive after it, ii. 64. iii. 48. M. G. G. 550. obs. 3. so περιεῖδε χρῆσασθαι, iv. 113. ST.

61. ἔωντα] Herodotus follows Homer in making ὕνειρον sometimes masculine, sometimes neuter. V.

62. ἐνούπνια—πεπλανημένα] *raga somnia*, Statius, Th. x. 112. See Homer, Od. T. 560—569. W. Virgil, *Æ.* vi. 893.

63. πεπλανῆσθαι] Understand ἐς ἀνθρώπους. G.

64. φροντίζει] *quæ in vita usurpant*

homines, cogitant, curant, vident, quæque aiunt vigilantes, agitantque, ea si cui in somno accidant, minus mirum est, Accius, in Cic. de Div. i. 22. V. "The dreams of sleeping men are, as I take it, all made up of the waking man's ideas, though, for the most part, oddly put together," Locke, on H. U. ii. 1, 17. BE. *quo quisque fere studio defunctus adhæret, aut quibus in rebus multum sumus ante moratei, atque in ea ratione fuit contenta magis mens; in somneis eadem plerumque videmur obire. usque adeo magni refert studium atque voluntas, et quibus in rebus consuerint esse operatei non homines solum, sed vero animalia cuncta*, Lucretius, iv. 963. 985. See "The Antiquary," c. ix. x. and note.

65. συλλαβῶν] iii. 82. S.

66. ἢ οὐ κα] The negative is inserted because the proposition after μᾶλλον is negative in its sense. vol. i. p. 152. n. 75. Thucydides, ii. 62. iii. 36. M. G. G. 455. obs. 1. d. Consult the notes

σῆ ἀναπανομένῳ, ἢ οὐ καὶ ἐν τῇ ἑμῇ· εἴ περ γε καὶ ἄλλως ἐθέλει φανῆναι.⁶⁷ οὐ γὰρ δὴ ἐς τοσοῦτό γε εὐθηεῖς ἀνίκει τοῦτο, ὅ τι δὴ κοτέ ἐστι,⁶⁸ τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δίκξει, ἐμὲ ὄρων, σὲ εἶναι, τῇ σῆ ἐσθῆτι τεκμαιρόμειον. εἰ δὲ ἐμὲ μὲν ἐν οὐδεὶ ἰλόγῳ ποιήσεται, οὐδὲ ἀξιώσει ἐπιφανῆναι, οὔτε ἦν τὴν ἐμὴν ἐσθῆτα ἔχω, οὔτε ἦν τὴν σῆν, σὲ δὲ ἐπιφοιτήσει, τοῦτο ἤδη μαθητέον ἐστί· εἰ γὰρ δὴ ἐπιφοιτήσῃ γε συνεχέως, φαίην ἂν καὶ αὐτὸς θεῖον εἶναι. εἰ δέ τοι οὕτω δεδύκηται⁶⁹ γίνεσθαι, καὶ οὐκ οἶά τε αὐτὸ παρατρέψαι, ἀλλ' ἤδη δεῖ ἐμὲ ἐν κοίτῃ τῇ σῆ κατυπνώσαι, φέρε, τούτων ἐξ ἐμεῦ ἐπιτελευμένῳν, φανήτω καὶ ἐμοί. μέχρι δὲ τούτου, τῇ παρεούσῃ γνώμῃ χρῆσομαι."

XVII. Τοσαῦτα εἶπας, Ἀρτάβανος, ἐλπίζων Ξέρξεα ἀποδέξειν λέγοντα οὐδὲν, ἐποίεε τὸ κελευόμενον· εἰδὺς δὲ τὴν Ξέρξεω ἐσθῆτα, καὶ ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, ὡς μετὰ ταῦτα κοῖτον⁷⁰ ἐποίεετο, ἦλθέ οἱ κατυπνωμένῳ τῶντὸ ὄνειρον, τὸ καὶ παρὰ Ξέρξεα ἐφοῖτα· ὑπερστὰν⁷¹ δὲ τοῦ Ἀρταβάνου, εἶπε τάδε· “Ἔρα σὺ δὴ κεῖνος εἶς, ὁ ἀποσπείδων⁷² Ξέρξεα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ὡς δὴ κηδόμενος αὐτοῦ; ἀλλ' οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παρ-
αυτικά νῦν καταπρόϊξαι ἀποτρέπων τὸ χρεὼν γενέσθαι. Ξέρξεα δὲ τὰ δεῖ ἀνηκουστέοντα παθέειν, αὐτῷ ἐκείνῳ δεδήλωται.”

XVIII. Ταῦτά τε δὴ ἐδύκεε Ἀρτάβανος τὸ ὄνειρον ἀπειλείειν, καὶ θερμοῖσι σιδηροῖσι⁷³ ἐκκαίειν αὐτοῦ μέλλειν τοὺς ὀφθαλμούς.⁷⁴ καὶ ὅς,⁷⁵ ἀμβώσας⁷⁶ μέγα, ἀναθρώσκει· καὶ παριζόμενος Ξέρξῃ, ὡς τὴν ὄψιν οἱ τοῦ ἐνυπνίου διεξῆλθε ἀπηγεόμενος, δευτέρᾳ οἱ λέγει τάδε·

of BLO. on these two passages, and AR. on the former of them, both of whom give other instances of the phrase.

67. φανῆναι] understand ἔμολ, as with ἐπιφοιτήσῃ, below. S.

68. ὅ τι δὴ κοτέ ἐστι] ὁ θεός, ἂν ὅ τι πόντ' ἐστι, Aristotle, Eth. ix. 4.

69. δεδύκηται] Pindar, N. v. 36. W. Such regular forms of δοκέω occur only in the poets or in old prose writers. M. G. G. 229.

70. κοῖτον] κοίτην, v. 20. W.

71. ὑπερστὰν] βῆ δ' ἄρ' ἐπ' Ἀτρεῖδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος· στή δ' ἄρ' ὑπὲρ κεφαλῆς—προσεφώνεε θεῖος ὄνειρος, Homer, Il. B. 18.

72. ἀποσπείδων] ἀπέτρεπαν καὶ ἀπέσπενδον, Thucydides, vi. 29. BLO. c. 18.

73. σιδηροῖσι] iii. 29. ix. 36. Plato, Gorg. p. 300. W.

74. ὀφθαλμούς] ἔνοπλος ἐπ' αὐτὸν ἐπενθρώσκει πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, Sophocles, CE. R. 470.

75. καὶ ὅς] for καὶ οὗτος. M. G. G. 484. c.

76. ἀμβώσας] i. 8. The Ionic, Doric, and Attic poets often reject the final vowel of a preposition in composition, and consequently change the consonant which preceded this vowel: here, for instance, ν coming before a labial is changed into μ. M. G. G. 38. obs. 1. and 37. 1, 3.

“ Ἐγὼ μὲν, ὦ βασιλεῦ, οἷα ἄνθρωπος ἰδὼν ἤδη πολλά τε καὶ μεγάληα πεσόντα πρήγματα ὑπὸ ἡσσόνων,⁷⁷ οὐκ ἔων σε τὰ πάντα τῇ ἡλικίῃ εἴκειν,⁷⁸ ἐπιστάμενος, ὡς κακὸν εἶη τὸ πολλῶν ἐπιθυμῆειν, μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον, ὡς ἔπραξε, μεμνημένος δὲ καὶ τὸν ἐπ’ Αἰθίοπας τὸν Καμβύσειω, συστρατεύμενος δὲ καὶ Δαρείῳ ἐπὶ Σκύθας. ἐπιστάμενος ὦν ταῦτα, γνώμην εἶχον, ἀτρεμίζοντά⁷⁹ σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώπων. ἐπεὶ δὲ δαιμονίῃ τις γίνεται ὄρμη,⁸⁰ καὶ Ἕλληνας, ὡς ἔοικε, φθορή τις καταλαμβάνει θεήλατος,⁸¹ ἐγὼ μὲν καὶ αὐτὸς τράπομαι, καὶ τὴν γνώμην μετατίθεμαι· σὺ δὲ σήμηιον μὲν Πέρσῃσι τὰ ἐκ τοῦ θεοῦ πεμπόμενα, χρῆσθαι δὲ κέλευε τοῖσι ἐκ σέο πρώτοισι προειρημένοισι ἐς τὴν παρασκευήν· ποίειε δὲ οὕτω, ὅπως, τοῦ θεοῦ παραδιδόντος,⁸² τῶν σῶν ἐνδεήσει μηδέν.” Τούτων λεχθέντων, ἐνθαῦτα ἐπαρθέντες τῇ ὕψει, ὡς ἡμέρη ἐγένετο τάχιστα, Ξέρξης τε ὑπερετίθετο ταῦτα Πέρσῃσι· καὶ Ἀρτάβανος, ὅς πρότερον ἀποσπεύδων μῦθος ἐφαίνετο, τότε ἐπισπεύδων φανερὸς ἦν.⁸³

XIX. Ὀρμημένῳ⁸⁴ δὲ Ξέρξῃ στρατηλατέειν, μετὰ ταῦτα τρίτῃ ὕψις ἐν τῷ ὕπνῳ ἐγένετο, τὴν οἱ μάγοι ἔκριναν ἀκούσαιτες φέρειν⁸⁵ τε ἐπὶ πᾶσαν γῆν, δουλεύσειν τε οἱ πάντας ἀνθρώπους. ἡ δὲ ὕψις ἦν ἥδε· ἐδόκεε ὁ Ξέρξης ἐστεφανῶσθαι ἐλαίης θαλλῶ, ἀπὸ δὲ τῆς ἐλαίης

77. ἡσσόνων] πολλά στρατόπεδα ἤδη ἔπεσεν ὑπ’ ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἂ καὶ τῇ ἀτολμίᾳ, Thucydides, ii. 89. V.

78. τῇ ἡλικίῃ εἴκειν] to give way to the impetuosity of youth. ἡμαρτον ὄργῃ δ’ εἶξα μάλλον ἢ μ’ ἐχρῆν, Euripides, Hel. 80. λέων ὡς, μεγάλη τε βίη καὶ ἀγῆνορι θυμῷ εἶξας, Homer, Il. Ω. 41. V. εἶξας φῶ θ., “yielding to the impulse of his mind,” I. 591. 109. Od. N. 143. Ξ. 157. X. 288. T. νικῶ μένος ὑπὸ τῆς ἑαυτοῦ βίας καὶ τῆς ἰσχύος· ὥστε διὰ τοῦτο ἐξυβρίζειν, Didymus.

79. ἀτρεμίζοντα] ἐν μερὶ ἀτρεμίζοντες ἐτοιμότερα καὶ εὐκίνητότερα τὰ τοῦ σώματος ἰσχωσι μέρη, Philo, de Sept. p. 1186. A. IV.

80. δαιμονίῃ—ὄρμη] Herodotus appears to have believed in the truth of this apparition, which was but a trick of Mardonius to deter the king from abandoning the expedition. L. S.

81. φθορῇ—θεήλατος] Æsch. represents this as falling heavily on the Persians. P. 95-111. See vol. i. p. 79. n. 42. W. Pompey is described as having been under the influence of infatuation, and as having consequently acted μάλιστα ἀφρόνως, just before the battle of Pharsalia; αὐτὸν θεοβλάβεια δοκεῖ παραγαγεῖν, ἐν καιρῷ μάλιστα δὴ πάντων ἤδε τῷ Καίσαρι γενομένη· διὰ γὰρ αὐτὴν ὁ στρατὸς ὁ τοῦ Πομπηίου κουφόνως μάλα ἐπήρθη, καὶ ἐς τὸ ἔργον ἀπειροπολέμως ἐτράποντο· ἀλλὰ τάδε μὲν φηκόνοι θεὸς ἐς ἀρχὴν τῆσδε τῆς νῦν ἐπεχούσης τὰ πάντα ἡγεμονίας, Appian, B. C. ii. 71.

82. τοῦ θεοῦ παραδιδόντος] v. 67. S.

83. ε. φανερός ἦν] M. G. G. 296. *518, 5.

84. ὄρμημένῳ] having been instigated. S.

85. φέρειν] to relate, to have a reference; i. 120. vi. 19. ix. 33. S.

τοὺς κλίδους γῆν πᾶσαν ἐπισχεῖν· μετὰ δὲ, ἀφανισθῆναι περὶ τῇ κεφαλῇ κείμενον τὸν στέφανον. Κρινάντων δὲ ταύτῃ τῶν μάγων, Περσέων τε τῶν συλλεχθέντων αὐτίκα πᾶς ἀνὴρ, ἐς τὴν ἀρχὴν τὴν ἐωυτοῦ ἀπελάσας, εἶχε προθυμίην πᾶσαν ἐπὶ τοῖσι εἰρημένοισι, θέλων αὐτὸς ἕκαστος⁸⁶ τὰ προκείμενα δῶρα λαβεῖν· καὶ Ξέρξης τοῦ στρατοῦ οὕτω ἐπάγερσιν ποιέεται, χῶρον πάντα ἐρευνῶν τῆς ἡπίρου.

XX. Ἀπὸ γὰρ Αἰγύπτου ἀλώσιος, ἐπὶ μὲν τέσσερα ἔτα πλήρεα παραρτέετο στρατιήν τε καὶ τὰ πρόσφορα⁸⁷ τῇ στρατιῇ· πέμπτῳ δὲ ἔτει ἀνομένῳ⁸⁸ ἐστρατηλάτῃ χειρὶ μεγάλῃ⁸⁹ πλήθεος, στόλων γάρ, τῶν ἡμεῖς ἴδμεν, πολλῶ δὴ μέγιστος οὗτος ἐγένετο.

XXI. Τί γὰρ οὐκ ἠγαγε ἐκ τῆς Ἀσίας ἔθνος ἐπὶ τὴν Ἑλλάδα⁹⁰ Ξέρξης; κοῖον δὲ πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε,⁹¹ πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχατο, τοῖσι δὲ ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὰ πλοῖα, ἅμα στρατενομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας παρέχειν, τοῖσι δὲ σιτὰ τε καὶ νέας.

XXII. Καὶ τοῦτο μὲν,⁹² ὡς προσπταισάντων τῶν πρώτων περι-

86. αὐτὸς ἕκαστος] *each individual*. Æschylus, P. V. 986. *HER.* on VIc. iv. 8. Euripides, Ph. 504. *BL.* vol. i. p. 156. n. 65.

87. τὰ πρόσφορα] ἐκπορίζεσθαι ἐδόκει ἐκάστοις ἅ π. ἦν, Thucydides, i. 125. vii. 62. Æschylus, Eu. 202. ἐπιτήδεια. *BLO.*

88. π. ἕ. ἀνομένῳ] *when the fifth year was finishing, but not finished*. *AR.* ἀνομένῳ, Hesychius; Suidas, V. μάλα νῦν ζῆνεται, ἐγγύθι δ' ἤως· παρ-φῆκε πλέων ν. τῶν δύο μοιρῶν, τριτάτῃ δ' ἔτι μοῖρα λέλειπται, Homer, II. K. 251. τελειοῦται, Eustathius. ἤμος δὲ τρίτατον λάχος ἤμαθις ἀνομένοιο λείπεται ἐξ ἡοῦς, καλέουσι δὲ κεκμηῶτες ἐργατῖναι γλυκερόν σφιν ἄφαρ βουλυνδὸν ἰκέσθαι, Apollonius, iii. 1339. ii. 496. *W.*

89. χειρὶ μεγάλῃ] *πολύχειρ καὶ πολυ-ναύτας*, Æschylus, P. 85. Compare the whole of that passage. *BL.*

90. ἐπὶ τὴν Ἑλλάδα] This expedition of Xerxes was predicted about eighty years before by the prophet Daniel, ἔτι τρεῖς βασιλεῖς ἀναστήσονται

ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουθήσει πλοῦτον μέγαν παρὰ πάντας· καὶ, μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλοῦτου αὐτοῦ, ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων, LXX. xi. 2. *L.*

91. ἐπέλιπε] This verb is generally put absolutely, without any accusative case expressed, iii. 108. vii. 58. 127. τὸ ὕδωρ ἐκ τῶν φρεάτων ἐ., Demosthenes, Pol. 16. Sym. 8. τὰ ἐκείνων ρεύματα ὑπὸ Ξέρξη πάντα ἐ., Aristides, t. i. p. 223. φασὶ τοὺς ἀενδαῖους ποταμοὺς διὰ τὴν τοῦ πληθούς συνέχειαν ἐπιλιπεῖν, Diodorus, ix. 5. V. An accusative follows, ii. 25. vii. 43. *S.*

92. καὶ τοῦτο μὲν] Herodotus is here commencing the narrative of the particular preparations for the invasion. *W.* and, *in the first place*; τοῦτο μὲν is not always followed by τοῦτο δέ; in vi. 125. it is answered by μετὰ δέ, 126. in vii. 176. by ἡ δὲ αὖ; in iii. 108. by ἡ δὲ δή; in the present instance it is referred to by the words ταῦτα μὲν νυν, c. 25. and answered by παρεσκευάζετο δέ. *S.* *HER.* on VIc. i. 16.

πλεόντων περί⁹³ τὸν Ἄθων, προετοιμάζετο ἐκ τριῶν ἐτέων κοινὰ μάλιστα ἐς τὸν Ἄθων· ἐν γὰρ Ἐλαιούντι⁹⁴ τῆς Χερσονήσου ὤρμεον⁹⁵ τριήρεις· ἐπιθεῦτεν δὲ ὄρμεώμενοι, ὠρυσσον ὑπὸ μαστίγων⁹⁶ παντοδαποὶ τῆς στρατιῆς, διάδοχοι δ' ἐφοίτων· ὠρυσσαν δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι.⁹⁷ Βουβάρης δὲ ὁ Μεγαβάζου καὶ Ἀρταχάης ὁ Ἀρταίου, ἄνδρες Πέρσαι, ἐπεστάτεον⁹⁸ τοῦ ἔργου. Ὁ γὰρ Ἄθως⁹⁹ ἐστὶ ὄρος μέγα τε καὶ οὐνομαστὸν, ἐς θάλασσαν κατήκον, οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἠπειρον τὸ ὄρος, χερσονησοειδὲς τέ ἐστι καὶ ἰσθμὸς ὡς δώδεκα σταδίων· πεδίον δὲ τοῦτο, καὶ κολωνοὶ οὐ μεγάλοι, ἐκ θαλάσσης τῆς Ἀκαθίων ἐπὶ θάλασσαν τὴν ἀντίον Τορώνης.¹⁰⁰ ἐν δὲ τῷ ἰσθμῷ τούτῳ, ἐς τὸν τελευτᾷ ὁ Ἄθως, Σάνη πόλις Ἑλλάς¹ οἰκῆται. αἱ δὲ ἐντὸς Σάνης, ἔσω δὲ τοῦ Ἄθω οἰκημένοι, τὰς τότε ὁ Πέρσης νησιώτιδας ἀντὶ ἠπειρωτίδων ὠρμητο ποιεῖν, εἰςὶ αἶδε, Δίον, Ὀλόφυξος, Ἀκρόθων,² Θύσσοι, Κλεωναί. πόλις μὲν αὗται, αἱ τὸν Ἄθων νέμονται.

XXIII. Ὄρυσσον δὲ ὧδε· δασάμενοι τὸν χῶρον οἱ βάρβαροι κατὰ ἔθνεα, κατὰ Σάνην πόλιν σχοινοτενὲς³ ποιησόμενοι· ἐπεὶ δὲ ἐγένετο βαθεῖα ἡ διώρυξ, οἱ μὲν, κατώτατα ἐστεῶτες, ὠρυσσον· ἕτεροι δὲ παρεδίδουσαν τὸν αἰεὶ ἐξορυσσόμενον χοῦν⁴ ἄλλοισι κατύπερθε ἐστεῶσι ἐπὶ βύθρων· οἱ δ' αὖ ἐκδεκόμενοι ἐτέροισι, ἔως ἀπίκουτο ἐς τοὺς ἀνωτάτω· οὗτοι δὲ ἐξεφόρεόν τε καὶ ἐξέβαλλον. Τοῖσι μὲν νυν ἄλλοισι, πλὴν Φοιτικῶν, καταρρήγνυμενοι οἱ κρημνοὶ τοῦ ὀρύγ-

93. περι] is sometimes omitted, as περιπέλων Σούνιον, vi. 116. W. περιπέλι τὸν Ἄθων, Thucydides, v. 3.

94. Ἐλαιούντι] now the New Castle of Europe at the Dardanelles. L.

95. ὤρμεον] λιμένα ἐκπληρῶν πλάτρη, ἀκαταῖσιν ὄρμει, Euripides, O. 54.

96. ὑπὸ μαστίγων] Such was the Persian discipline, c. 56. W. 103. 223. Xenophon, An. iii. 4, 16. V. ἴδε καὶ τοὺς ὑπὸ μαστίξει διορύττοντας τὸν Ἄθω, Plutarch, de An. Tr. p. 470. x. HUT. M. G. G. 592. β.

97. κατοικημένοι] vol. i. p. 14. n. 94.

98. ἐπεστάτεον] The observation made in vol. i. p. 32. n. 9. applies to this verb: προστάς very rarely has a dative.

99. Ἄθως] ἡ Ἀκτὴ καλουμένη ἐστὶν ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προῦχουσα, καὶ ὁ Ἄ. ἀτῆς ὄρος ὑψηλὸν

τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος· πόλις δὲ ἔχει Σάνην μὲν, Ἀνδρῶν ἀποικίαν, παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας Θύσσοι, καὶ Κλεωναί, καὶ Ἀκρόθωους, καὶ Ὀλόφυξον, καὶ Δίον, Thucydides, iv. 109. W.

100. Τορώνης] now Toron. L.

1. Ἑλλάς] for Ἑλληνική. M. G. G. 429, 4.

2. Ἀκρόθων] or Acroathon, so called from ἄκρος and Ἄθως, as being built on the extreme point of the mountain. A. L.

3. σχοινοτενὲς] i. 189.

4. τ. αἰεὶ ἐξορυσσόμενον χ.] the earth as it was dug out. ἐκέλευον τὸν ἀπογραψάμενον αἰεὶ διὰ τῆς πυλίδος ἐξίεναι, Xenophon, H. ii. 4, 8. τὰς αἰεὶ πληρουμένας ναῦς ἐξέπεμπον, Thucydides, iii. 77.

ματος πόνον διπλήσιον παρεῖχον· ἅτε γὰρ τοῦ τε ἄνω στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιευμένων,⁵ ἔμελλέ σφι τοιοῦτο ἀποβήσεται. οἱ δὲ Φοίνικες σοφίην ἔν τε τοῖσι ἄλλοισι ἔργοισι ἀποδείκνυνται, καὶ δὴ καὶ ἐν ἐκείνῳ· ἀπολαχόντες γὰρ μόριον, ὅσον αὐτοῖσι ἐπέβαλλε,⁶ ὄρυσσον, τὸ μὲν ἄνω στόμα τῆς διώρυχος ποιεῦντες διπλήσιον ἢ ὅσον ἔδει αὐτὴν τὴν διώρυχα γενέσθαι· προβαίνοντος δὲ τοῦ ἔργου, συνῆγον αἰεὶ·⁷ κάτω τε δὴ ἐγίνετο, καὶ⁸ ἐξιούτο τοῖσι ἄλλοισι τὸ ἔργον. Ἐνθαῦτα δὲ λειμών ἐστι, ἵνα σφι ἀγορὴ τε ἐγίνετο καὶ πρητήριοι·⁹ σῖτος δὲ σφισι πολλὸς ἐφοίτα¹⁰ ἐκ τῆς Ἀσίας ἀληλεσμένως.¹¹

XXIV. Ὡς μὲν ἐμὲ συμβαλλόμενον εὐρίσκειν, μεγαλοφροσύνης εἶνεκα¹² αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, ἐθέλων τε δύναμιν ἀποδεί-

5. ἅτε—ποιευμένων] *for, as they made the aperture of the same dimensions both above and below.* Here the particle with the participle expresses the ground of what follows. M. G. G. 569.

6. μ. ὄ. αὐ. ἐπέβαλλε] i. 106. ii. 180. ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, iv. 115. i. c. μέρος, 114. δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, St. Luke, xv. 12.

7. συνῆγον αἰεὶ] *they kept contracting it.*

8. τε—καὶ] vol. i. p. 149. n. 4.

9. ἀγορὴ τε—καὶ πρητήριοι] This is an instance of the figure ἐν διὰ δυοῖν, the second word being added to show what kind of ἀγορὴ is here meant, namely τῶν ὀνίων, τῶν πιπρασκομένων. S. This explanation was the more necessary from the circumstance that the Persians did not use this kind of ἀγορὴ. vol. i. p. 85. n. 6. πωλητήριοι, Ἀττικῶς· πρατήριοι, Ἑλληνικῶς, Mæris. V.

10. ἐφοίτα] *used to come, i. e. was brought or imported.* ὅθεν καὶ ὁ κατὰ θάλατταν σῖτος φοιτᾷ, Xenophon, p. 253, 39. οὐ μέλλει ἐκ Κύπρου σ. ἤξειν ἐνταῦθα, Andocides, p. 22, 17. V. ἐσάγειν σῖτον ἀληλεσμένον, Thucydides, iv. 26. BLO.

11. ἀληλεσμένως] In verbs beginning with a vowel the Ionians, and still more the Attics, form the reduplication by repeating the first two letters; but, instead of the long vowel,

they take the corresponding short one, as ἀλέω, ἤλεκα, ἀλήλεκα. M. G. G. 168. obs. 2. This participle with its substantive σῖτος constitutes the leading idea, (*meal, literally ground corn,*) to which the other epithet πολλὸς refers; and therefore no conjunction is required. M. G. G. 444, 3.

12. μεγαλοφροσύνης εἶνεκα] πρὸς τὴν τοῦ βασιλέως μᾶλλον ἐπιθυμίαν ἢ χρεῖαν, Aristides, Them. t. iii. p. 297. ὅτι ἡδύνατο ταῖς τριήρεσι τὸν Ἄθω περιπλεῦσαι, καὶ οὕτως ἐλθεῖν· νῦν δὲ ὤρυξε τὸν Ἄ. καθάπερ ἐπιθυμίαν πληρᾶν· διὰ γὰρ μεγαλοφροσύνην τοῦτο ἐποίησεν, οὐ διὰ χρεῖαν Scholiast. V. "Yet it seems no rash conjecture that deep policy may have prompted it. To cross the Ægean, even now, with all the modern improvements in navigation, is singularly dangerous. To double the cape of Athos is still more formidable;" MI. viii. 1. ante experimentum belli, fiducia virium, veluti naturæ ipsius dominus, et montes in planuabat deducebat, et conveca vallium æquabat et quædam maria pontibus sternebat, quædam ad navigationis commodum perpendium ducebat, Justin, ii. 10. Elmenhorst, on Arnob. i. p. 5. who refers to many other authors. Ξέρξης εἰς τοσοῦτον ἤλθεν ὑπερηφανίας, ὥστε μικρὸν μὲν ἠγησάμενος ἔργον εἶναι τὴν Ἑλλάδα χειρῶσασθαι, βουλῆθεις δὲ τοιοῦτον μνημεῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν, οὐ πρότερον ἐπαύσατο

κυνσθαι καὶ μνημόσυνα λιπέσθαι· παρεὼν γὰρ, μηδένα¹³ πόνον λαβόντας, τὸν ἰσθμὸν τὰς νέας διειρύσαι,¹⁴ ὀρύσσειν ἐκέλευε διώρυχα τῇ θαλάσσῃ, εὖρος, ὡς δύο τριήρεας πλείειν ὁμοῦ ἐλαστρευμένας.¹⁵ τοῖσι δὲ αὐτοῖσι τούτοισι, τοῖσι περ καὶ τὸ ὄρυγμα,¹⁶ προσετέτακτο καὶ τὸν Στρυμόνα ποταμὸν ζεύξαντας γεφυρῶσαι.

XXV. Ταῦτα μὲν νυν οὕτω ἐποίηε. παρεσκευάζετο δὲ καὶ ὄπλα¹⁷

πρὶν ἐξεῦρε καὶ συνηνάγκασεν ὃ πάντες θρυλοῦσιν, ὥστε τῷ στρατοπέδῳ πλεῦσαι μὲν διὰ τῆς ἠπείρου, πεξεῦσαι δὲ διὰ τῆς θαλάττης, τὸν μὲν Ἑλλησποντον ζεύξας, τὸν δὲ Ἄθω διορύξας, Isocrates, Pan. 25. According to Plutarch, Xerxes wrote to the mountain the following absurd letter, "Divine Athos, who liftest thy summit to the skies, do not oppose to my workmen hard stones difficult to cut through; or I will have thee cut down, and precipitated into the sea;" de Ir. Coh. p. 455. D. L.

13. μηδένα] i. e. none comparatively speaking. The soldiers of Dionysius of Sicily in one day drew eighty triremes over a space of ground upwards of two miles in width, and covered with mud and clay; Polyænus, v. 2, 6. IV.

14. διειρύσαι] vol. i. p. 92. n. 84. διεκλύσαι, Diod. t. i. p. 300, 60. διαφέρειν, διακομίσαι, Thucydides, viii. 8. ὑπερευεγκεῖν, 7. The simple verb εἰρύειν occurs, iv. 10. ἀνειρύειν, ix. 96. ἐξειρύειν, i. 141. ὑπεξειρύειν, vii. 225. ἐπειρύειν, iv. 8. κατειρύειν, viii. 96. παρειρύειν, vii. 36. Annibal suggested a novel method of transporting ships, "*via, quæ in portum per mediam urbem ad mare transmissa est, plaustris transveham naves;*" and it proved successful, *contracta undique plaustra, junctaque inter se; et machinæ ad subducendas naves admotæ, munitumque iter, quo faciliora plaustra minorque moles in transitu esset: jumenta inde et homines contracti, et opus impigre captum: paucosque post dies classis instructa ac parata circumvehitur arcem, et ante os ipsum portus anchoras jactit*, Livy, xxv. 11. V.

15. ἐλαστρευμένας] ii. 158. Ionic and poetic for ἐλαυνομένας; P. rowed ὁμοῦ abreast.

16. τὸ ὄρυγμα] "Scarcely any cir-

cumstance of the expedition of Xerxes is more strongly supported by historical testimony than the making of the canal of Athos. The informed and exact Thucydides, who had property in Thrace, lived part of his time upon that property, and held at one time an important command there, speaks of the canal of Athos, made by the king of Persia with perfect confidence, (see p. 25. of this vol. n. 99. or vol. i. p. 361. n. 99.). Plato (de Legg. iii. p. 699. t. 2.), Isocrates (p. 26. of this vol. n. 12. or vol. i. p. 362. n. 12.), and Lysias (Or. Fun.), all mention it as an undoubted fact; the latter adding that it was, in his time, still a subject of wonder and of common conversation. Diodorus relates the fact not less positively than Herodotus. That part of Strabo, which described Thrace, is unfortunately lost; but the canal of Xerxes remains confidently mentioned in the epitome of his work. The place was moreover so surrounded with Grecian settlements, that it seems impossible for such a report, if unfounded, to have held any credit. Yet Juvenal (x. 173.) has chosen the story of this canal for an exemplification of the Grecian disposition to lie: and a traveller (Bellon. Sing. Rer. Obs. p. 78.), who two centuries ago visited, or thought he visited the place, has asserted that he could find no vestige of the work," MI. viii. 1. On the other hand, the Count de Choiseuil-Gouffier (Voy. Pitt. de la Gr. t. ii. pt. 1. p. 145.) describes the isthmus, and affirms that very evident traces of the canal still exist. S. RI. is inclined to doubt the truth of this grand expedition altogether.

17. ὄπλα] is here the accusative, Ξέρξης being the nominative to παρε-

ἐς τὰς γεφύρας¹⁸ βύβλινα¹⁹ τε καὶ λευκολίνου, ἐπιτάξας Φοίνιξί τε καὶ Αἴγυπτίοισι, καὶ σιτία τῇ στρατιῇ καταβάλλειν, ἵνα μὴ λιμῆνευε ἡ στρατιῇ, μηδὲ τὰ ὑποζύγια ἐλαυνόμενα ἐπὶ τὴν Ἑλλάδα. ἀναπυθόμενος δὲ τοὺς χώρους, καταβάλλειν ἐκέλευε, ἵνα ἐπιτηδεώτατον εἶη, ἄλλον²⁰ ἄλλη ἀγινέοντας ὀκλάσι τε καὶ πορθμηίοισι²¹ ἐκ τῆς Ἀσίης πανταχόθεν. τὸν δὲ ὦν πλεῖστον ἐς Λευκὴν Ἀκτὴν²² καλεομένην τῆς Θρηάκης ἀγίνεον, οἱ δὲ ἐς Τυρόδιζαν²³ τὴν Περινήθων, οἱ δὲ ἐς Δορίσκον, οἱ δὲ ἐς Ἡϊόνα²⁴ τὴν ἐπὶ Στρυμόνι, οἱ δὲ ἐς Μακεδονίην²⁵ διατεταγμένοι.

XXVI. Ἐν τῷ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζονται, ἐν τούτῳ ὁ πεζὸς ἅπας συλλελεγμένος ἅμα Ξέρξῃ ἐπορευέτο ἐς Σάρδις, ἐκ Κριτάλλων²⁶ ὀρμηθεὶς τῶν ἐν Καππαδοκίᾳ· ἐνθαῦτα γὰρ εἶρητο συλλέγεσθαι πάντα τὸν κατ' ἡπειρον μέλλοντα ἅμα αὐτῷ Ξέρξῃ πορευέσθαι στρατόν. ὃς μὲν νυν τῶν ὑπάρχων στρατὸν κάλλιστα ἐσταλμένον ἀγαγὼν τὰ προκείμενα παρὰ βασιλέος²⁷ ἔλαβε δῶρα, οὐκ ἔχω φράσαι· οὐδὲ γὰρ ἀρχὴν ἐς κρίσιν τούτου πέρι ἐλθόντας οἶδα. οἱ δὲ, ἐπεὶ τε διαβάντες τὸν Ἄλυν ποταμὸν ὠμίλησαν τῇ Φρυγίᾳ, δι' αὐτῆς πορευόμενοι παρεγένοντο ἐς Κελαινὰς·²⁸ ἵνα

σκευάζεται. *S.* ὄπλα κάλοι ἀπὸ στυπείου ἢ λίνου ἢ καννάβως, Galen; τὰ ἐν τῇ νηϊ διακρατοῦντα ὄρθον τὸν ἰσθμὸν σχοινία, Erotian. *W.* tackle.

18. τὰς γεφύρας] just mentioned.

19. βύβλινα] of the inner bark of the papyrus. It was manufactured not only into ropes, but into cloth of which sails and clothes were made, and also into writing-paper. *S.* The Linnæan name of the plant is *Cyperus Papyrus*.

20. ἄλλον] i. e. σῖτον ἀλληλεσμένον.

W.

21. πορθμηίοισι] literally, ferry-boats, punts.

22. Λευκὴν Ἀκτὴν] "White Shore," was a name common to many places; that which is here meant is a sea-port of Thrace on the Propontis, without the isthmus of the Chersonese. It was the extremity of the "White Plain," πεδῖον λευκόν, in the vicinity of Cardia. *L.*

23. Τυρόδιζαν] a port of the Ægean, just to the westward of cape Serrhium, and to the south-east of Mesambria. *L.*

24. Ἡϊόνα] Eion "the Strand," or Ægialus, now *Rendina*, was the seaport of Amphipolis. *L.*

25. Μακεδονίην] Macedonia had many other names, the most ancient of which was Æmathia. *A.* Its inhabitants were placed in a very contemptuous light by the Athenian orator; ὑπὲρ Φιλίππου, οὐ μόνον οὐχ' Ἑλληνας ὄντος, οὐδὲ προσήκοντος οὐδὲν τοῖς Ἑλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν, ὕθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνας, ὕθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον πρίασθαι, Demosthenes, Ph. iii. 7.

26. Κριτάλλων] near the site of the present *Erekli*, the Archelais Colonia of the Romans. *R.*

27. βασιλέος] On the omission of the article, see *BLO.* on Thuc. vi. 82, 9.

28. Κελαινὰς] Its modern name is *Aramitzi*, or *Aphion Kara-Hisar* "the Black Castle of Opium." *Ma-andri amnis fontes Cætanis oriuntur: Cætanæ urbs caput quondam Phrygiæ fuit: migratum inde hand procul veteribus Cætanis, novaque urbi Arameæ*

πηγαὶ ἀναδιδούσι Μαιάνδρον ποταμοῦ, καὶ ἕτερον οὐκ ἐλάσσονος ἢ²⁹ Μαιάνδρον, τῷ οὐνομα τυγχάνει ἐὼν Καταρρήκτης,³⁰ ὅς, ἐξ αὐτῆς τῆς ἀγορῆς³¹ τῆς Κελαινέων ἀνατέλλων, ἐς τὸν Μαιάνδρον ἐκδιδότ' ἐν τῇ καὶ ὁ τοῦ Σιληνοῦ³² Μαρσύεω³³ ἄσκος³⁴ ἐν τῇ πόλει³⁵ ἀνακρέμαται, τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος ἐκδαρέντα ἀνακρεμασθῆναι.

XXVII. Ἐν ταύτῃ τῇ πόλει ὑποκατήμενος Πύθιος ὁ Ἄτυος, ἀνὴρ Λυδὸς, ἐξείνισε τὴν βασιλέος στρατιὴν πᾶσαν ξεινίοισι μέγιστοισι, καὶ αὐτὸν Ξέρξεα³⁶ χρήματά τε ἐπαγγέλλετο, βουλόμενος³⁶ ἐς τὸν πόλεμον παρέχειν. ἐπαγγελλομένου δὲ χρήματα Πυθίου, εἶρετο. Ξέρξης Περσέων τοὺς παρεόντας, “τίς τε ἐὼν ἀνδρῶν Πύθιος, καὶ κόσα χρήματα κεκτημένος, ἐπαγγέλλοιτο ταῦτα;” οἱ δὲ εἶπαν

nomen inditum ab Aramea sorore [uxore? SA.] Seleuci regis. Mæander ex arce summa Celænarum ortus, media urbe decurrens, per Caras primum, deinde Ionas, in sinum maris editur, qui inter Prienen et Miletum est, Livy, xxxviii. 13. L. Compare Xenophon, An. i. 2, 7. and 8. V. Curtius, iii. 1. 1, &c. HUT. Arrian, i. 30. SA. 826, &c. Bochart, Ph. i. 3.

29. ἦ] The comparative degree is often divided from the genitive, which it governs, by a redundant ἦ. M. G. G. 450. obs. 2. In the present instance this conjunction was most probably inserted because the comparative itself was in the genitive case. S.

30. Καταρρήκτης] The Marsyas (vol. i. p. 242. n. 15.) was thus named from its impetuosity: *L. fons ejus, ex summo montis cacumine excurrens, in subjectam petram magno strepitu aquarum cadit, Curtius, iii. 1, 3. W. κατενεχεῖσθε δ' ἐπὶ τὸ πρόαστειον σφοδρῶ καὶ καταφέρει τῷ βεύματι συμβάλλει πρὸς τὸ Μαιάνδρον, Strabo. Maximus Tyrius says εἶδον τοὺς ποταμοὺς ἀφίησιν αὐτοὺς πηγὴ μία. SA.*

31. ἀγορῆς] This public square appears from Xenophon to have been immediately below the citadel. L.

32. Σιληνοῦ] The Satyrs in general were so called. SA.

33. Μαρσύεω] Hyagnis of Celæne invented the flute, B. C. 1506. Marsyas, his son, invented the syrinx,

which was *fistula disparibus septem compacta cicutis*, Virgil, E. ii. 36. Proud of his proficiency in music, he challenged Apollo to a contest, but was defeated; Ovid, M. vi. 382, &c. F. vi. 703. *Apollo victum Marsyam ad arborem religatum Scythæ tradidit, qui cutem ei membratim separavit, reliquum corpus discipulo Olympo sepulturæ tradidit*, Hyginus, f. clxv. p. 279: οἴμαι δὲ ἐκείνον ὑπὸ τοῦ θεοῦ κολασθῆναι, ὅτι, φορβεῖα καὶ αὐλοῖς ἐπιστομίσας ἑαυτὸν, ἐτόλμησε ψιλῶ μέρει διαγωνίζεσθαι πρὸς ᾧδὴν καὶ κιθάραν, Plutarch, Symp. SA. HUT. Fortunio Liceti explains this as an allegory. Before the invention of the lyre, the flute was in high estimation, but afterwards it went out of fashion. In those early ages pieces of leather were circulated as money; and the flute-players then gaining very little, the poets feigned that the god of the lyre had slayed Marsyas, the flute-player; Hierogl. c. 119. L.

34. ἄσκος] εἰ μοι ἦ δὸρὰ μὴ εἰς ἄσκην τελευτήσῃ, ὥσπερ ἡ τοῦ Μαρσύου, Plato, Euth. p. 285. D. λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαὶ (τοῦ Μαρσύου ποταμοῦ), Xenophon, An. i. 2, 8. W. V. vol. i. p. 119. n. 21.

35. πόλει] i. e. ἀκροπόλει. V.

36. ἐπαγγέλλετο, βουλόμενος] διὰ καὶ ἐπαγγέλλοτο βουλόμενοι δίδόνα³⁷ παντὸς τοῦ ἀδικήματος, vi. 139. ST. 4

“ὦ βασιλεῦ, οὗτός ἐστι, ὅς τοι τὸν πατέρα Δαρεῖον ἐδωρήσατο τῇ πλατανίστῳ³⁷ τῇ χρυσῆ καὶ τῇ ἀμπέλῳ· ὅς καὶ νῦν ἐστὶ πρῶτος ἀνθρώπων πλούτῳ, τῶν ἡμεῖς ἴδμεν, μετὰ σέ.”

XXVIII. Θωμάσας δὲ τῶν ἐπέων τὸ τελευταῖον Ξέρξης, αὐτὸς δεύτερα εἶρετο Πύθιον, “ὁκόσα οἱ εἶη χρήματα;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, οὔτε σε ἀποκρύψω, οὔτε σκῆψομαι τὸ μὴ εἰδέναι³⁸ τὴν ἐμειωτοῦ οὐσίην,³⁹ ἀλλ’ ἐπιστάμενός τοι ἀτρεκέως καταλέξω. ἐπεὶ τε γὰρ τάχιστα σε ἐπυθόμην ἐπὶ θάλασσαν καταβαίνοντα τὴν Ἑλληνίδα, βουλόμενός τοι δοῦναι ἐς τὸν πόλεμον χρήματα, ἐξέμαθον, καὶ εὔρον, λογιζόμενος, ἀργυρίου μὲν δύο χιλιάδας εἰσῆς μοι ταλάντων,⁴⁰ χρυσοῦ δὲ τετρακοσίας μυριάδας στατήρων⁴¹ Δαρεϊκῶν,⁴² ἐπιδεδούσας ἐπὶ χιλιάδων. καὶ τούτοισί σε ἐγὼ δωρέομαι· αὐτῶ δ’ ἐμοὶ ἀπὸ ἀνδραπόδων τε καὶ γεωπεδιῶν⁴³ ἀρκέων ἐστὶ βίος.” ὁ μὲν ταῦτα ἔλεγε.

XXIX. Ξέρξης δὲ, ἴσθεις τοῖσι εἰρημένοισι, εἶπε· “Ξεῖνε Λυδὲ,

37. τῇ πλατανίστῳ] εἰ ἐπιθυμήσειε σκιάς, δένδρον ἦν αὐτῷ χρυσοῦν ἢ σκιά, Aristides, Pan. p. 223. πλάτανον εἶχε χρυσοῦν ἐπὶ τοῦ ὀχλήματος συσκιάζουσαν αὐτὸν, Scholiast. V. ἦν ἐν τῷ κοιτῶνι λιθοκόλλητος ἄμπελος χρυσοῦ ὑπὲρ τῆς κλίνης, Chares; τὴν δὲ ἄμπελον ταύτην βότρυας ἔχειν ἐκ τῶν πλουτελειστών ψήφων συντεθειμένους, Amynias in Ath. xii. 9. τὰς χρυσοῦς πλατάνους, καὶ τὴν χρυσοῦν ἄμπελον, ὕψ’ ἦν οἱ Περσῶν βασιλεῖς ἐχρημάτιζον πολλάκις καθήμενοι, σμαραγδίνους βότρυας ἔχούσας καὶ τῶν Ἰνδικῶν ἀνθράκων, ἄλλων τε παντοδαπῶν λίθων ὑπερβαλλόντων ταῖς πολυτελείαις, Phylarchus in Ath. xii. 55. BA. Antiochus being piqued at his reception by the king, depreciates his grandeur, ἐπεὶ καὶ τὴν ὑμνουμένην ἂν χρυσοῦν πλάτανον οὐχ ἱκανῆν ἔφη εἶναι τέττιγι σκιάν παρέχειν, Xenophon, H. vii. 1, 38. Theophilus, emperor of the East in the ninth century, had a tree of gold made, on which were perched little birds, that, by means of tubes ingeniously arranged, sang melodiously; Symeon Magister, Ann. p. 416. c. L.

38. τὸ μὴ εἰδέναι] vol. i. p. 51. n. 15.

39. σὲ ἀποκρύψω—τὴν ἐ. οὐσίην] M. G. G. 412. 8.

40. δύο χιλιάδας—ταλάντων] δις-

χίλια τάλαντα, Tzetzes, Ch. i. 927. Equal to 450,000*l.* sterling; L. or 387,500*l.* A. Callias, the richest of the Athenians, was worth 200 talents; Lysias, Or. xix. p. 349. V.

41. στατήρων] Pythius was the proprietor of extensive gold mines; and in order to work these, agriculture had been neglected, till his wife by her good sense convinced him of the absurdity of persisting in such a line of conduct: Plutarch, de Virt. Mul. p. 262. Each stater equalled ἀργυρᾶς δραχμᾶς εἴκοσι. V. The four millions were equal to 14,000 talents of silver, or 3,150,000*l.* L. According to Arbuthnot the stater was worth fifty drachmæ; and then the four millions would amount to 6,356,614*l.* TR. but according to RO. only to 1,700,000*l.*

42. Δαρεϊκῶν] Δαρεῖος, χρυσοῦν καθαρώτατον ἀπεψήσας ἐς τὸ δυνατώτατον, νόμισμα ἐκόψατο· Ἀρνανδῆς δὲ, ἄρχων Αἰγύπτου, ἀργέριον τωτὸ τοῦτο ἐποίηε· καὶ νῦν ἐστὶ ἀργύριον καθαρώτατον τὸ Ἀρνανδικόν· μαθὼν δὲ Δαρεῖός μιν ταῦτα ποιεῦντα, ἀπέκτεινε, iv. 166.

43. γεωπεδιῶν] is a diminutive. S. γῆπεδα οἱ γεῶπεδα are χωρῖα, κτήσεις, estates, farms. W. See BL. on Æsch. P. V. 854.

ἐγὼ ἐπεὶ τε ἐξῆλθον τὴν Περσίδα χώραν, οὐδενὶ ἀνδρὶ συνέμιξα ἐς τούδε, ὅστις ἠθέλησε ξείνια προθεῖναι στρατῷ τῷ ἐμῷ, οὐδὲ ὅστις, ἐς ὄψιν τὴν ἐμὴν καταστάς, αὐτεπάγγελτος ἐς τὸν πόλεμον ἐμοὶ ἠθέλησε συμβαλέσθαι χρήματα, ἔξω σεῦ. σὺ δὲ καὶ ἐξείνισας μεγάλας στρατὸν τὸν ἐμὸν, καὶ χρήματα μεγάλα ἐπαγγέλλεαι. σοὶ ὦν ἐγὼ ἀντὶ αὐτῶν γέρεα τοιάδε δίδωμι· ξεινόν τέ σε ποιεῦμαι ἐμὸν, καὶ τὰς τετρακοσίας μυριάδας τοι τῶν στατήρων ἀποπλήσω παρ' ἐμευτοῦ,⁴⁴ δούς τὰς ἐπτὰ χιλιάδας, ἵνα μὴ τοι ἐπιδεέες ἔωσι αἱ τετρακόσιοι μυριάδες ἐπτὰ χιλιαδέων, ἀλλ' ἦ τοι ἀπαρτιλογίη⁴⁵ ὑπ' ἐμέο πεπληρωμένη. κέκτησό τε αὐτὸς, τὰ περ αὐτὸς ἐκτίησας,⁴⁶ ἐπίστασό τε εἶναι⁴⁷ αἰεὶ τοιοῦτος· οὐ γάρ τοι ταῦτα ποιεῦντι, οὔτε ἐς τὸ παρεόν,⁴⁸ οὔτε ἐς χρόνον, μεταμελήσει."

XXX. Ταῦτα δὲ εἶπας, καὶ ἐπιτελέα ποιήσας, ἐπορεύετο αἰεὶ τὸ πρόσω. Ἄνανα δὲ καλεσμένην Φρυγῶν πόλιν παραμειβόμενος καὶ λίμνην, ἐκ τῆς ἅλης γίνονται, ἀπίκετο ἐς Κολοσσάς,⁴⁹ πόλιν μεγάλην Φρυγίης, ἐν τῇ Λύκος⁵⁰ ποταμὸς ἐς χάσμα γῆς⁵¹ ἐσβάλλων ἀφανίζεται· ἔπειτα διὰ σταδίων πέντε⁵² ὡς μάλιστα κη ἀναφαινόμενος, ἐκδιδοῖ καὶ οὗτος⁵³ ἐς τὸν Μαϊάνδρον. ἐκ δὲ Κολοσσέων ὀρμώμενος ὁ στρατὸς ἐπὶ τοὺς οὖρους τῶν Φρυγῶν καὶ τῶν Λυδῶν,

44. παρ' ἐμευτοῦ] *from my own substance.* ii. 129. viii. 5. M. G. G. 588. 1. a.

45. ἀπαρτιλογίη] *a round sum.* ἀπηρτισμένος καὶ πλήρης ἀριθμὸς οἱ λόγοι. V.

46. κέκτησο—ἐκτίησας] *and possess yourself the things, which you yourself acquired.* κέκτησο δ' ὀρθῶς, ἃ ἔχης ἀνευ φόγου, Euripides, *In. fr.* xv. 1. V.

47. ἐπίστασο—εἶναι] *vol. i.* p. 124. n. 78.

48. ἐς τὸ παρεόν] This confirms the second explanation given *vol. i.* p. 87. n. 31. where the preposition is omitted. ἄρχων δὲ, ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν, Xenophon, *H.* iii. 2, 7. If there is any ellipsis in such expressions, it may be thus supplied, *κατὰ τὸ παρελθόν μέρος τοῦ χρόνου.* B. 164.

49. Κολοσσάς] Xenophon also speaks of Colossæ as πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, *An.* i. 2, 6. W. St. Paul addressed an epistle to the church there. Two years afterwards

it was destroyed by an earthquake, but was rebuilt, and subsequently bore the name of Chonæ. It is now the village of Conos. A. L.

50. Λύκος] Strabo, xii. p. 867. v. W. *ubi terreno Lycus est epotus hiatus, existit procul hinc, alioque renascitur ore,* Ovid, *M.* xv. 273. L. There was more than one river of this name. The Greeks perhaps applied this appellation, as those of Τίγρις and Κάπρος, to streams which resembled such wild beasts in the impetuosity of their course and the extent of their ravages. SA.

51. χάσμα γῆς] *χ. εὐρωπὸν πέτρας,* Euripides, *I. T.* 630. MAR. *χ. πελάγεος,* iv. 85.

52. διὰ σταδίων πέντε] *five stades off.* διὰ signifies 'a distance' or 'interval.' M. G. G. 580. d. vii. 198. HER. on *Vic.* ix. 2, 6. SCH. on B. 61.

53. καὶ οὗτος] i. e. as well as the Καταβήκτης, c. 26. LAU.

ἀπίκετο ἐς Κύδραρα⁵⁴ πόλιν· ἔνθα στήλη καταπεπηγυῖα, σταθεῖσα δὲ ὑπὸ Κροίσου, καταμηνύει διὰ γραμμάτων τοὺς οὖρους.

XXXI. Ὡς δὲ ἐκ τῆς Φρυγίης ἐσέβαλε ἐς τὴν Λυδίην, σχιζομένης τῆς ὁδοῦ, καὶ τῆς μὲν ἐς ἀριστερὴν⁵⁵ ἐπὶ Καρίης⁵⁶ φερούσης, τῆς δὲ ἐς δεξιὴν ἐς Σάρδεις, τῇ καὶ πορευομένῳ διαβῆναι τὸν Μαϊάνδρον ποταμὸν πᾶσα ἀνάγκη γίνεται, καὶ ἰέναι παρὰ Καλλάτησον πόλιν, ἐν τῇ ἄνδρες δημοεργοὶ⁵⁷ μέλι ἐκ μυρίκης τε καὶ πυροῦ ποιεῦσι· ταύτην ἰὼν ὁ Ξέρξης τὴν ὁδὸν, εὔρε πλατάνιστον,⁵⁸ τὴν κάλλεος εἶνεκα δωρησάμενος κόσμῳ χρυσέῳ, καὶ μελεδωνῶ ἀθανάτῳ ἀνδρὶ⁵⁹ ἐπιτρέψας, δευτέρῃ ἡμέρῃ ἀπίκετο ἐς τῶν Λυδῶν τὸ ἄστυ.

XXXII. Ἀπικόμενος δὲ ἐς Σάρδεις, πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν Ἑλλάδα, αἰτήσοντας γῆν τε καὶ ὕδωρ, καὶ προερόντας δεῖπνα βασιλεῖ παρασκευάζειν· πλὴν⁶⁰ οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἄλλῃ πάντῃ· τῶνδε δὲ εἶνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν τε καὶ ὕδωρ· ὅσοι πρότερον οὐκ ἔδοσαν Δαρεῖφ πέμψαντι, τούτους πάγχυ ἐδόκειε τότε δεῖσαντας δώσειν. βουλόμενος ὦν αὐτὸ τοῦτο ἔκμαθεῖν ἀκριβῶς, ἔπεμπε. Μετὰ δὲ ταῦτα, παρεσκευάζετο ὡς ἐλῶν ἐς Ἀβυδον.

XXXIII. Οἱ δὲ ἐν τούτῳ τὸν Ἑλλήσποντον ἐξεύγνυσαν ἐκ τῆς

54. Κύδραρα] Κούραρα, Strabo, xii. p. 578. c. xiv. p. 663. c. S. According to Mannert, the same with Laodicea; if so, the modern name will be *Ladik*: see A.

55. ἐς ἀριστερὴν] χέρα is supplied, c. 42. SCH. on B. 301.

56. ἐπὶ Καρίης] in answer to the question 'whither?' M. G. G. 584. vol. i. p. 96. n. 23.

57. δημοεργοί] μέλι μὲν πολλὸν μέλισσαι κατεργάζονται, πολλῶ δ' ἔτι πλέον ἰνέγεται δημιουργοῦς ἄνδρας ποιέειν, iv. 194. W. τοὺς τὰ πέμματα, προσέτι τε τοὺς ποιοῦντας τοὺς πλακοῦντας, οἱ πρότερον δημιουργοῦς ἐκάλου, Athenæus, iv. 72. S. These confectioners had the art of preparing a conserve resembling honey from the juice of the tamarisk thickened with flour. Athenæus calls the art of confectionary αἱ τῶν περὶ τὰ πέμματα δημιουργίαι, i. 32. ὕψα καὶ πέμματα παρεσκευασμένα περιττῶς διὰ δημιουργῶν καὶ μαγείρων, Plutarch, Ap. p. 280. A. L. This artificial honey was a sub-

stitute for sugar. i. 193. L O.

58. πλατάνιστον] (ὡσπερ ἐραστῆς) ἐξῆψεν αὐτῆς κόσμον πολυτελεῆ, στρεπτοῖς καὶ ψελλοῖς τιμῶν τοὺς κλάδους· καὶ μελεδωνῶν αὐτῇ κατέλιπεν, ὡσπερ ἐρωμένη φύλακα καὶ φρουρὸν, Ælian, V. H. ii. 14. V. Tzetzes, apparently led into the mistake by the mention of the golden plane-tree c. 27., says ἐχρῶσασεν αὐτὴν διὰ τὸ κάλλος, on Lyc. p. 142. W.

59. ἀθανάτῳ ἀνδρὶ] W. and L. consider this man to have been one of the immortal band, described in c. 83. If our author had meant this, would he not have said τῶν ἀθανάτων ἀνδρῶν? V. Here he seems rather to mean a man to whom a successor was appointed in his life-time, so that the office might never be vacant, and consequently the keeper of the tree was always living. S. In the same sense we say "the King never dies."

60. πλὴν] The reason of this exception is stated, c. 133. W.

Ἀσίας ἐς τὴν Εὐρώπην.⁶¹ ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπον-
πόντῳ, Σηστοῦ τε πόλιος μεταξὺ καὶ Μαδύτου,⁶² ἀκτὴ τραχεά⁶³ ἐς
θάλασσαν κατήκουσα, Ἀβύδῳ καταντίον.⁶⁴

XXXIV. Ἐς ταύτην ὧν τὴν ἀκτὴν ἐξ Ἀβύδου ὀρμεῖόμενοι, ἐγε-
φύρουν, τοῖσι προσέκετο, τὴν μὲν⁶⁵ λευκολίνου Φοίνικες, τὴν δ'
ἐτέρην τὴν βυβλίην Λιγύπτιοι. ἔστι δὲ ἑπτὰ στάδιοι⁶⁶ ἐξ Ἀβύδου
ἐς τὴν ἀπαιτίον. καὶ δὴ ἐξευγμένου τοῦ πόρου, ἐπιγενόμενος χειμῶν
μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε.

XXXV. Ὡς δ' ἐπύθετο Ξέρξης, δεινὰ ποιούμενος, τὸν Ἑλλήσπον-
τον ἐκέλευε τριηκοσίας ἐπικέσθαι⁶⁷ μάστιγι πληγὰς, καὶ κατεῖναι ἐς
τὸ πέλαγος πεδέων Ζεῦγος.⁶⁸ ἤδη δὲ ἤκουσα, ὡς καὶ στιγέας⁶⁹ ἄμα

61. Εὐρώπην] *tales fuma canit tu-
midum super aquora Xerxes con-
struxisse vias, multum cum pontibus
ausus Eurorpmque Asia, Sestonque
admoxit Abydo, incessitque fretum rap-
idi super Hellespontu, non Eurum
Zephyrumque timens: cum vela rates-
que in medium deferret Athon*, Lucan,
ii. 672. *μεγάλον πόντοιο γεφύρωσε
πλατὴν ἰωτων, Εὐρώπην τ' Ἀσίην Σηστόν
τ' ἐπέλασεν Ἀβύδῳ, καὶ πελάγευς
θεὸν ὑγρὸν ἀφειδέει τύψεν ἰμάσθη· οὐ-
ρος δ' αὖ διόρυξεν Ἄθω μέγα θ' ὑψηλὸν
τε*, Esth. 1571. ΒΑ.

62. Μαδύτου] *Madytus*, a few miles
to the south-west of Sestos, is now
Maydo or *Maita*. L. R.

63. ἀκτὴ τραχεά] *γεφυροῦν ἐπέμφ-
θησαν τὸν Ἑλλήσποντον περὶ τραχεῖαν
ἀκτὴν λεγομένην, μεταξὺ Σηστοῦ καὶ
Μαδύτου*, Tzet.

64. *καταντίον*] is usually construct-
ed with a genitive, *Χαλκίδος κ.*, vi.
118. *MUS.* vi. 103. viii. 52. S.

65. *τὴν μὲν*] *vol. i. p. 64. n. 64. and
c. 25. S.*

66. *ἔστι—στάδιοι*] i. 26. S. Com-
pare iv. 85. W. Tournefort repre-
sents the strait as a mile in breadth;
Gibbon allows it no more than five
hundred paces. R.

67. *τὸν Ἑλλήσποντον—ἐπικέσθαι*] i. e. ἐπὶ τ. Ἐ. ἰκέσθαι. *vol. i. p. 209. n.
87. V.* *ἂν τύχη βακτηρίαν ἔχων, ἂν μὴ
ἐκφύγῳ φεύγων αὐτὸν, εὖ μάλα μὴ
ἐφικέσθαι (αὐτῇ) περφόσεται*, Plato,
Hipp. p. 292. A. *μέσον κἀρα διπλοῖς
κέντροισί μου καθέκτο*, Sophocles, Œ.
R. 808. W. *διακοσίας βάβδων πλη-*

*γαῖς ἔτυψε τὸν Ἑλλήσποντον, καὶ δύο
ζεῦγη δεσμῶν σιδηρῶν ἐκέλευσεν ἐμβα-
λεῖν εἰς τὸ πέλαγος, ὡς δῆθεν τὴν θά-
λασσαν, οἷα δούλην, δεσμῶν τοῖς κλοι-
οῖς, Tzetzes. ΒΑ.*

68. *πεδέων ζεῦγος*] Stanley seems
right in suspecting this story to have
originated in the strong metaphor
which Æschylus uses in speaking of
the double bridge; Ἑλλήσποντον ἱερὸν,
δούλον ὡς, δεσμώμασιν ἤλπισε σχή-
σειν· καὶ πόρον μετερῶν ἔβριζε, καὶ πέδαις
σφυρηλάτοις περιβαλὼν, πολλὴν κέλευ-
θον ἤνυσεν πολλῷ στρατῷ· θεῶν δὲ
πάντων ἤτο καὶ Ποσειδῶνος κρατή-
σειν, P. 751. (Schutz and B.L. agree
with Stanley in his interpretation.)
Had any historical records of the Per-
sians themselves reached us, we
should perhaps see much fallacy and
exaggeration in the Greek authors,
which at present we can merely sus-
pect. A Mede told D. Chrysostom
that the Persians in their accounts
differed entirely from the Greeks; Or.
xi. p. 191. D. The next anecdote is
too extravagant to be admitted even
by the good-natured credulity of He-
rodotus. Juvenal sneers at the whole
narrative; *creditur olim velificatus
Athos, et quicquid Gracia mendax au-
det in historia: constratum classibus
isdem suppositumque rotis solidum
mare: credimus altos defecisse annes,
epotique flumina Medo prudente.
ille tamen qualis rediit Salumine re-
licta, in Corum atque Eurum solitus
sævire flagellis barbarus, Æolio nun-
quam hoc in carcere passos, ipsum com-*

τούτοισι ἀπέπεμψε σίζοντας τὸν Ἑλλησποντον. ἐνετέλλετο δὴ ὢν
 ῥαπίζοντας⁷⁰ λέγειν βάρβαρά τε καὶ ἀτάσθαλα⁷¹ “ ὦ πικρὸν
 ὕδωρ, δεσπότης τοι εἰκὴν ἐπιτιθεῖ τήνδε, ὅτι μιν ἠδίκησας, οὐδὲν

pedibus qui vixerat Ennosigæum? mitius id sane, quod non et stigmatē dignum credidit. huic quisquam vellet servire deorum? x. 173. V. compare Seneca, de Const. Sap. iv. 2. Virgil, Cul. 30. *RU.* Those who wrote on the Magi charged Herodotus with falsehood in attributing these frantic and impious actions to Xerxes; Diogenes L., Proæm. § ix. p. 7. Yet Pagans are not always very scrupulous in their treatment of divinities with whom they are offended. There is little doubt but that the Greeks purposely vilified the character of the Persian monarch even at the expense of truth. *L. MI.* also rejects these anecdotes of the ridiculous punishment of the Hellespont, as utterly inconsistent with the character to whom they are ascribed, viii. 1. “ The information we have hitherto received of the ancient history, mythology, and manners of eastern nations, has been almost entirely derived through the medium of the Grecian writers; whose elegance of taste, harmony of language, and fine arrangement of ideas, have captivated the imagination, misled the judgment, and stamped with the dignified title of history the amusing excursions of fanciful romance. (p. xiii.) There seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire. The names and numbers of their kings have no analogy. Not a vestige is to be discovered of that prodigious force, which Xerxes led out of the Persian empire to overwhelm the states of Greece. Minutely attentive as the Persian historians are to their numerous wars with the kings of Turan or Scythia; and recording, with the same impartiality, whatever might tarnish as well as aggrandize the reputation of their country, we can, with little pretence to reason, suppose that they should have been silent on events of such magnitude, had any records remained

of their existence, or the faintest tradition commemorated their consequences. (p. xvi.) Those famous invasions have an appearance of being simply the movements of the governors of Asia Minor, to regulate or enforce a tribute which the Greeks might frequently be willing to neglect. (p. xvii.) The apparent conclusion to be drawn from the preceding observations are:—that the Greeks in their ancient histories of distant countries are often wrong; that their accounts of the East, as well with regard to manners, as historic facts, are inconsistent with the Asiatic authors; irreconcilable with Scripture; contradictory in themselves; and often impossible in nature: that as the later writers, Diodorus, Strabo, Plutarch, are often in complete opposition to the earlier historians, and complain of the repugnances with which they are every where perplexed, nothing can more strongly point to a fundamental error: that modern chronologers, commentators, and compilers of ancient history, differ likewise greatly in opinion: that a resemblance of names is often preferred to a consistency in facts: that the inventions of superstition, or the fictions of poets are often viewed as real events: that, such being the uncertain basis of ancient story, no materials ought to be despised: that the Persian and Arabian historians are entitled to attention, in whatever regards their own countries; their relations being grounded at least on national belief; and national belief never originating without some foundation. (p. xxxii.) *RI.*

69. *στιγέας*] applies to the men and not to the instruments. *S.*

70. *ραπίζοντας*] *ραβδίζοντας*, *ράβδῳ πλήττοντας*, *μαστιγούντας*, Hesychius. *SCHL.*

71. *ἀτάσθαλα*] *extraragant, senseless, frantic*: an Homeric word *ἀτασθαλίη*, ii. 111. Heraldus.

πρὸς ἐκείνου ἄδικον παθόν. καὶ βασιλεὺς μὲν Ξέρξης διαβήσεται σε, ἢν τε σύ γε βούλη, ἢν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς ἀνθρώπων θύει, ὡς ἐόντι δολερῶ τε καὶ ἀλμυρῶ ποταμῶ.”⁷² Τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοισι ζημιοῦν, καὶ τῶν ἐπεστεώτων τῇ Ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλάς.

XXXVI. Καὶ οἱ μὲν ταῦτα ἐποίεον, τοῖσι προσεκέετο αὕτη ἡ ἄχαρις τιμή· τὰς δὲ⁷³ ἄλλοι ἀρχιτέκτονες ἐζεύγνυσαν· ἐζεύγνυσαν δὲ ὧδε· πεντηκοντέρους καὶ τριήρεας συνθέντες, ὑπὸ μὲν τὴν πρὸς τοῦ Εὐξείνου Πόντου ἐξήκοντά τε καὶ τριηκοσίας, ὑπὸ δὲ τὴν ἐτέρην τεσσερεσκαίδεκα καὶ τριηκοσίας, τοῦ μὲν Πόντου ἐπικαρσίας,⁷⁴ τοῦ δὲ Ἑλλησπόντου κατὰ ῥέον, ἵνα ἀνακωχεύῃ⁷⁵ τὸν τόνον τῶν ὕπλων· συνθέντες δὲ, ἀγκύρας κατήκαν περιμήκειας, τὰς μὲν πρὸς τοῦ Πόντου τῆς ἐτέρης, τῶν ἀνέμων εἵνεκεν τῶν ἔσθθην ἐκπνεύοντων, τῆς δὲ ἐτέρης⁷⁶ τῆς πρὸς ἐσπέρης τε καὶ τοῦ Αἰγαίου, εὐρου τε καὶ νότου εἵνεκα. διέκπλοον⁷⁷ δὲ ὑπόφανσιν⁷⁸ κατέλιπον τῶν πεντηκοντέρων⁷⁹ καὶ⁸⁰ τριχοῦ, ἵνα καὶ ἐς τὸν Πόντον ἔχῃ ὁ βουλούμενος πλέειν πλοῖοισι λεπτοῖσι, καὶ ἐκ τοῦ Πόντου ἔξω. ταῦτα δὲ ποιήσαντες, κατέ-

72. ποταμῶ] “Sailing upwards from the Ægean sea into the Hellespont, we were obliged to make our way against a constant smart current, which, without the assistance of a north wind, generally runs about three knots in an hour. At the same time we were land-locked on all sides; and nothing appeared in view but rural scenery: and every object conveyed the idea of a fine river running through an inland country. In this situation I could hardly persuade myself that I was at sea; and it was as natural to talk of its comparative great breadth, as to mention its embouchure, its pleasant stream, its woody banks, and all those circumstances which belong to rivers only,” Wood, D. of the Troade, p. 320. Chandler, Tr. in As. Min. c. iii. p. 10. L. Hence it has the epithets ἀγαθόροος, Homer, Il. B. 845. and πλατύς, H. 86. Æschylus, P. 880. BL. Polybius, in his description of the Euxine, gives reasons for the stream always setting towards the Ægean, iv. 39. RO.

73. τὰς δὲ] understand γεφύρας, V. as with τὴν μὲν, c. 31. S.

74. ἐπικαρσίας] πλαγίας, οὐκ εὐθείας. GL.

75. ἀνακωχεύῃ] might keep up: understand ὁ ῥέος. S.

76. τῆς δὲ ἐτέρης] i. e. τὰς δὲ τῆς ἐτέρης, Schulz.

77. διέκπλοον] as a passage out; τὸν δ. τῶν βραχέων δεικνύναι σφι, iv. 179. L. It is here put in apposition to ὑπόφανσιν. S.

78. ὑπόφανσιν] a clear space: ὑποφάσεις in LXX. Ezekiel, xli. 16. is interpreted to mean windows. W.

79. τῶν πεντηκοντέρων] “The penteconter, or ressel of fifty oars, was to the Greek fleets of triremes as our frigates to line-of-battle ships,” MI. lv. 1. These galleys and the ships were placed alternately; but in three places a penteconter was left out between the two triremes; over this interval there would consequently be a short suspension-bridge, under which small craft might pass to and fro. S.

80. καὶ] and that.

τεινον ἐκ γῆς, στρεβλοῦντες⁸¹ ὕνοισι⁸² ξυλίνοισι, τὰ ὄπλα· οὐκέτι χωρὶς ἐκάτερα τάξαντες, ἀλλὰ δύο μὲν λευκολίνου⁸³ δασάμενοι ἐς ἐκατέρην, τέσσαρα δὲ τῶν βυβλίνων. παχύτης μὲν ἡ αὐτὴ καὶ καλλονή, κατὰ λόγον δὲ ἦν ἐμβριθέστερα τὰ λίνεα· τοῦ τάλαντον ὁ πῆχυς εἶλκε. ἐπειδὴ δὲ ἐγεφυρώθη ὁ πόρος, κορμούς ξύλων καταπρίσαντες, καὶ ποιήσαντες ἴσους τῆς σχεδίας τῷ εὐρεῖ, κόσμῳ ἐπετίθεσαν κατύπερθε τῶν ὄπλων τοῦ τόνου·⁸⁴ θέντες δὲ ἐπεξῆς, εἰθαῦτα αὐτὶς ἐπεξεύγνον.⁸⁵ ποιήσαντες δὲ ταῦτα, ὕλην⁸⁶ ἐπεφόρησαν· κόσμῳ δὲ θέντες καὶ τὴν ὕλην, γῆν ἐπεφόρησαν· κατανάξαντες⁸⁷ δὲ καὶ τὴν γῆν, φραγμὸν παρείρυσαν ἔινθεν καὶ ἔινθεν,⁸⁸ ἵνα μὴ φοβέηται τὰ ὑποζῦγια τὴν θάλασσαν ὑπερορῶντα,⁸⁹ καὶ οἱ ἵπποι.

XXXVII. Ὡς δὲ τά τε τῶν γεφυρέων⁹⁰ κατεσκευάστο καὶ τὰ περὶ τὸν Ἄθων, οἳ τε χυτοὶ⁹¹ περὶ τὰ στόματα τῆς διώρυχος, οἳ τῆς ῥήχης⁹² εἵνεκεν ἐποιήθησαν, ἵνα μὴ πίμπληται τὰ στόματα τοῦ

81. στρεβλοῦντες] understand αὐτά. S.

82. ὕνοισι] by capstans or windlasses. ὕνος· τὸ περὶ τὰ τῶν ὑδάτων ἀγγεῖα πολύπου καὶ συστρεφόμενον. GL.

83. λευκολίνου] of bleached hemp, opposed to ὠμόλινου; ὠ. μακροὶ τόνοι, Æschylus, P. I. SA. πεπέρακεν ὁ στρατὸς, λινοδέσμῳ σχεδίᾳ πορθμὴν ἀμείψας "Ἑλλάς, πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλῶν αἰχένι πόντου, P. 65. BL.

84. κ. τ. ὅ. τοῦ τόνου] The order of the words is κατύπερθε τοῦ τόνου τῶν ὄπλων, i. e. κ. τῶν ὕ. ἐντεταμένον. S. The same inverted order occurs just before, ἴσους τῆς σχεδίας τῷ εὐρεῖ, and in ἐπὶ τοῦ προνήϊου τῆς γωνίης, i. 51.

85. ἐπεξεύγνον] they lashed them together. S.

86. ὕλην] fagots, technically called fascines. S.

87. κατανάξαντες] after ramming down, from κατανάσσω. W.

88. π. ἔ. καὶ ἔ.] they threw up on either side. W.

89. ὑπερορῶντα] here used literally, looking over at. W.

90. γεφυρέων] The construction of these bridges has exercised the ingenuity of commentators. W. thinks that the 314 ships were placed lengthwise across the Hellespont. L.

shows that this could not be, from the dimensions of the vessels; and he professes not to understand the interpretation of R. But he expresses his own opinion with some diffidence, in giving which he apparently mistakes the penteconter for the quinquereme. S. disapproves of L.'s explanation, but frankly owns that there are many obscurities, upon which he can throw no certain light. LAU. abandons the commonly received notions as to the character of the two classes of vessels employed, and forms his calculations on this seemingly erroneous hypothesis. Therefore, as V. observes, the subject still requires elucidation. Yet, from a comparison of the charts of the Hellespont with the statement of Herodotus, thus much appears certain, that the bridges extended in a north-westerly direction from the Asiatic coast to that of Europe: that, allowing twenty feet for each of the three openings in the line, the ships next the Black Sea would occupy on the average the space of eleven feet and a half each in width, the other vessels rather more than thirteen feet.

91. οἱ χυτοὶ] τὰ χῶματα, GL. χωστὰ, Hesyclus. S.

92. ῥήχης] surf, breakers. Compare BU. on Æ. P. V. 737.

ὀρύγματος, καὶ αὐτὴ ἡ διώρυξ παντελῶς πεποιημένη ἀγγελτοῖ ἐν-
θαῦτα χειμερίσας, ἅμα τῷ ἔαρι παρεσκευασμένος ὁ στρατὸς ἐκ τῶν
Σαρδίων ὠρμᾶτο ἐλῶν ἐς Ἀβυδον. ὠρμημένῳ δέ οἱ, ὁ ἥλιος, ἐκλι-
πῶν⁹³ τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανὴς ἦν· οὐ τ' ἐπινεφέλων ἐόν-
των,⁹⁴ αἰθρίης τε τὰ μάλιστα· ἀπὲρ ἡμέρης τε νύξ⁹⁵ ἐγένετο. ἰδόντι
δὲ καὶ μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο· καὶ εἶρετο τοὺς
μάγους, “ τὸ θέλοι προφαίνειν τὸ φάσμα; ” οἱ δὲ ἔφραζον,⁹⁶ ὡς
“ Ἕλλησι προδεικνύει ὁ θεὸς ἐκλειψιν τῶν πολιῶν. ” λέγοντες,
“ ἥλιον εἶναι Ἑλλήνων προδέκτορα,⁹⁷ σελήνην δὲ σφέων. ” πυθό-
μενος δὲ ταῦτα, ὁ Ξέρξης, περιχαρὴς ἐὼν, ἐποιεῖτο τὴν ἔλασιν.

93. ἐκλιπῶν] This eclipse took place, April 19th, B. C. 481, as Xerxes was leaving Susa. It was probably the dread arising from this phenomenon, which induced Pythius, contrary to his naturally avaricious disposition, to make such magnificent presents for the purpose of predisposing Xerxes to grant his request. *L. ἥλιον νεφέλη προκαλύψασα ἠφάνισε, μέχρις οἱ ἄνθρωποι ἐξέλιπον, Xenophon, An. iii. 4, 5. Pericles Atheniensis, solis obscuracione territos, redditis ejus rei causis, metu liberavit: Sulpicius Gallus in exercitu L. Pauli de lunæ defectione disseruit, ne velut prodigio divinitus facto, militum animi terrerentur (Livy, xlv. 37.); quod si Nicias in Sicilia scisset, non eodem confusus metu pulcherrimum Atheniensium exercitum perdidisset (Thucydides, vii. 50.); sicut Dion, cum ad destruendam Dionysiî tyrannidem venit, non est tali casu deterritus, Quintilian, i. 10, 47. HUT. Zonaras, ii. relates that Annibal was terrified by an eclipse of the sun previously to his last battle with Scipio. GE. Columbus availed himself of his astronomical skill to regain his influence over the minds of the Indians by predicting an eclipse of the moon, A. D. 1504. Robertson, Am.*

94. ἐπινεφέλων ἐόντων] τῆς αἰθρίας μᾶλλον ψύχος γίνεται, ἢ ἐπινεφέλων ὄντων, Aristotle, Pr. xxiv. 17. W. τὰ ἐκ τοῦ οὐρανοῦ ξυννέφελα ὄντα, Thucydides, viii. 42. *cælo sereno interdiu obscurata lux est, quum luna*

sub orbem solis subisset, Livy, xxvii. 4. V. and vii. 28. The construction is similar to that of πλοῖμωτέρων ὄντων, Th. i. 7. AR.

95. ἀπὲρ ἡμέρης — νύξ] i. 74, twice; 103. Compare Pindar, fr. on the Sun's Eclipse. V.

96. ἔφραζον] c. 219. GR.

97. προδέκτορα] for προδείκτορα, from προδεικνυμι. *W. rex iter pronunciari jussit; sed, prima fere vigilia, luna deficiens primum nitore sideris sui condidit; deinde sanguinis colore suffuso lumen omne sædavit; sollicitisque sub ipsum tanti discriminis casum ingens religio, et ex ea formido quedam incussa est. diis inivitis in ultimas terras trahi se' querebantur: 'jam nec sidera pristinum præstare fulgorem: in unius hominis jactationem tot millium sanguinem impendi. cælum vanis cogitationibus peti.' jam pro seditione res erat; quum 'Ægyptios vates,' quos cæli ac siderum peritissimos esse credebat, 'quid sentirent, expromere' (Alexander) jubet. At illi, qui satis scirent, lunam deficere, quum aut terram subiret, aut sole premeretur, rationem quidem non edocent vulgus; cæterum adfirmant, 'solem Græcorum, lunam esse Persarum: quoties illa deficiat, ruinam stragemque illis gentibus portendi. veteraque exempla' percensent 'Persidis regum, quos adversis diis pugnasse, lunæ ostendisset defectio.' edita in vulgus responsa rursus ad spem et fiduciam erexere torpentes. rex, impetu animorum utendum ratus, castra*

XXXVIII. Ὡς δ' ἐξήλαυε τὴν στρατιήν, Πύθιος ὁ Λυδὸς, καταρρώδισας τὸ ἐκ τοῦ οὐρανοῦ φάσμα, ἐπαρθείς τε τοῖσι δωρήμασι, ἐλθὼν παρὰ Ξέρξεα, ἔλεγε τάδε· “ὦ δέσποτα, χρήσας ἂν τι τεῦ βουλομένην τυχεῖν,⁹⁸ τὸ σοὶ μὲν ἐλαφρὸν τυγχάνει εἶον ὑπουργῆσαι, ἐμοὶ δὲ μέγα⁹⁹ γενόμεον.” Ξέρξης δὲ πᾶν μᾶλλον δοκῶν μιν χρησίσειν, ἢ τὸ ἐδείχθη, ἔφη τε ὑπουργήσειν, καὶ διαγορεύειν ἐκέλευε, ὅτεν δέοιτο. ὁ δὲ, ἐπεὶ τε ταῦτα ἤκουσε, ἔλεγε θαρσήςας τάδε· “ὦ δέσποτα, τυγχάνουσί μοι παῖδες εἶντες πέντε, καὶ σφεας καταλαμβάνει πάντας ἅμα σοὶ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. σὺ δὲ, ὦ βασιλεῦ, ἐμὲ ἐς τὸδε ἡλικίης¹⁰⁰ ἦκουτα οἰκτείρας, τῶν μοι παίδων ἕνα παράλυσον¹ τῆς στρατηγίας, τὸν πρεσβύτατον, ἵνα αὐτοῦ τε ἐμεῦ καὶ τῶν χρημάτων ἢ μελεδωνὸς, τοὺς δὲ τέσσερας ἄγευ ἅμα σεωυτῶ· καὶ πρήξας τὰ νοείεις, νοστήσειας ὀπίσω.”²

XXXIX. Κάρτα τε ἐθυμώθη ὁ Ξέρξης, καὶ ἀμείβεται τοῖσδε· “ὦ κακὲ ἄνθρωπε, σὺ ἐτόλμησας, ἐμεῦ στρατευομένου αὐτοῦ ἐπὶ τὴν Ἑλλάδα, καὶ ἄγοντος παῖδας ἐμοὺς καὶ ἀδελφεοὺς καὶ οἰκίους καὶ φίλους, μνήσασθαι περὶ σέο παιδός, ἐὼν ἐμὸς δοῦλος, τὸν χρῆν πανοικίῃ³ αὐτῇ γυναικὶ συνέπεσθαι; εὔ νῦν τόδ' ἐξεπίστασο, ὡς ἐν

morit, Curtius, iv. 10, 1. &c. GE. ἐρχομένου τοῦ βασιλέως ἐπὶ τὴν Ἑλλάδα, καὶ γενομένου περὶ τὸν Ἑλλησποντον, ἐκλειψίς ἐγένετο ἡλίου ἐξ ἀνατολῆς· εἶτα ὡς ἠρώτησεν ὁ βασιλεὺς τοὺς μάντις, ‘τί σημεῖον τοῦτο;’ ‘ἀπόλειαν’ εἶπεν ‘τῶν Ἑλληνικῶν πόλεων.’ τοῦναντίον δὲ ἦν· ἐσήμαινε γὰρ αὐτῷ τὴν ἤτταν, διότι ἀπὸ ἀνατολῶν ἐξέλιπεν ὁ ἥλιος· εἴ γε καὶ ἀπὸ ἀνατολῶν ἤρχετο ὁ Ξέρξης, Scholiast on Arist. Th. t. iii. p. 297. V. The moon was eclipsed in the year in which the battle of Marathon was fought.

98. χρήσας—τυχεῖν] The construction is χρήσας τι τεῦ, βουλομένην ἂν τυχεῖν (αὐτοῦ), ST. as αἰτήσας δωρεὴν παρὰ Δαρείου, ἔτυχε (αὐτῆς), v. 23. χρήσας is from χρησίξω.

99. μέγα] δεήσομαι ὑμῶν δίκαια, καὶ ὑμῖν γε βῆθια χαρίζεσθαι, καὶ ἐμοὶ ἄξια πολλοῦ τυχεῖν παρ' ὑμῶν, Andocides, de Myst. εὐχομένην μοι κλυθῆ, κακὰς δ' ἀπὸ κήρας ἀλαλκε· σοὶ μὲν τοῦτο, θεᾶ, σμικρὸν, ἐμοὶ δὲ μέγα, Theognis, 14. V.

100. τὸδε ἡλικίης] for τῆνδε ἡλικίην,

so eis τόδ' ἡμέρας, Euripides, Ph. 1101. Al. 9. BA.

1. παράλυσον] Compare iv. 84. vi. 94. Xerxes Pythio, quinque filiorum patri, unus vacationem petenti, quem vellet eligere permisit: deinde quem elegerat in partes duas distractum ab utroque viæ latere posuit, et hac victima lustravit exercitum. habuit itaque, quem debuit, exitum: victus, et late longaque susus, ac stratam ubique ruinam suam cernens, medius inter suorum cadavera incessit, Seneca, de Ir. iii. 17, 1. χάριν ζητήσατο παρὰ τοῦ βασιλέως, πλειόνων αὐτῷ παίδων ὄντων, ἕνα παριέναι τῆς στρατείας, καὶ καταλιπεῖν αὐτῷ γηροβοσκεῖν, Plutarch, de V. M. t. ii. p. 263. A. W. ἀφιέναι is commonly used, Ulpian, in Dem. p. 22, 15. Lycurgus, c. Leoc. p. 152, 33. V.

2. ὀπίσω] in imitation of Homer, ὑμῖν μὲν θεοὶ δοῖεν ἐκπέρας Πριάμοιο πόλιν, εὐ δ' οἰκάδ' ἰκέσθαι παῖδα δέ μοι λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, Il. A. 18. L.

3. πανοικίῃ] is here used adverbially in the same sense as πανοικί,

τοῖσι ὡς⁴ τῶν ἀνθρώπων οἰκείη ὁ θυμός· ὅς, χρηστὰ μὲν ἀκούσας, τέρψιος ἐμπιπλέει⁵ τὸ σῶμα· ὑπεναντία δὲ τούτοισι ἀκούσας, ἀνοιδέει.⁵ ὅτε μὲν νυν χρηστὰ ποιήσας, ἕτερα τοιαῦτα ἐπηγγέλλου, εὐεργεσίησι βασιλέα οὐ καυχίσησαι ὑπερβαλέσθαι· ἐπεὶ τε δὲ ἐς τὸ ἀναιδέστερον ἐγράψεν, τὴν μὲν ἀξίην⁷ οὐ λάμψει,⁸ ἐλάσσω δὲ τῆς ἀξίης. σὲ μὲν γὰρ καὶ τοὺς τέσσαρας τῶν παίδων ῥύεται τὰ ξείνια· τοῦ δὲ ἐνός, τοῦ περιέχειαι μάλιστα, τῇ ψυχῇ⁹ ζημιώσεται.” Ὡς δὲ ταῦτα ὑπεκρίνατο, αὐτίκα ἐκέλευε τοῖσι προσετέτακτο ταῦτα πρῆσσειν, τῶν Πυθίου παίδων ἐξευρόντας τὸν πρεσβύτατον, μέσον διαταμεῖν·¹⁰ διαταμόντας δὲ, τὰ ἡμίτομα διαθεῖναι,¹¹ τὸ μὲν ἐπὶ δεξιᾷ τῆς ὁδοῦ, τὸ δὲ ἐπ’ ἄριστερά· καὶ ταύτη διεξιέναι τὸν στρατόν.

XL. Ποιησάντων δὲ τούτων τοῦτο, μετὰ ταῦτα διεξήιε ὁ στρατός. ἠγέοντο δὲ πρῶτοι μὲν οἱ σκευοφόροι τε καὶ τὰ ὑποζύγια, μετὰ δὲ τούτους στρατὸς παντοίων ἐθνέων ἀναμιξ,¹² οὐ διακεκριμένοι· τῇ δὲ

Æschines S., de Div. i. p. 36. so πανστρατιῇ for πανστρατί, i. 62. L. vol. i. p. 300. n. 13.

4. ἐν τοῖσι ὡς] ξυνέβαινε τῇ τε ὄψει ἐκάστω ἀλγεῖνὰ καὶ τῇ γνώμῃ αἰσθεσθαι, Thucydides, vii. 75. WA.

5. ἐμπιπλέει] from ἐν and πιπλέω, the latter μ being omitted on account of the μ preceding. M. G. G. 246. obs. 1. 2. POR. on Arist. Av. 1310. G.

6. ἀνοιδέει] Μελέαγρον ἔδω χόλος, ὅσπερ καὶ ἄλλων οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων, Homer, II. I. 549. W. iratus tumido delitigat ore, Horace, A. P. 94. fervens difficilile tumet jecur, i Od. xiii. 4. ST. compares ἐπέξεσε, c. 13.

7. τὴν — ἀξίην] understand τιμῆν, thy due reward. ὡς ὑπόσχη τ. ἀ. ὦν δέδρακε, Lucian, Pisc. xiv. t. i. p. 586. L. B. 265.

8. λάμψει] λάμβω was an intermediate form between λήβω and λαμβάνω, whence the tenses λάμψομαι, i. 199. iii. 36. 146. vii. 157. ἐλάμψομαι, ii. 89. λέλαμμαι, ix. 51. and the verbal λαμπτός, iii. 127. M. G. G. 241.

9. τῇ ψυχῇ] That, which one loses by way of punishment, is put in the dative after ζημιώσεται. M. vi. 21. BLO. 136. S. Thucydides, ii. 65. The rule in M. G. G. 404, 5. is incorrectly worded: “the punishment is

put in the dative, as in Latin: capite plectere, multare pecunia.” The Latin nouns are in the ablative, and rather signify, as M. says in his note on this passage, “that which one loses by way of punishment,” than “the punishment” itself. In the New Testament, where ζ. is used in the sense of ‘to lose,’ it is followed by an accusative, as by τὴν ψυχὴν, St. Matthew, xvi. 26. W. St. Mark, viii. 36. τὰ πάντα, Phil. iii. 8. SCHL.

10. μέσον διαταμεῖν] διχοτομηῖσαι in Polybius, vi. 28, 2. and in the New Testament. This cruel mode of punishment was used by (1) the Chaldeans, Daniel, ii. 5. iii. 29. (2) the Egyptians, iii. 13. (3) the Greeks, Diodorus, i. 2. (4) the Romans, Livy, i. 28. viii. 24. Suetonius, iv. 27. (5) the Hebrews, Jud. xix. 29. i Sam. xv. 33. ii Sam. xii. 31. i Kin. iii. 25. SCHL. i Chr. xx. 3. Lowth; Ascension of Isaiah, v. 11. and (6) the Persians.

11. διαθεῖναι] καὶ, διελὼν τὰ μέλη, διήγαγε δι’ αὐτῆς τὸν στρατόν, Apollodorus, iii. 12, 7. W.

12. σ. π. ἐ. ἀναμιξ] σύμμικτος σ. π. ἐ. c. 55. W. πάμμικτος ὄχλος φύρδην, Æschylus, P. 53. ἀτάκτως, συγκεχυμένως, BL. ἀναμεμιγμένως, Hesy chius. ἀναμιξ occurs i. 103. vii. 41. Thucydides, iii. 107. Xenophon, Con.

ὑπερῆμισεες ἦσαν, ἐνθαῦτα διελέλειπτο, καὶ οὐ συνέμισγον οὔτοι βασιλείῃ. προηγεῦντο μὲν δὴ ἵππῶται χίλιοι, ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ, αἰχμοφόροι χίλιοι, καὶ οὔτοι ἐκ πάντων ἀπολελεγμένοι, τὰς λόγχας κάτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ, ἱροὶ Νισαῖοι¹² καλεούμενοι ἵπποι δέκα, κεκοσμημένοι ὡς κάλλιστα. Νισαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε·¹³ ἔστι πεδίον μέγα τῆς Μηδικῆς τῷ οὐνομά ἐστι Νισαίον. τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδίον τοῦτο. ὄπισθε δὲ τούτων τῶν δέκα ἵππων, ἄρμα Διὸς ἱρὸν ἐπετέτακτο, τὸ ἵπποι μὲν εἴλκον λευκοὶ ὀκτώ· ὄπισθε δὲ τῶν ἵππων, εἶπετο πεζῇ ἡνίοχος, ἐχόμενος τῶν χαλινῶν· οὐδεὶς γὰρ δὴ ἐπὶ τοῦτον τὸν θρόνον¹⁴ ἀνθρώπων ἀναβαίνει. τούτου δὲ ὄπισθεν, αὐτὸς Ξέρξης ἐπ' ἄρματος ἵππων Νισαίων·¹⁵ παραβεβήκει¹⁶ δὲ οἱ ἡνίοχος, τῷ οὐνομα ἦν Πατιράμφης, Ὀτάνεω παῖς, ἀνδρὸς Περσέω.

XLII. Ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδίων Ξέρξης· μετεκβαίνεσκε δὲ, ὅκως μιν λόγος αἰρέοι,¹⁷ ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν.¹⁸ αὐτοῦ

iv. 28. The words οὐ διακεκριμένοι are perhaps a gloss; V. or they may be added by the author to explain his own meaning, viz. that the soldiers were not classed according to their nations and tribes, as was customary among the Greeks. L. vol. i. p. 299. n. 6.

12. Νισαῖοι] τὸ πεδίον λέγεται ἰδεῖν Ἀλέξανδρον τὸ ἀνεμῆμον ταῖς ἵπποις ταῖς βασιλικαῖς· αὐτὸ τε πεδίον Νισαίων καλούμενον· καὶ αἱ ἵπποι ὅτι Νισαῖοι κληῖζονται, λέγει Ἡρόδοτος· εἶναι δὲ πάλα μὲν ἐς πεντεκαίδεκα μυριάδας τῶν ἵππων· τότε δὲ Ἀλέξανδρον οὐ πολὺν πλείονας τῶν πέντε καταλαβεῖν πρὸς ληστῶν γὰρ διαρπαγῆναι τὰς πολλὰς αὐτῶν, Arrian, Al. vii. 13. Diodorus makes the number 160,000, xvii. p. 621. Bochart, Ph. ii. 14.

13. ἐπὶ τοῦδε] from the following reason. M. G. G. 584, 2. a.

14. ἐπὶ—τὸν θρόνον] ἐπὶ signifies 'upon,' with the accusative, in answer to the question 'whither?' and with the genitive, in answer to the question 'where?' as ἐπ' ἄρματος, M. G. G. 586. c. 584, 2. a.

15. ἄρματος ἵππων N.] a chariot drawn by Nisæan horses. M. G. G. 133. obs. 2. or distinguished by, as

χόρτων εὐδένδρων Εὐρώταν, Euripides, I. T. 134. B.A. *pellitis ovibus Gale-sus*, Horace, II Od. vi. 10. *bipedum curru equorum*, Virgil, G. iv. 389.

16. παραβεβήκει] having mounted the car, stood by him. M. S.

17. λόγος αἰρέοι] inclination led. i. 132. iv. 127. S.

18. ἄρματος—ἀρμάμαξαν] chariot—close carriage. The latter was a litter, with curtains, drawn by mules; Freinsheim; and was appropriated to the use of ladies; Xenophon, Cyr. iii. 1, S. 40. iv. 2, 29. It is distinguished from ἀμάξα, 3, 1. and from ἄρμα, An. i. 2, 16. 17. Cyr. vi. 3, S. 30. 32—34. 4, 11. SCHN. *matrem Darii curru veherat, et in alio erat conjunx; turba feminarum reginas comitantium equis veclabatur: xv inde, quas 'armatmaxas' appellant, sequebantur; in his erant liberi regis*, Curtius, iii. 3, 22. 23. W. It appears from Plutarch, Them. that the Persians of former times used to seclude their females from public view with as much care as the modern Asiatics; ἐν ταῖς ὁδοιπορίαις ὑπὸ σκηνῆς κυκλῶ περιπεφραγμένας ἐπὶ τῶν ἀρμαμαξῶν ὀχεῖσθαι, ὡς ὑπὸ μηδενὸς ὀράσθαι. B.A.

δὲ ὀπισθεν, αἰχμοφόροι, Περσέων οἱ ἀριστοὶ τε καὶ γενναϊότατοι, χίλιοι, κατὰ νόμον¹⁹ τὰς λόγχας ἔχοντες· μετὰ δὲ, ἵππος ἄλλη χιλίη ἐκ Περσέων ἀπολελεγμένη· μετὰ δὲ τὴν ἵππον, ἐκ τῶν λοιπῶν Περσέων ἀπολελεγμένοι μύριοι. οὗτος πεζὸς ἦν· καὶ τούτων χίλιοι μὲν ἐπὶ τοῖσι δόρασι ἀντὶ τῶν σαυρωτῆρων²⁰ ῥοιᾶς εἶχον χρυσέας, καὶ περίξ συνεκλίθιον τοὺς ἄλλους· οἱ δὲ εἰνακισχίλιοι, ἐν τὸς τούτων εἴοιτες, ἀργυρέας ῥοιᾶς εἶχον. εἶχον δὲ χρυσέας ῥοιᾶς καὶ οἱ εἰς τὴν γῆν τρέποντες τὰς λόγχας, καὶ μῆλα²¹ οἱ ἄγχιστα ἐπόμενοι Ξέρξῃ. τοῖσι δὲ μυριοῖσι ἐπετέτακτο ἵππος Περσέων μυρία. μετὰ δὲ τὴν ἵππον, διέλειπε καὶ δύο σταδίου, καὶ ἔπειτα ὁ λοιπὸς ὄμιλος ἦν ἀναμίξ.

XLII. Ἐποιέετο δὲ τὴν ὁδὸν ἐκ τῆς Λυδίας ὁ στρατὸς ἐπὶ τε ποταμὸν Κάρικον καὶ τὴν γῆν τὴν Μυσίην· ἀπὸ δὲ Καΐκου ὀρμεώμενος, Κάνης ὕρος ἔχων ἐν ἀριστερῇ, διὰ τοῦ Ἀγαρνέος ἐς Καρίνην²² πόλιν. ἀπὸ δὲ ταύτης διὰ Θήβης²³ πεδίου ἐπορεύετο, Ἀτραμύτειον²⁴ τε πόλιν καὶ Ἀντανδρον τὴν Πελασγίδα παραμειβόμενος. τὴν Ἴδην²⁵ δὲ λαβὼν ἐς ἀριστερὴν χέρα, ἦν ἐς τὴν Ἰλιάδα

19. κατὰ νόμον] according to the Grecian custom, i. e. with the points upwards. *L.*

20. σαυρωτῆρων] σταυράκων, οὓς ἐνοιοῖ καλοῦσιν οὐριάχους; *GL.* τῶν ἐσχάτων σιδηρίων τοῦ δόρατος, Hesychius; κρόσφων, γρόσφων; *D.* κόλων σιδηρίων, ἐξ ἄκρου ὀξέων, οἷς ἐντιθέμενα τὰ ὀπίσω ἄκρα τῶν δοράτων, ὀρθὰ αὐτὰ ἐστάναι ποιεῖ, πηγνύμενα κατὰ γῆς, Eustathius; σαυρωτῆρ ἐστὶ τὸ ἀπολήγον μέρος τοῦ δόρατος, ὅπερ ἀντικείμεται τῇ αἰχμῇ, Scholiast. *T.* The use of these ferrules may be learnt from Polybius, τὰ δόρατα ἄνευ σαυρωτῆρων κατασκευάζοντες, μὴ τῇ πρώτῃ διὰ τῆς ἐπιδορατίδος ἐχρῶντο πληγῇ, μετὰ δὲ ταῦτα κλασθέντων, λοιπὸν ἦν ἄπρακτα αὐτοῖς καὶ μάταια, vi. 25, 6. The etymology may be from σταυρός; Steph. Th. L. Gr. 8271.

21. μῆλα] ἦσαν (οἱ μηλοφόροι) τῶν δορυφόρων, καὶ τῷ γένει πάντες Πέρσαι, ἐπὶ τῶν σταυράκων μῆλα χρυσὰ ἔχοντες, χίλιοι τὸν ἀριθμὸν, ἀριστίνδην ἐκλεγόμενοι ἐκ τῶν μυρίων Περσῶν τῶν Ἀθανάτων κλαυμένων, Dinon in Ath. xii. 8. *BA.*

22. Καρίνην] or rather Καρήνην ac-

ording to Stephanus. *W.* It was perhaps the same as the Certonium mentioned by Xenophon, An. *HUT.*

23. Θήβης] This city was called Ἰσποπλᾶκίη as being ὑπὸ ('at the foot of') Πλάκῃ ὕλησση, and belonged Κιλίκεσσ' ἀνδρεσιν, Homer, Il. 2. 396. hence termed πόλις Κιλίκων ὑψίπυλος, 415. Andromache was born there, X. 479. *D.* Euripides, An. 1. *L.* Θῆβαι· τὸ νῦν Ἀδραμύττειον καλούμενον, Etymol.; Bochart, Ch. i. 8.

24. Ἀτραμύττειον] *Adramyttium, itinere facto, petit agrum opulentum, quem vocant Thebes campum, carmine Homeri nobilitatum, Livy, xxvii. 19.* Bochart, Ch. i. 8. Ἀθηναίων πόλις ἄποικος, ἔχουσα λιμένα καὶ ναύσταθμον, Strabo xiii. p. 417. *SCHL.* now *Adramitti. L.*

25. Ἴδην] *Ida aquosa*, Horace, III Od. xx. 15. *L.* This mountain, and another in Crete, derived their names either from Ἴδη "a woody height," or ἰδεῖν "to see." *D.* "Ida is a chain of hills, divided into several ridges, two summits of which overlook the whole sloping country towards Tenedus," Hobhouse. *A.* For the same

γῆν. καὶ πρῶτα μὲν οἱ ὑπὸ τῆ Ἰδη νύκτα ἀναμείναντι βρονταί²⁶ τε καὶ πρηστῆρες ἐπεισπίπτουσι, καὶ τινα αὐτοῦ ταύτη συχνὸν ὄμιλον διέφθειραν.

XLIII. Ἀπικομένου δὲ τοῦ στρατοῦ ἐπὶ τὸν Σκάμανδρον ὅς πρῶτος ποταμῶν, ἐπεὶ τε ἐκ Σαρδίων ὀρμηθέντες ἐπεχείρησαν τῆ ὄδῳ, ἐπέλιπε τὸ ρέεθρον,²⁷ οὐδ' ἀπέχρησε τῆ στρατιῇ τε καὶ τοῖσι κτήνεσι πινόμενος· ἐπὶ τοῦτον δὲ τὸν ποταμὸν ὡς ἀπίκετο Ξέρξης, ἐς τὸ Πριάμου Πέργαμον²⁸ ἀνέβη, ἴμερον ἔχων θεήσασθαι. θεησάμενος δὲ, καὶ πυθόμενος κείνων ἕκαστα, τῆ Ἀθηναίῃ τῆ Ἰλιάδι ἔθυσε²⁹ βοῦς χιλίας·³⁰ χοῖς δὲ οἱ μάγοι τοῖσι ἥρωσι ἐχέαντο.³¹ ταῦτα δὲ ποιησαμένοισι, νυκτὸς φόβος ἐς τὸ στρατόπεδον ἐνέπεσε. ἅμα ἡμέρη δὲ ἐπορεύετο ἐνθεῦτεν, ἐν ἀριστερῇ μὲν ἀπέργων Ροίτειον³² πόλιν, καὶ Ὀφρύνειον,³³ καὶ Δάρδανον, ἥπερ δὴ Ἀβύδῳ ὁμοῦρός ἐστι· ἐν δεξιῇ δὲ, Γέργιθις Τευκρούς.

XLIV. Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδῳ, ἠθέλησε Ξέρξης ιδέσθαι πάντα τὸν στρατόν. καὶ, προεπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηδες αὐτῷ ταύτη προεξέδρη³⁴ λίθου λευκοῦ· ἐποίησαν δὲ Ἀβυδηνοὶ, ἐντεῖλαμένου πρότερον βασιλέος· ἐνθαῦτα ὡς ἴζετο, κατορῶν ἐπὶ τῆς

reason οἱ ὕψηλοι τόποι, ἀφ' ὧν ἔστι τὰ κύκλω σκοπιᾶσθαι, were called σκοπιαί, as σ., καὶ πρόνοες ἄκροι, καὶ νάπαι, Homer, ll. Θ. 553. hence also σκόπελος, scopulus, D. and specula, as præceps aërii specula de montis in undas deferat, Virgil, E. viii. 59.

26. βρονταί] subito coorta tempestas cum magno fragore tonitribusque, Livy, i. 16.

27. ἐπέλιπε τὸ ρέεθρον] left its course or its channel, i. e. ceased to flow. S. ἀπολείπων τ. ρ., ii. 19. W.

28. Πριάμου Πέργαμον] The citadel of Troy, called Priam's to distinguish it from two other places of the same name. L.

29. ἔθυσε] Ἀλέξανδρον λέγουσιν, ἀνελθόντα ἐς Ἴλιον, τῆ Ἀθηναίᾳ θῦσαι τῆ Ἰλιάδι, Arrian, Al. i. 11. Diodorus, xvii. 18. W. According to Homer, there was νηὶς Ἀθηναίης ἐν πόλει ἄκρη, ll. Z. 88. L.

30. βοῦς χιλίας] Hence the sacrifice was called χιλιόμβη, Eustathius. V.

31. χοῖς—ἐχέαντο] Ἰνήγησαν. V. sollemnes tum forte dapes, et tristitia dona, ante urbem in luco, fulsi Simeontis ad undam, libabat cineri Andromache, manesque vocabat Hectorum ad tumulum, Virgil, Æ. iii. 301.

32. Ροίτειον] This town stood near a promontory of the same name, now Cape Barbieri, on which the tumulus, where Ajax was buried, is still visible. L. A.

33. Ὀφρύνειον] now Renn—Κεῦι. L.

34. προεξέδρη] On the hill were placed seats for the nobles who formed the retinue of Xerxes, and in the centre of these seats was one much more elevated, for the king himself. L. θρόνος ὕψηλός, Tzetzes, Ch. i. 937. ἐξέδρα is explained, Steph. Th. L. Gr. 3489. V. the preposition πρὸ has the same sense here as in the verb προκατίζειν, i. 97. which is very different from what it bears in προποιεῖσθαι. S. consessu castructo resedit, Virgil, Æ. v. 290.

ἡϊόνος, ἐθελῆτο καὶ τὸν πεζὸν καὶ τὰς νέας. θεοῦμενος δὲ, ἰμέρθη³⁵ τῶν νεῶν ἀμιλλαν γινομένην ιδέσθαι. ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιῇ.

XLV. Ὡς δὲ ὦρα πάντα μὲν τὸν Ἑλλάσποντον ὑπὸ τῶν νεῶν ἀποκεκρυσμένον, πάσας δὲ τὰς ἀκτῆς καὶ τὰ Ἀβυδηνῶν πεδία ἐπίπλευα ἀνθρώπων, ἐνθαῦτα Ξέρξης ἐωυτὸν ἐμακάρισε· μετὰ δὲ τοῦτο, ἐδάκρυσε.³⁶

XLVI. Μαθὼν δέ μιν Ἀρτάβανος ὁ πάτριος, ὅς τὸ πρῶτον γνώμην ἀπεδέξατο ἐλευθέρως, οὐ συμβουλευῶν Ξέρξῃ στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὠνήρ, φρασθεὶς³⁷ Ξέρξεα δακρύσαντα, εἶρετο τάδε· “ὦ βασιλεῦ, ὡς πολὺ ἀλλήλων κεχωρισμένα ἐργάσαιο νῦν τε καὶ ὀλίγω πρότερον· μακαρίσας γὰρ σεωυτὸν, δακρύεις.” ὁ δὲ εἶπε· “ἐσῆλθε³⁸ γάρ³⁹ με λογισάμενον κατοικτεῖραι, ὡς βραχὺς εἶη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων γε, ἐόντων τοσοῦτων, οὐδεὶς ἐς ἑκατοστὸν ἔτος περιέσται.” Ὁ δὲ ἀμείβετο λέγων· “ἔτερα τούτου παρὰ⁴⁰ τὴν Ζῆν πεπόνθαμεν οἰκτρότερα. ἐν γὰρ οὕτω βραχεῖ βίῳ οὐδεὶς οὕτω ἀνθρωπος ἐὼν εὐδαίμων πέφυκε, οὔτε τούτων, οὔτε τῶν ἄλλων, τῶ οὐ παραστήσεται⁴¹ πολλάκις καὶ οὐκ ἄπαξ τεθνάναι⁴² βούλεσθαι μᾶλλον ἢ ζῶειν. αἶ τε γὰρ συμφοραὶ προσπίπτουσαι,⁴³

35. ἰμέρθη] first aorist passive in a middle sense. *BL*. on *M. G. G.* 493. *e.* see n. 37. below.

36. ἐδάκρυσε] *tam angustis terminis tantæ multitudinis vivacitas ipsa concluditur, ut mihi non venia solum digna, verum etiam laude, videantur illæ regiæ lacrymæ, nam ferunt Xerxem, cum immensum exercitum oculis obiisset, illacrymasse, quod tot millibus tum brevis immineret occasus, Pliny, Ep. iii. 7. p. 205. L. Valerius M. ascribes the tears to a more selfish motive, mihi specie alienam, revera suam conditionem deplorassee videtur; opum magnitudine, quam altiori animi sensu, felicior, ix. 13, 1. V.*

37. φρασθεὶς] in a middle sense: see n. 35. above. φράζειν, in the active, “to say;” φράζεσθαι, in the middle, “to say to one’s self,” i. e. “to consider, to observe;” *DAL.* in like manner ἐφάμην “I said to myself,” i. e. “I thought,” Homer, *Il.* Γ. 366. *E.* 190. &c. Compare *St. Matthew*, ix. 3. 4. 21.

38. ἐσῆλθε] This verb is used either with a dative or an accusative following it. The latter is more frequent; i. 116. *V.* iii. 42. vi. 125. and occurs in Euripides; *W.* εἰσῆλθε μ’ οἶκτος, εἰ γενήσεται τάδε, *M.* 927. μ’ ἔλεος εἰσ., *I. A.* 491. *HO. M. G. G.* 425.

39. γάρ] understand οὐ θαυμαστόν ἐστι, εἰ ἐγὼ, ὀλίγω πρότερον μακαρίσας ἐμεωυτὸν, νῦν δακρύω. *ST.*

40. παρὰ] in the course of. *M. G. G.* 588. β.

41. παραστήσεται] it will occur. μοὶ καθ’ ἕννον δόξα τις παρίσταται, Euripides, *Rh.* 776. *HER.* on *Vio.* v. 9, 8. Thucydides, vi. 34.

42. τεθνάναι] infinitive present of τέθνημι, the same as θνήσκω. *DAL.*

43. προσπίπτουσαι] συμπίπτειν is more common, i. 139. v. 35. Thucydides, iii. 59. iv. 68. *V.* in the sense of συμβαίνειν. *BLO.* In the place last quoted, προσπίπτειν occurs in a different signification. Here it may be regarded in a stronger light, as a

καὶ αἱ νοῦσοι συνταράσσοσαι, καὶ⁴⁴ βραχὺν ἔοντα μακρὸν δοκέειν εἶναι ποιεῦσι τὸν βίον. οὕτω ὁ μὲν θάνατος, μοχθηρῆς εἰσῆς τῆς ζῆς, καταφυγῇ⁴⁵ αἰρετωτάτῃ τῷ ἀνθρώπῳ γέγονε· ὁ δὲ θεὸς, γλυκὺν γεύσας⁴⁶ τὸν αἰῶνα, φθοερός⁴⁷ ἐν αὐτῷ⁴⁸ εἰρίσκειται ἔων.”

XLVII. Ἐξέξης δὲ ἀμείβετο λέγων· “ Ἀρτάβατε, βιοτῆς μὲν νυν ἀνθρωπηῆς πέρι, εἰσῆς τοιαύτης, οἴην περ σὺ διαιρέαι⁴⁹ εἶναι, πανσώμεθα, μηδὲ κακῶν μεμνεώμεθα,⁵⁰ χρηστὰ ἔχοντες πρήγματα ἐν χερσὶ· φράσον δέ μοι τόδε· εἴ τοι ἢ ὄψις τοῦ ἐνυπνίου μὴ ἐναργῆς οὕτω ἐφάνη, εἶχες ἂν τὴν ἀρχαίην γνώμην, οὐκ ἔων με στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἢ μετέστης ἂν; φέρε μοι τοῦτο ἀτρεκέως εἰπέ.”⁵¹ Ὁ δὲ ἀμείβετο λέγων· “ ὦ βασιλεῦ, ὄψις μὲν ἢ ἐπιφανεῖσα τοῦ ὄνειρου, ὡς βουλόμεθα ἀμφότεροι, τελευτήσῃε·⁵² ἐγὼ δ’ ἔτι καὶ ἐς τόδε δείματός εἰμι ὑπόπλεος, οὐδ’ ἐντὸς ἔμεωντοῦ·⁵³ ἄλλα

metaphor taken from a storm; (St. Matthew, vii. 25.) yet we find, διὰ τὸ πρᾶγμα ἄφνω προσπεπτωκέαι, Demosthenes, adv. Eub. 5. ἄελπτον πρᾶγμα προσπεσὸν, Euripides, M. 227. νέορτόν τι προσπεσὸν, The. fr. iv. 6. τὰ προσπεσόντα ὅστις εὖ φέρει βροτῶν, ἄριστος εἶναι, σωφρονεῖν τ’ ἐμοὶ δοκεῖ, fr. inc. cxxi. compare I. T. 1320. Aut. fr. iii. 11.

44. καὶ] even though, however. Here this particle has not a copulative, but an intensive meaning, and is nearly the same as καὶ τοι, S. or καὶ περ. M. G. G. 566, 3.

45. καταφυγῇ] possumus dicere, in luctu atque miseriis, mortem ærumnarum requiem esse; eam cunctu mortalium mala dissolvere; ultra neque curæ neque gaudio locum esse, Sallust, C. 50. V. mortem a diis immortalibus non esse supplicii causa constitutam, sed aut necessitatem naturæ, aut laborum ac miseriarum quietem esse; itaque eam sapientes nunquam inviti, fortes etiam sæpe libenter, appetiverunt, Cicero, Cat. iv. 4.

46. γεύσας] σοφώτερος Ἡρόδοτος, εἰπὼν, ὡς ὁ θεὸς, γλ. γ. τ. αἰ., φθ. ἐν αὐ. ὦν φαίνεται, καὶ μάλιστα τοῖς εὐδαιμονεῖν δοκοῦσιν, οἷς δέλεαρ ἐστὶ λύπης τὸ ἡδὺ γευομένοις ὦν στερήσονται, Plutarch, p. 1106. F. οἰνόν με γεύσας, Eubulus in Ath. i. 51. γ. ἡμᾶς μέλιτος,

Firmus Cæs., Ep. xxvii. From these passages it appears that γεύεσθαι is “to taste,” i. 71, γεύειν “to give a taste.” V. OΔ. βούλει σε γεύσω πρῶτον ἄκρατον μέθυ; ΣΙ. δίκαιον· ἢ γὰρ γεῦμα τὴν ὄνην καλεῖ. OΔ. γεύσαι νυν, Euripides, C. 149. 155.

47. φθοερός] Compare BL. on Æsch. P. 368. MO. on Eur. Al. 1154. with p. 15. n. 11. The epithet *invidenda*, Horace, II Od. x. 7. may be traced to this idea.

48. ἐν αὐτῷ] τῷ αἰῶνι, in the midst of our enjoyment of the sweets of life. S.

49. διαιρέαι] make out, describe, define. AR.

50. μεμνεώμεθα] first person plural of the perfect subjunctive: DAL. Plato, Rep. viii. p. 225. Yet this form seldom occurs, the circumlocution of the participle with the substantive verb being generally used. M. G. G. 197, 4.

51. εἰπέ] ἄγε μοι τόδε φεπέ, καὶ ἀτρεκέως κατάλεξον, Homer, II. O. 380. DAL.

52. τελευτήσῃε] Hence it appears that this form of the optative was used by the Ionians as well as the Attics and Æolians. DAL.

53. οὐδ’ ἐντὸς ἔμεωντοῦ] and almost beside myself. vol. i. p. 73. n. 75.

τε πολλὰ ἐπιλεγόμενος, καὶ δὴ καὶ ὀρέων τοὶ δύο τὰ μέγιστα πάντων ἔοντα πολεμιώτατα.”

XLVIII. Ξέρξης δὲ πρὸς ταῦτα ἀμείβετο τοῖσδε· “ Δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα ; κότερά τοι ὁ πεζὸς μεμπτὸς⁵⁴ κατὰ τὸ πλῆθὸς ἐστι, καὶ τὸ Ἑλληνικὸν στρατεύμα φαίνεται πολλαπλάσιον⁵⁵ ἔσεσθαι τοῦ ἡμετέρου ;⁵⁶ ἢ τὸ ναυτικὸν τὸ ἡμέτερον λείψεσθαι τοῦ ἐκείνων ; ἢ καὶ συναμφότερα ταῦτα ; εἰ γάρ τοι ταύτῃ ἐνδεέστερα φαίνεται εἶναι τὰ ἡμέτερα πρήγματα, στρατοῦ ἂν ἄλλου τις τὴν ταχίστην ἄγερσιν ποιῶτο.”

XLIX. Ὁ δ' ἀμείβετο λέγων· “ ὦ βασιλεῦ, οὔτε στρατὸν τοῦτον, ὅστις γε σύνεσιν ἔχει, μέμφοι' ἂν, οὔτε τῶν νεῶν τὸ πλῆθος· 1. Ἦν τε πλεῦνας συλλέξης, τὰ δύο τοι, τὰ λέγω, πολλῶ ἔτι πολεμιώτερα γίνεται. τὰ δὲ δύο ταῦτά ἐστι γῆ⁵⁷ τε καὶ θάλασσα. οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν τοσοῦτος οὐδαμῶθι, ὡς ἐγὼ εἰκάζω, ὅστις, ἐγειρομένου χειμῶνος, δεξάμενός⁵⁸ σευ τοῦτο τὸ ναυτικόν, φερέγγυος ἔσται διασῶσαι τὰς νέας. καὶ τοι οὐκ ἔνα αὐτὸν⁵⁹ δεῖ εἶναι τὸν λιμένα, ἀλλὰ παρὰ πᾶσαν τὴν ἡπειρον, παρ' ἣν δὴ κομίεαι.⁶⁰ οὐκ ὦν δὴ ἔόντων τοι λιμένων ὑποδεξίω,⁶¹ μάθε, ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκ ὠνθρωποι⁶² τῶν συμφορέων.⁶³ 2. Καὶ δὴ, τῶν δύο τοι τοῦ ἑτέρου εἰρημένου, τὸ ἕτερον

54. μεμπτὸς] vol. i. p. 44. n. 47.

55. πολλαπλάσιον] much more numerous ; Thucydides, iv. 94.

56. τοῦ ἡμετέρου] The genitive is put with all words which imply the idea of a comparative. M. G. G. 334, 4.

57. γῆ] αὐτὴ ἢ γῆ ξύμμαχος κείνοις πέλει, κτείνουσα λιμῶ τοὺς ὑπερπάλους ἄγαν, Æschylus, P. 797. V.

58. δεξάμενός] ἢ στρατιὰ πολλῆ οὔσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, Thucydides, vi. 22. BLO.

59. αὐτὸν] i. e. μόνον, as in c. 10, 1. ἦν τις ψαύση, παριῶν, ὕδς αὐτοῖσι ἰματίοισι, ἀπ' ὧν ἔβαφε ἑαυτὸν, βὰς ἐπὶ τὸν ποταμὸν, ii. 47. ST.

60. κομίεαι] first future middle, in Attic κομίει.

61. ὑποδεξίω] There is no good authority for this adjective ; SCH. probably it should be ὑποδεξιμων, i. e. δυναμένων δέξασθαι τὸ ναυτικόν, or

εὔθετοι εἰς τὸ δ. τ. ν. V. SCHN. Adjectives in ἰμος generally express 'fitness,' passive and active. M. G. G. 109. xi.

62. ὠνθρωποι] Since the ὶ does not suffer elision but blends with the ὀ by crasis, the sign of apostrophe is not wanted. S.

63. συμφορέων] “ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all,” Eccl. ix. 11. BE. neque regeantur magis, quam regeantur casus, Sallust, J. 1. L. τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων, Sophocles, Œ. R. 44. omnia summa ratione consilioque acta fortuna etiam, ut fit, secuta est, Livy, v. 19.

ἔρχομαι ἐρέων. γῆ δὲ πολεμική τῆδ' ⁶⁴ τοι κατίσταται· εἰ ἐθέλοι τοι μηδὲν ἀντίξουν καταστῆναι, τοσοῦτω τοι γίνεται πολεμιωτέρη, ὕψ' ἂν προβαίῃς ἐκαστέρω, τὸ πρόσω αἰεὶ κλεπτόμενος· ⁶⁵ εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποισι οὐδεμία πληθώρα. ⁶⁶ καὶ δὴ τοι, ὡς οὐδενὸς ἐναντιευμένον, ⁶⁷ λέγω τὴν χώραν, πλεῦνα ἐν πλεῦνι χρόνῳ γινόμενην, λιμὸν τέξεσθαι. ἀνὴρ δὲ οὕτω ἂν εἴη ἄριστος, εἰ βουλευόμενος ⁶⁸ μὲν, ἀρρωδέοι, πᾶν ἐπιλεγόμενος ⁶⁹ πείσεσθαι χρῆμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἶη.”

L. Ἀμείβεται Ξέρξης τοῖσδε· “ Ἀρτάβανε, οἰκότως μὲν σύ γε τούτων ἕκαστα διαιρέαι· ἀτὰρ μήτε πάντα φοβέο, ⁷⁰ μήτε πᾶν ὁμοίως ἐπιλέγεο. 1. Εἰ γὰρ δὴ βούλοιο ἐπὶ τῷ αἰεὶ ἐπεσφερομένῳ πρήγματι τὸ πᾶν ὁμοίως ἐπιλέγεσθαι, ποιήσεις ἂν οὐδαμῶ οὐδέν· ⁷¹ κρέσσον δὲ, πάντα θαρσέοντα, ἡμισυ τῶν δεινῶν πύσχειν μᾶλλον,

64. τῆδε] in the following respect.

65. κλεπτόμενος] πορευόμενος, Hesyclus; μήτε λαυθάνειν τοὺς πολλοὺς πειρώμενον, μήθ', οἷα φιλεῖ, κλέπτουτα τὴν εἰσοδον, Philo, V. M. i. p. 648. E. οἱ βάρβαροι τὴν ἔξοδον ἐκεκλόφεσαν, Synesius, Prov. ii. p. 119, c. IV. In English this mode of speech is very common, especially in Shakspeare; as in that fine passage, “ Wither'd murder, Alarum'd by his sentinel, the wolf, Whose howl's his watch, thus with his stealthy pace, With Tarquin's ravishing strides, towards his design Moves like a ghost,” Macb. ii. 1. But L. S. and SCHN. adopt another interpretation; being imperceptibly inveigled onwards by cupiditv. always deceiving yourself with respect to advancing, i. e. always advancing imperceptibly. DAL.

66. πληθώρα] τὸ μὲν εὖ πράσσειν ἀκρόεστον ἔφν πᾶσι βροτοῖσιν δακτυλόδεικτον δ' οὕτις ἀπειπῶν εἶργει μελάθρων, “μηκέτ' ἐσέλθης,” τάδε φωνῶν, Æschylus, Ag. 1305. IV.

67. ὡς οὐδ. ἐ.] on the supposition that no one opposes you. M. G. G. 568, 2. εἰ καὶ μηδεὶς τολμήσειέ σοι ἐναντιοῦσθαι. ST.

68. βουλευόμενος] nam et prius, quam incipere, consulto, et ubi consulueris, mature facto opus est, Sallust, C. 1. βουλευόνται πολλὸν χρόνον, καὶ φασί,

πράττειν μὲν δεῖν ταχὺ τὰ βουλευθέντα, βουλευέσθαι δὲ βραδέως, Aristotle, E. vi. 9. W. ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει, Thucydides, ii. 40. WA. χρῆ ἅει τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι, 11. τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δέικνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστάτας νομίσαντας ὡς ἐπὶ κινδύνου πράσσειν, Th. vi. 34. V. Th. i. 78. βουλευόμενος μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα, Isocrates, to Dem. 4. deliberandum est diu, quod statuendum est semel, Publius Syrus; cavendo ne metuant, homines metuendos ultro se efficiunt, Livy, iii. 65.

69. ἐπιλεγόμενος] calculating, apprehending.

70. φοβέο] and the following imperative express a general maxim, answering to ἀνὴρ δὲ, &c. consequently they are equivalent to φοβητέον and ἐπιλεκτέον; βούλοιο το βούλοίτο τις; ποιήσεις το ποιήσεις, &c. In such expressions the second person is very commonly used both in Greek, and in Latin, as incipias, consulueris, by Sallust, in n. 68.

71. οὐδαμῶ οὐδέν] Two or more negations, in Greek, do not destroy each other, but corroborate each other. M. G. G. 601, 2.

ἢ, πᾶν χρῆμα προδειμαίνοντα, μηδαμὰ μηδὲν παθεῖν. εἰ δέ, ⁷² ἐρί-
 ζων πρὸς πᾶν τὸ λεγόμενον, μὴ τὸ βέβαιον ⁷³ ἀποδέξεις, σφάλλεσθαι
 ὀφείλεις ἐν αὐτοῖσι ὁμοίως καὶ ὁ ὑπεναντία τοῦτοισι λέξαις. τοῦτο
 μὲν νυν ἐπ' ἴσης ⁷⁴ ἔχει· εἰδέναι δέ, ἀνθρωπον ἔοντα, ⁷⁵ κῶς χρὴ τὸ
 βέβαιον; δοκέω μὲν οὐδαμῶς. τοῖσι τοίνυν βουλομένοισι ⁷⁶ ποιέειν,
 ὡς τὸ ἐπίπαν ⁷⁷ φιλέει γίνεσθαι τὰ κέρδεα· τοῖσι δὲ ἐπιλεγόμενοισι
 τε πάντα καὶ ὀκνεῦσι, ⁷⁸ οὐ μάλα ἐθέλει. 2. Ὁρᾶς τὰ Περσέων
 πρήγματα ἐς ὃ δυνάμιος ⁷⁹ προκεχώρηκε; εἰ τοίνυν ἐκεῖνοι, οἱ πρὸ
 ἑμεῦ γενόμενοι βασιλέες, γνώμησι ἐχρέοντο ὁμοίησι καὶ σὺ, ⁸⁰ ἢ, μὴ
 χρεόμενοι γνώμησι τοιαύτησι, ἄλλους συμβούλους εἶχον τοιούτους,
 οὐκ ἂν κοτε εἶδες αὐτὰ ἐς τοῦτο προελθόντα· ἰὺν δέ, κινδύνους ἀν-
 ἀρρίπτέοντες, ⁸¹ ἐς τοῦτό σφρα προηγάζοντο. μεγάλα γὰρ πρήγματα

72. εἰ δέ, κ. τ. λ.] *but if, while you cavil at every thing that is proposed, you do not point out that which can be depended upon for certain, you must, in such cases, be as much deceived as he who is of a contrary opinion on those subjects: in this respect, then, you are on an equal footing.* DAL.

73. τὸ βέβαιον] In any question which is agitated, there may be many opinions which are *σφαλερά*, "uncertain and fallacious;" but only one which is "certain and true," and this is τὸ βέβαιον, mentioned here and just below. S. τὸ μὲν ἀμαρτάνειν πολ-
 λαχῶς ἐστὶ, τὸ δὲ κατορθοῦν μοναχῶς· διὸ καὶ τὸ μὲν ῥάδιον, τὸ δὲ χαλεπὸν· ῥάδιον μὲν τὸ ἀποτυχεῖν τοῦ σκοποῦ, χαλεπὸν δὲ τὸ ἐπιτυχεῖν, Aristotle, E. ii. 6.

74. ἐπ' ἴσης] VIC. iii. 5, 3. διαφέ-
 ρουσι ἐπὶ ἴσης τὸν πόλεμον, i. 74.

75. ἀνθρωπον ἔοντα] *who is a mere mortal; τὰ πάντα ταῦτα συλλαβεῖν, ἄ. ζ., ἀδύνατόν ἐστι, i. 32.* ST.

76. τοῖσι—βουλομένοισι κ. τ. λ.] *success, generally speaking, attends those who are willing to be active, and to exert themselves; but seldom those who are hesitating and timid on all occasions; DAL.* for "there is something captivating in spirit and intrepidity, to which we often yield, as to a resistless power; nor can he reasonably expect the confidence of others, who too apparently distrusts

himself;" Johnson, Ramb. No. 1.

77. ὡς τὸ ἐπίπαν] *ὡς ἔξεστί μοι εἰπεῖν κατὰ τὸ ἐπίπαν, to speak in general.* ST.

78. ὀκνεῦσι] φοβούμενοις, Photius. BL. ἔκνος denotes "the reluctance to act which arises from timidity."

79. ἐς ὃ δυνάμιος] The neuter of the pronoun has the substantive in the genitive, instead of agreeing in gender with the noun, and this being put in the same case as the pronoun. M. G. G. 353, 4. αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμειος, Thucydides, i. 118. M. G. G. 319, 4. *salvus fuerit, quam eo magnitudinis crescere ut viribus suis conficeretur*, Florus, iii. 12.

80. ὁμ. καὶ σὺ] means the same as ὁμ. τῇ σῇ. This mode of expression occurs just above, and is very common in our author, i. 93. iv. 109. vi. 21. 58. vii. 84. 86. 95. 100. 115. Pausanias has imitated it, ὁμοίως καὶ ὅσοι λέγουσιν, i. p. 52. κατὰ ταῦτα οὗτος ἤχησε καὶ κιθάρα κρουθεῖσα, i. p. 101, 12. iv. p. 302. V. S. The English here would use *as*, the Latins *ac*, *atque*, or even *et*; yet καὶ still retains its proper signification, for instance, οὗτος καὶ κιθάρα κρουθεῖσα ἤχησαν κατὰ ταῦτά: the verb however agrees only with the noun which precedes the conjunction. M. G. G. 620. b. or 607. obs. 2. VIC. viii. 7, 8.

81. κινδύνους ἀναρρίπτέοντες] Thucydides has imitated this expression,

μεγάλοισι κινδύνοισι ἐθέλει καταιρέεσθαι.⁸² Ἡμεῖς τοίνυν, ὁμοιούμενοι κείνοισι, ὥρην τε τοῦ ἔτεος καλλίστην πορευόμεθα, καὶ καταστρεψάμενοι πᾶσαν τὴν Εὐρώπην, νοστήσομεν ὀπίσω, οὔτε λιμῶ ἐντυχόντες οὐδαμόθι, οὔτε ἄλλο ἄχαρι παθόντες οὐδέν. τοῦτο μὲν γάρ, αὐτοὶ πολλὴν φορβὴν φερόμενοι πορευόμεθα· τοῦτο δέ, τῶν ἂν κου ἐπιβέωμεν⁸³ γῆν καὶ ἔθνος, τούτων τὸν σῆτον ἔξομεν· ἐπ' ἀροτῆρας δέ, καὶ οὐ νομάδας, στρατευόμεθα ἄνδρας.”

LI. Λέγει Ἀρτάβανος μετὰ ταῦτα· “ὦ βασιλεῦ, ἐπεὶ τε ἀρρώδεειν οὐδὲν ἔασι πρῆγμα, σὺ δέ μευ συμβουλίην ἔνδεξαι· ἀναγκαιῶς γάρ ἔχει περὶ πολλῶν πρηγμάτων πλεῦνα λόγον ἐκτεῖναι.⁸⁴ Κῦρος ὁ Καμβύσεω Ἰωιὴν πᾶσαν, πλὴν Ἀθηναίων, κατεστρέψατο δασμοφόρον εἶναι⁸⁵ Πέρσησι. τούτους ὦν τοὺς ἄνδρας συμβουλεύω τοι μηδεμῆ μηχανῆ ἄγειν ἐπὶ τοὺς πατέρας·⁸⁶ καὶ γὰρ ἄνευ τούτων οἰοί τέ εἶμεν⁸⁷ τῶν ἐχθρῶν κατυπέτεροι γίνεσθαι. ἢ γὰρ σφεας,

iv. 85. 95. v. 103. vi. 13. Lucian, t. i. p. 768. Euripides employs the simple verb, Her. 149. In. fr. vii. 6. Rh. 154. ἀποκυβεῦσαι περὶ τῶν ὅλων, Polyænus; ἄπ. π. τῆς βασιλείας, Diodorus; ἐκκυβεῖν καὶ παραβάλλεσθαι τοῖς ὅλοις, Polybius. V. κινδύνους for κινδύνων κύβους. S. B. 139. κίνδυνον ἀναρβίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων, Photius; we say to run a risk. E. periculosæ plenum opus aleæ tractas, Horace, 11 Od. i. 6.

82. καταιρέεσθαι] to be brought to a favorable issue, to be prosperously settled. τὰ μεγάλα τῶν πραγμάτων μεγάλας ἐπινοίας κατορθοῦται, Chariton, ii. p. 37, τὰ μ. τ. π. μεγάλων δεῖται κατασκευῶν, Heliodorus, ix. p. 448. W. non fit sine periculo facinus magnum et commemorabile, Terence; φόνω καθαιρεῖτ', οὐ λόγῳ, τὰ π., Euripides, S. 759. V. καθαιρεῖν ἀγῶνα, Plutarch; ἡμέρα μιᾷ δύο καθηρηκῶς ἀγωνίσματα, Cim. 13. ἀγῶνας τοὺς μεγίστους σφι συγκαταίρει, ix. 35. S.

83. ἐπιβέωμεν] second aorist subjunctive from ἐπιβίβημι a form of ἐπιβαίνω. DAL. M. G. G. 225.

84. π. λ. ἐκτεῖναι] μακρὰν ἐξέτεινας, Æschylus, Ag. 889. 1200. 1267. Sophocles, Aj. 1959. ὡς εἰδῆς ἅπαν, μείζον' ἐκτενῶ λόγον, Tr. 69. V. Euripides, M. 1348. Plato, Rep. x. p.

605. D. Athenæus, xiii. 32. BL.

85. κατεστρέψατο — εἶναι] ἀκοῦειν σου κατέστραμμαί τάδε, Æschylus, Ag. 929. BL. Another construction is κατεστρέψατο ἐς φόρου ἀπαγωγῆν, i. 6. vol. i. p. 11. n. 52.

86. πατέρας] vol. i. p. 126. n. 98. cum Romani Iliion venissent, mutua gratulatio Iliensium ac Romanorum fuit: Iliensibus “Æneam, ceterosque cum eo duces a se profectos;” Romanis “se ab his procreatos” referentibus: tantaque lætitia omnium fuit, quanta esse post longum tempus inter parentes et liberos solet. juvabat Ilienses, nepotes suos Asiam ut avitum regnum vindicare, “optabilem Trojæ ruinam fuisse” dicentes, “ut tam feliciter renasceret:” contra, Romanos, avitos lares et incunabula majorum templeque ac deorum simulacra, inexplabile desiderium videndi tenebat, Justin, xxxi. 8. (Tullus Hostilius) Albam ipsam, quamvis parentem, amulam tamen diruit, quum prius omnes opes urbis, ipsamque populum Romam transtulisset; prorsus ut consanguinea civitas non periisse, sed in suum corpus rediisse rursus videretur, Florus, i. 3. W.

87. εἶμεν] c. 9, 3. for ἐσμέν. M. G. G. 212.

ἦν ἔπωνται, δεῖ ἀδικωτάτους γίνεσθαι, καταδουλουμένους τὴν μητρόπολιν, ἢ δικαιοτάτους, συνλευθεροῦντας. ἀδικώτατοι μὲν νυν γινόμενοι, οὐδὲν κέρδος μέγα ἡμῖν προσβάλλουσι· δικαιοτάτοι δὲ γινόμενοι, οἷοί τε δηλήσασθαι μεγάλως τὴν σὴν στρατιὴν γίνονται. ἐς θυμὸν ὦν βαλεῦ⁸⁸ καὶ τὸ παλαιὸν ἔπος,⁸⁹ ὡς εὖ εἴρηται, τὸ⁹⁰ μὴ ἅμα ἀρχῇ πᾶν τέλος⁹¹ καταφαίνεσθαι.”

LII. Ἀμείβεται πρὸς ταῦτα Ξέρξης· “ Ἀργάβανε, τῶν ἀπεφῆναο γνωμῶν σφάλλαι κατὰ ταύτην δὴ μάλιστα, ὅς Ἴωνας φοβέαι, μὴ μεταβάλλωσι· τῶν ἔχομεν γνῶμα⁹² μέγιστον, τῶν⁹³ σύ τε μάρτυς γίνεαι, καὶ οἱ συστρατευσόμενοι Δαρείῳ ἄλλοι ἐπὶ Σκύθας, ὅτι ἐπὶ τούτοις ἢ πᾶσα Περσικὴ στρατιὴ ἐγένετο,⁹⁴ διαφθεῖραι καὶ περιποιῆσαι· οἱ δὲ δικαιοσύνην καὶ πιστότητα ἐνέδωκαν, ἄχαρι δὲ οὐδέν. πάρεξ δὲ τούτου, ἐν τῇ ἡμετέρῃ καταλιπόντας τέκνα τε καὶ γυναῖκας καὶ χρήματα, οὐδ’ ἐπιλέγεσθαι χρὴ νεώτερόν τι ποιήσειν. οὕτω μὴδὲ τοῦτο φοβέο, ἀλλὰ, θυμὸν ἔχων ἀγαθόν, σῶζε οἰκόν τε τὸν ἐμὸν καὶ τυρανίδα τὴν ἐμήν· σοὶ γὰρ ἐγὼ μόνῳ ἐκ πάντων σκῆπτρα τὰ ἐμὰ ἐπιτράπω.”

LIII. Ταῦτα εἶπας, καὶ Ἀργάβανον ἀποστείλας⁹⁵ ἐς Σοῦσα, δεύτερα μετεπέμψατο Ξέρξης Περσέων τοὺς δοκιμωτάτους· ἐπεὶ δὲ οἱ παρῆσαν, ἔλεγε σφί τάδε· “ ὦ Πέρσαι, τῶνδ’ ἐγὼ ὑμέων χρήζων,⁹⁶ συνέλεξα, ἄνδρας τε γίνεσθαι ἀγαθοὺς, καὶ μὴ καταισχύνειν τὰ πρόσθεν ἐργασμένα Πέρσησι, ἔοντα μεγάλα τε καὶ πολλοῦ ἄξια·

88. ἐς θυμὸν—βαλεῦ] viii. 68, 3. W. ἐνὶ θυμῷ ἀθάνατοι βάλλουσι, Homer, Od. A. 200. σὺ τοὺς ἐμοὺς λόγους θυμῷ βάλε, Æschylus, P. V. 730. BL. ἄλλοι τοὶ ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσι, Il. A. 297. Δ. 39. DAL.

89. τὸ παλαιὸν ἔπος] παλαίφατος ἐν βροτοῖς γέρον λόγος τέτυκται, Æschylus, Ag. 727. τριγέρον μῦθος τάδε φωνεῖ, Ch. 308. λ. ἐστὶ παλαιός, Epigr. Anth. Pal. ii. 629. ἔστι τις λ. ἀνθρώπων, Pindar, N. ix. 13. λ. ἐ. ἀρχαῖος ἄ. φανέλις, Sophocles, Tr. I. *vetus verbum hoc est*, Terence, Ad. v. 1, 17. BL.

90. τὸ] The neuter article often stands before quotations, M. G. G. 279. and marks the expression as inverted commas do in our own language; Sandford.

91. τέλος] Ahab, “ the king of Israel, answered and said, Tell him (Ben-hadad), Let not him that girdeth on his harness boast himself as he that putteth it off,” 1 Kings, xx. 11. W. *prudens futuri temporis exitum caliginosa nocte premit deus; ridetque, si mortalis ultra fas trepidat*, Horace, 111 Od. xxix. 29. BE.

92. γνῶμα] proof. Sophocles, Tr. 602. τάδε τῆς λύσιος τῆς νοῦσου γνῶματα, Aretæus, Morb. Ac. i. 1. W.

93. τῶν] i. e. ὦν πρηγμάτων. W.

94. ἐπὶ τούτοις — ἐγένετο] *rested with them, became dependent upon them, was in their power*. M. G. G. 585. b. a. DAL.

95. ἀποστείλας] ἀπολύσας. W.

96. χρήζων] with a double genitive, M. G. G. 332.

ἀλλ' εἷς τε ἕκαστος καὶ οἱ σύμπαντες προθυμίην ἔχωμεν· ξυνὸν⁹⁷ γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται.⁹⁸ τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως· ὡς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἀνδρας στρατευόμεθα ἀγαθοῦς· τῶν ἦν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῆ κοτε ἀνθρώπων. νῦν δὲ διαβαίνωμεν, ἐπευξάμενοι τοῖσι θεοῖσι, τοὶ Περσίδα γῆν λελόγχασι."⁹⁹

LIV. Ταύτην μὲν τὴν ἡμέρην παρασκευάζοντο ἐς τὴν διάβασιν. τῇ δὲ ὑστεραίῃ¹⁰⁰ ἀνέμενον τὸν ἥλιον, ἐθέλοντες ιδέσθαι ἀνίσχοντα, θυμὴματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγιζόντες, καὶ μυρσίνησι¹ στορνύντες² τὴν ὁδόν. ὡς δ' ἐπανέτελλε ὁ ἥλιος, σπένδων ἐκ χρυσῆς φιάλης Ξέρξης ἐς τὴν θάλασσαν, εὐχέτο πρὸς τὸν ἥλιον, “μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον, ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται.”³ εὐξάμενος δὲ, ἐσέβαλε⁴ τὴν φιάλην ἐς τὸν Ἑλλήσποντον,

97. ξυνὸν] ξ. ἐσθλὸν τοῦτο πόλητ' τε, παντὶ τε δῆμῳ, Tzitzæus in Stob. li. p. 193. ξυνὰ ἐλπίζω λέγειν, Æschylus, Th. 76. ξ., κοινωφελῆ ἡμῖν καὶ ὑμῖν, Scholiast. *BL*.

98. σπεύδεται] understand ἡμῖν, i. e. σπεύδομεν. *S*. The active voice is by far more common, ἦν τὸ σὸν σπεύδων ἀγαθὸν, Euripides, H. 119. δύο κακῶ σπεύδεις, Ph. 591. πρόθυμον ἄνθ', ἂ μὴ χρεῶν, ὄρᾶν, σπεύδοντά τ' ἀσποῦδαστα, B. 900. i. 206. Thucydides, vi. 39. τὰ ἐναντία τῇ εἰαύτων ὠφελείᾳ σπεύδοντες, Andocides, p. 20, 4. καὶ τὸ σὸν σπεύδουσ' ἄμα, καὶ τοῦ μὸν αὐτῆς, Sophocles, E. 253. *V*.

99. λελόγχασι] This resembles the opinions of some of the early divines, that angels had allotted to them different countries over which they were to preside. ὁ προφήτης Δαυὶδ ἡμέγα τι χρῆμα λέγει τοὺς ἀγγέλους εἶναι προσταγάματι δὲ θεοῦ πᾶσαν τὴν κτίσιν διαλαχεῖν, καὶ τῶν ἐθνῶν ἐπιστατεῖν, καὶ τούτων τὸν μὲν τοὺς Πέρσας ἐφορᾶν, &c. Michael Glycas, Ann. Part. i. p. 61. Compare Daniel, x. 13. *W*. The Jews looked upon Michael as the guardian angel of their nation; Lowth. In after ages the realms of Christendom were considered to have each a tutelary saint; as St. George for England, St. Denis for France, &c.

ἔχειν is the more usual word, θεοὶ, ὅσοι γῆν τὴν Πλαταιίδα ἔχετε, καὶ ἤρωες, Thucydides, ii. 74. this is rather a poetical expression, κῶρα, ἂ σὸν ματρὶ πολυκλάρων Ἐφυραίων εἶλαχας μέγα ἄστυ, Theocritus, xvi. 83. Πᾶν, Ὀμόλας ἐρατὸν πέδον ὅς τε λέλογχας, vii. 103. *V*. εἰλήχασι occurs in Demarchus, p. 98. *BLO*. λέλογχα is used by the Dorians and Ionians, rarely by the Attics. *M. G. G.* 241. 183, 3.

100. τῇ—ὑστεραίῃ] *B*. 106.

1. μυρσίνησι] The myrtle was with the ancients a very favorite plant, and always expressive of triumph or joy: the hero wore it as a mark of victory, and the bridegroom on his wedding-day; and friends presented each other with myrtle garlands in the conviviality of the banquet. *BE*. viii. 99. ὁ ὄχλος ἐστρωσαν εἰαύτων τὰ ἰμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ, St. Matth. xxi. 8. *W*.

2. στορνύντες] τὰς ὁδοὺς στορενῦντες, Strabo, xiv. p. 956. c. *W*. πέδον κελεύθου στορνύναι πετάσμασιν, Æschylus, Ag. 882.

3. γένηται] understand ἄν; thus οὔτε αὐτοὺς τοῦ χρυσοῦ ἀπτεσθαι πρὶν ἄν σφι ἀπισωθῇ τῇ ἀξίῃ τῶν φορτίων, οὔτ' ἐκείνους τῶν φορτίων ἀπτεσθαι πρότερον ἢ αὐτοὶ τὸ χρυσίον λάβωσι,

καὶ χρύσειον κρητῆρα, καὶ Περσικὸν ξίφος, τὸν⁵ “ἀκινάκην” καλέουσι. ταῦτα οὐκ ἔχω ἀτρεκέως διακρῖναι, οὔτε εἰ, τῷ ἠλίφ ἀνατιθεῖς, κατῆκε ἐς τὸ πέλαγος, οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλησποντον μαστιγώσαντι, καὶ ἀντὶ τούτων τὴν θάλασσαν ἐδωρέετο.

LV. Ὡς δὲ ταῦτά οἱ ἐπεποιήτο, διέβαινον,⁶ κατὰ μὲν τὴν ἐτέρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον⁷ τὰ ὑποζύγια καὶ ἡ θεραπῆτή.⁸ ἠγέοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι, ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμικτος στρατὸς παντοίων ἐθνέων.⁹ ταύτην μὲν τὴν ἡμέρην οὔτοι· τῇ δὲ ὑστεραίῃ, πρῶτοι μὲν οἱ τε ἵππῶται καὶ οἱ τὰς λόγχας κάτω τρέποντες· ἐστεφάνωντο δὲ καὶ οὔτοι· μετὰ δὲ, οἱ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν· ἐπὶ δὲ,¹⁰ αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι καὶ οἱ ἵππῶται οἱ χίλιοι· ἐπὶ δὲ τούτοις ὁ ἄλλος στρατός. καὶ αἱ νῆες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ ὕστατον διαβῆναι βασιλέα πάντων.

LVI. Ξέρξης δὲ, ἐπεὶ τε διέβη ἐς τὴν Εὐρώπην, ἐθηεῖτο τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα. διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἐπτὰ ἡμέρησι καὶ ἐν ἐπτὰ εὐφρόνησι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, Ξέρξεω ἤδη διαβεβηκότος τὸν Ἑλλησποντον, ἄνδρα εἰπεῖν Ἑλλησπόντιον· “ὦ Ζεῦ,¹¹ τί δὴ ἀνδρὶ εἰδόμενος Πέρση, καὶ

iv. 196. i. 199. see *POR.* on Eur. O. 141. *ST.*

4. ἐσέβαλε] Ἀλέξανδρος ταύρους τε σφάξας τῷ Ποσειδῶνι, ἀφήκεν ἐς τὴν θάλασσαν· καὶ σπείσας ἐπὶ τῇ θυσίᾳ, τὴν τε φιάλην χρυσὴν οὔσαν, καὶ κρατῆρας χρυσοῦς ἐνέβαλλεν ἐς τὸν πόντον χαριστήρια· εὐχόμενος σῶδόν οἱ παραπέμψαι τὸν στρατὸν τὸν ναυτικόν, Arrian, Al. vi. 19. Diodorus, xvii. 104. *W.*

5. τὸν] The subjunctive article often, as in Latin, has the gender of the following noun; τὴν ἄκρην, αἱ καλεῦνται Κληῖδες τῆς Κύπρου, v. 108. *HER.* on *VIG.* ii. 1. τῶν οἰκημάτων, τὰς ἐποίετο θήκας ἐνωτῶ, ii. 124. *ST.*

6. διέβαινον] *viam qui quondam per mare magnum stravit, iterque dedit legionibus ire per altum, ac pedibus sulsas docuit superare lacunas, et contempsit equis insultans murmura ponti,* Lucretius, iii. 1042.

7. Αἰγαῖον] now the Archipelago:

various etymologies are given of the name. *A. L.*

8. ἡ θεραπῆτή] i. 199. v. 21. vii. 83. 184. τὸ πλῆθος τῶν οἰκετῶν, Pollux, iii. 75. *SCHL.* vol. i. p. 206. n. 56. *servitus crescit nova,* Horace, II Od. viii. 18. *agrestium fuga, spoliatiq̄, et vulnerati,* Livy, iii. 69.

9. σ. σ. π. ἐθνέων] This is the body mentioned in the beginning of c. 40. *L.*

10. ἐπὶ δὲ] is often put absolutely and is equivalent to μετὰ δὲ, with which it is often interchanged, as here; πρῶτος μὲν, μετὰ δὲ, ἐπὶ δὲ, viii. 67. εἰς μὲν καὶ πρῶτος, ἐπὶ δὲ, μετὰ δὲ, ἐπὶ δὲ, ὕστατος δὲ, ix. 35. *S. SCHL.*

11. Ζεῦ] Longinus censures the following expression of Gorgias of Leontium as unpardonably turgid, Ξέρξης ὁ τῶν Περσῶν Ζεὺς, c. 3. This passage of Herodotus is alluded to by Themistius, τὸν Ἑλλησπόντιον ἐξέπλησεν ὥστε θεὸν νομίσαι Ξέρξην τὸν Δα-

οὐνομα ἀντὶ Διὸς Ξέρξεα θέμενος, ἀνάστατον τὴν Ἑλλάδα ἐθέλεις ποιῆσαι, ἄγων πάντας¹² ἀνθρώπους; καὶ γὰρ ἄνευ τούτων ἐξῆν τοι ποιέειν ταῦτα.”

LVII. Ὡς δὲ διέβησαν πάντες, ἐς ὄδον ὠρμημένοισι τέρας σφι ἐφάνη μέγα, τὸ Ξέρξης ἐν οὐδενὶ λόγῳ ἐποιήσατο. ἐγένετο δὲ καὶ ἕπερον αὐτῷ τέρας, ἐόντι ἐν Σάρδισι.

LVIII. Τῶν ἀμφοτέρων λόγον οὐδένα ποιησάμενος, τὸ πρόσω ἐπορεύετο, σὺν δὲ οἱ ὁ πεζὸς στρατός. ὁ δὲ ναυτικός, ἔξω τὸν Ἑλλησποντον πλέων, παρὰ γῆν ἐκομίζετο, τὰ ἔμπαλιν¹³ πρήσσω τῶν πεζῶν· ὁ μὲν γὰρ πρὸς ἐσπέρην ἔπλεε, ἐπὶ Σαρπηδονίης ἄκρης τὴν ἄπιξιν ποιεύμενος, ἐς τὴν αὐτῷ προείρητο ἀπικομένῳ περιμένειν· ὁ δὲ κατ' ἡπειρον στρατὸς πρὸς ἡῶ τε καὶ ἡλίου ἀνατολὰς¹⁴ ἐποιέετο τὴν ὄδον διὰ τῆς Χερσονήσου, ἐν δεξιῇ μὲν ἔχων τὸν Ἑλλης τάφον¹⁵ τῆς Ἀθάμαντος, ἐν ἀριστερῇ δὲ Καρδίην πόλιν, διὰ μέσης δὲ πορευόμενος πόλιος, τῇ οὐνομα τυγχάνει ἐὼν Ἀγορῇ·¹⁶ ἐπιθεῦτεν δὲ, κάμπτων τὸν κόλπον, τὸν Μέλανα καλεόμενον, καὶ Μέλανα ποταμὸν,¹⁷ οὐκ ἀντισχόντα τότε τῇ στρατιῇ τὸ ῥέεθρον, ἀλλ' ἐπιλι-

ρείου, Or. xix. p. 226. α. γῆν δὲ ποιεῖ ταῖς τριήρεσι θάλατταν, καὶ θάλατταν τοῖς ὀπλίταις γῆν (according to W.'s conjectural emendation;) καὶ δοκεῖ τοῖς δρῶσι θεῶν ὁ μέγιστος ἐν ἀνθρώπου τύπῳ πάντα κινεῖν, Libanius, Decl. xxi. p. 535. α. Plutarch, An. Tranq. p. 470. ε. quis potius hic hominum terramque diemque fretumque permutat? certe sub Jove mundus erat, Ep. in Anth. Lat. i. p. 192. W. Compare Isocrates, Paneg. 41.

12. πάντας] vii. 157. παντοδαπῶν ἀνδρῶν γενεὰς Ἀσίης ἀπὸ χώρας, Ep. in Plut. Them. p. 116. κενώσας πᾶσαν ἡπείρου πλάκα, Æschylus, P. 724. μετὰ τῆς Ἀσίης ἀπάσης, Demetrius, π. Ἑρμ. 245. quantum militum in Africam (A. U. C. 548.) transportatum sit, inter auctores discrepat: Cælius, ut abstinet numero, ita ad immensum multitudinis speciem auget; 'volucres ad terram delapsas clamore militum' ait, 'tantamque multitudinem conscendisse naves, ut nemo mortaliū, aut in Italia, aut in Sicilia, relinqui videretur,' Livy, xxix. 35. Aristides, t. ii. p. 318. V. iv. 87. S. πάντας is

not here equivalent to παντοδαπὸς or παντοίους, but is used by way of hyperbole. HER. on VIG. iii. 10, 4.

13. τὰ ἔμπαλιν] The reason will be obvious, on inspecting a map. ἀντὶ τοῦ ἐπὶ Καρλίαν ἵεσθαι, εὐθὺς, τάναντία ἀποστρέψας, ἐπὶ Φρυγίας ἐπορεύετο, Xenophon, H. iii. 4, 12.

14. ἀνατολὰς] namely τὰς θερίνας; Paulmier de Grentemesnil. W. This is an instance of ἐν διὰ δυοῖν, as πρὸς δυσμαῖς, ἀνακτος ἡλίου φθινύσμασιν, Æschylus, P. 237. BL. ἡ. π. ἀντολὰς, P. V. 732. π. ἀ. φλογώπας ἡλιοστιβεῖς, 816.

15. Ἑλλης τάφον] Helle, when drowned, was buried by her brother Phryxus, near Pactya. L. στεινωπὸν ὕδωρ Ἀθαμαντίδος E., Dionysius, 515.

16. Ἀγορῇ] was without the Chersonese; Χερρόνησου οἱ ὄροι εἰσὶν, οὐκ Ἀγορὰ, ἀλλὰ βωμὸς τοῦ Διὸς τοῦ ὄρου, ὅς ἐστι μεταξὺ Πτελεοῦ καὶ Λευκῆς ἀκτῆς, Demosthenes, de Hal. 10. L.

17. Μέλανα π.] "Black River," now the Larissa. L.

πάντα, τοῦτον τὸν ποταμὸν διαβίς, ἐπ' οὗ καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει, ἢτε πρὸς ἐσπέρην, Αἴνον¹⁸ τε πόλιν Αἰολίδα καὶ Στεντορίδα λίμνην παρεξίων, ἐς ὃ ἀπίκετο ἐς Δορίσκον.

LIX. Ὁ δὲ Δορίσκος ἐστὶ τῆς Θρηϊκῆς αἰγιαλός τε καὶ πεδίων μέγα· διὰ δὲ αὐτοῦ ῥέει ποταμὸς μέγας Ἐβρος·¹⁹ ἐν τῷ τεῖχος τε ἐδέδμητο βασιλῆιον, τοῦτο τὸ δὴ Δορίσκος κέκληται, καὶ Περσέων φρουρὴ ἐν αὐτῷ κατεστήκεε ὑπὸ Δαρείου ἐξ ἐκείνου τοῦ χρόνου,²⁰ ἐπεὶ τε²¹ ἐπὶ Σκύθας ἐστρατεύετο. ἔδοξε ὦν τῷ Ξέρξῃ ὁ χῶρος εἶναι ἐπιτήδεος²² ἐνδιατάξει τε καὶ ἐναριθμῆσαι τὸν στρατόν· καὶ ἐποίηε ταῦτα. τὰς μὲν δὴ νέας τὰς πάσας, ἀπικομένας ἐς Δορίσκον, οἱ ναύαρχοι, κελεύσαντος Ξέρξῃ, ἐς τὸν αἰγιαλὸν, τὸν προσεχέα Δορίσκῳ, ἐκόμισαν· ἐν τῷ Σάλῃ τε Σαμοθρηϊκῇ²³ πεπύλισται πόλις, καὶ Ζώνη,²⁴ τελευταία δὲ αὐτοῦ, Σέρβρειον,²⁵ ἄκρη ὀνομαστή. ὁ δὲ χῶρος οὗτος τὸ παλαιὸν²⁶ ἦν Κικόνων.²⁷ ἐς τοῦτον τὸν αἰγιαλὸν κατασχόντες, τὰς νέας ἀνέψυχον ἀνεγκύσαντες.²⁸ ὁ δὲ ἐν τῷ Δορίσκῳ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν ἐποίηετο.

18. Αἴνον] Ænos also bore the name of Poltymbria or Poltyobria; it is now called Eno. L.

19. Ἐβρος] now the Mariza. L. A.

20. ἐξ—χρόνου] F. in B. 312. The ellipsis occurs in δέκατον ἔτος τόδ', ἐπεὶ ἦραν, Æschylus, Ag. 39. 955. Ch. 599. Sophocles, Aj. 490. Pindar, O. i. 40. BL.

21. ἐπεὶ τε] ἀφ' οὗ, Hesychius. BL. ex quo, Horace, iii Od. iii. 21.

22. ἐπιτήδεος κ. τ. λ.] χ. ἐπιτηδεώτερος ἐνοστρατοπεδεύεσθαι, ix. 2. W. 25. ἐπιτηδεώτατον ἐμμαχέσασθαι πεδίων, 7, 2. π. ἐπιτήδειον ἵππων ἐμμαχέσθαι, Suidas, V. HER. on VIG. ix. 3, 16. vol. i. p. 293. n. 34. τῷδε τῷ παιδί ἤρκεσε τόδε τὸ οἶκμα ἐνιδρῶσαι, Xenophon, Con. ii. 18.

23. Σαμοθρηϊκῇ] The Samothracians inhabited not only the island of Samothrace, but a maritime district of Thrace itself, containing several towns. Samothrace had many other names, and was celebrated for the mysteries of the Cabiri. Its modern name is Samandrakī. L. A.

24. Ζώνη] φηγοὶ ἀγριάδες, κείνης ἔτι σήματα μολπῆς (Ὀρφῆος), ἀκτῆς Θρηϊκῆς Ζώνης ἐπι τηλεθῶσαι ἐξείης

στιχώσιν ἐπήτριμοι, ἄς ὄγ' ἐπιπρὸ θελγομένας φόρμιγγι κατήγαγε Πιερίθην, Apollonius, i. 28. ὀρεινὸς τόπος, καὶ πόλις ὀμώνυμος, Scholiast. L.

25. Σέρβρειον] There was also on this mountain a town of the same name. Ænum cepit: deinceps alia castella, Cypselus, et Doriscon, et Serreum, occupat, Livy, xxxi. 16. L.

26. τὸ παλαιὸν] Æschylus, P. 106. Euripides, M. 820. πάλαι. BL.

27. Κικόνων] spretæ Ciconum matres, inter sacra deum nocturnique orgia Bacchi, discerptum latos juvenem (Orphea) spursere per agros: tum quoque, marmorea caput a cervice revolsum gurgite quum medio portans Æagrius Hebrus volveret, 'Eurydicen' vox ipsa et frigida lingua, 'ah! miseram Eurydicen!' anima fugiente vocabat; 'Eurydicen' toto referebant flumine ripæ, Virgil, G. iv. 520. L.

28. ἀνέψυχον ἀνεγκύσαντες] It had been the practice, from the time of the siege of Troy, to draw their ships ashore whenever they remained long stationary. ὁ Λύσανδρος, ἐπεὶ αὐτῷ τὸ ναυτικὸν συνετέτακτο, ἀνεγκύσας τὰς ναῦς, ἤσυχίαν ἤγειν, ἐπισκευάζων καὶ ἀναψύχων αὐτάς, Xenophon, H. i. 5, 10. and again, τὸ πρῶτον ὀλίγας τῶν νεῶν

LX. Ὅσον μὲν νυν ἕκαστοι παρεῖχον πλῆθος²⁹ ἐς ἀριθμὸν, οὐκ ἔχω εἶπαι τὸ ἀτρεκές· οὐ γὰρ λέγεται πρὸς οὐδαμῶν ἀνθρώπων· σύμπαντος δὲ τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλῆθος ἐφάνη ἐβδομήκοντα καὶ ἑκατὸν μυριάδες.³⁰ ἐξηρίθμησαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συννάξαντες³¹ ταύτην, ὡς μάλιστα εἶχον, περιέγραψαν ἕξωθεν κύκλον· περιγράφαντες δὲ, καὶ ἀπέντες τοὺς μυρίους, αἵμασι³² περιέβαλον κατὰ τὸν κύκλον, ὕψος ἀνήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλόν. ταύτην δὲ ποιήσαντες, ἄλλους ἐσεβίβαζον ἐς τὸ περιοικοδομημένον· μέχρις οὗ πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν.³³ ἀριθμήσαντες δὲ, κατὰ ἔθνεα³⁴ διέτασσον.

LXXXII. Ἐστρατήγεον δὲ τούτων τε καὶ τοῦ συμπάντος στρατοῦ τοῦ πεζοῦ Μαρδόνιός τε ὁ Γωβρύεω, καὶ Τριτανταίχμης ὁ Ἄρτα-

καθελκύσας, ἐδίωκε.—τότε δὴ καὶ πάσας συντάξας ἐπέπλει· μετὰ δὲ ταῦτα καὶ οἱ Ἄθηναῖοι, καθελκύσαντες τὰς λοιπὰς τριήρεις, ἀνήχθησαν, 13. ἀνελκύσαι occurs, Thucydides, viii. 11. L. and καθελκύσαι, Th. vi. 50.

29. ὅσον — πλῆθος] *how large a quota.*

30. μυριάδες] Authors differ greatly as to the number of these troops. Diodorus, xi. 3. follows Ctesias, who reckons, ἄνευ τῶν ἀρμάτων, ὀγδοήκοντα μυριάδας, καὶ τριήρεις χιλίας, 23. Ælian, 700,000, V. H. xiii. 3. Pliny, 788,000, H. N. xxiii. 10. Justin says, *Xerxes septingenta millia de regno amaverat, et trecenta millia de auxiliis; ut non immerito proditum sit, flumina ab exercitu ejus siccata, Græciamque omnem vix capere exercitum ejus potuisse: naves quoque mille ducentas numero habuisse dicitur*, Justin, ii. 10. L. τριήρεις μὲν συναγαγὼν τριακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατιᾶς πεντακοσίας μὲν μυριάδας τῶν ἀπάντων, ἐβδομήκοντα δὲ τῶν μαχίμων, Isocrates, Panath. 17. HUT. The inscription on the monument at Thermopylæ says, *μυριάσιν ποτὲ τῆδε τριηκοσίαις ἐμάχοντο ἐκ Πελοποννήσου χιλιάδες τέτορες*. SP. If the aggregate of the army had amounted to a moderate number only, it would have been nugatory to levy that number throughout the whole empire, and to

collect troops from India and Ethiopia, to attack Greece, when the whole number required might have been collected in Lower Asia. R.

31. συννάξαντες] This word comes from *συννάσσειν*, to crowd together. RE. S. Though V. gives one or two examples in which *συνάγειν* may bear the same sense; still the first aorist of *ἄγειν* is of rare occurrence, (M. G. G. 221. Lobeck quoted by AR. on Thuc. ii. 97. BLO. on the same;) and the two aorists could scarcely be used in conjunction with each other, and in a different signification, as would here be the case if the common reading *συνάξαντες* were retained.

32. αἵμασιν] τὸ ἐκ χαλκῶν ὠκοδομημένον ἄνευ πηλοῦ τειχίον. GL. This is still the only sort of wall used in Greece and Asia Minor, by way of fence. LAU.

33. ἐξηρίθμησαν] *they had finished numbering.* καινότερον φησὶν ἐξεῦρεν ἀριθμὸν, κατὰ μυρίους, οὐ καθ' ἓνα μετρῶν· λέγει δὲ διὰ τὸ μυριάδρον τεῖχος, οὐπερ ἐμνήσθη καὶ ἐν τῷ Παναθηναϊκῷ· Scholiast on Aristid. V. μύρια μύρια πεμπαστῶν, Æschylus, P. is said of a general thus reckoning the forces *myriad by myriad*. BL.

34. κατὰ ἔθνεα] This seems to have been customary in the Persian armies, Xenophon, An. i. 8, 6. SP. Curtius, iv. 12, 7. HUT.

βίανου, τοῦ γνώμην θεμένου μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, καὶ Σμερδομένης ὁ Ὀτάνεω· Δαρείου ἀμφότεροι οὗτοι ἀδελφεῶν παῖδες, Ξέρξη δὲ ἐγίνοντο ἀνεψιοί· καὶ Μασίστης ὁ Δαρείου τε καὶ Ἀτύσσης παῖς, καὶ Γέργυς ὁ Ἀρίζου, καὶ Μεγάβυζος³⁵ ὁ Ζωπύρου.

LXXXIII. Οὗτοι ἦσαν στρατηγοὶ τοῦ σύμπαντος πεζοῦ, χωρὶς τῶν μυρίων. τῶν δὲ μυρίων τούτων Περσέων τῶν ἀπολελεγεμένων ἐστρατήγηε μὲν Ὑδάρνης ὁ Ὑδάρνεος· ἐκαλέοντο δὲ “ἀθάνατοι”³⁶ οἱ Πέρσαι οὗτοι ἐπὶ τοῦδε·³⁷ εἴ τις αὐτῶν ἐξέλιπε τὸν ἀριθμὸν, ἢ θαιάτω βιηθεῖς³⁸ ἢ νούσῳ, ἄλλος ἀνὴρ ἀραίρητο·³⁹ καὶ ἐγίνοντο οὐδαμὰ οὔτε πλεῦνες μυρίων, οὔτε ἐλάσσονες· κόσμον δὲ πλεῖστον παρέιχοντο διὰ πάντων Πέρσαι, καὶ αὐτοὶ ὕριστοι ἦσαν. σκευὴν μὲν τοιαύτην εἶχον, ἢπερ εἶρηται· χωρὶς δὲ, χρυσόν⁴⁰ τε πολλὸν καὶ ἄφθονον ἔχοντες ἐνέπρεπον.⁴¹ ἄρμαμάξας τε ἅμα ἦγοντο· ἐν δὲ, παλλακὰς, καὶ θεραπήνην⁴² πολλήν τε καὶ εὖ ἐσκευασμένην.

35. Μεγάβυζος] in Persian, was originally an ecclesiastical dignity signifying “Prefect of the Magi,” or “of the Priests” in general; and afterwards denoted civil, and even military office; and at length became a simple appellative. *BLO.*

36. ἀθάνατοι] πᾶς οὗτος ὁ μυρίων ἀριθμὸς, ἀθ. λεγόμενοι, θνητοὶ πάντες ἐδείχθησάν ποτε, ὡς ἱστορεῖ Σωκράτης Σχολαστικὸς, *Eccl. Hist. vii. 20. BA.*

37. ἐπὶ τοῦδε] διὰ τάδε, *W. from this circumstance. M. G. G. 584. a.*

38. βιηθεῖς] Many verbs in ζω are probably only lengthened forms of those in ἄω, ἔω, and ὄω, as βιάζω of βιάω from which βιηθεῖς is formed. *M. G. G. 174. note.*

39. ἀραίρητο] *vii. 159. M. G. G. 168. obs. 2. had been chosen beforehand, to step into the place immediately on the vacancy's occurring. S.*

40. χρυσόν] *proximi ibant, quos Persæ “immortales” vocant, ad decem millia: cultus opulentiā barbaræ non alios magis honestabat: illi aureos torques, illi vestem auro distinctam habebant, manicatasque tunicas, gemmis etiam adornatas, Curtius, iii. 3, 13. W.*

41. ἔχοντες ἐνέπρεπον] Σαράγγαι εἴματα βεβαμμένα ἐν. ἔχ., c. 67. the same as εἴμασι βεβαμμένοις ἦσαν ἐμ-

πρεπεῖς οἱ διαπρεπεῖς; so here χρυσῷ πολλῷ καὶ ἀφθόνῳ ἢ. ἐμ. οἱ δ. *V.*

42. θεραπήνην] *conjuges et liberi sequuntur hanc aciem, parata hostibus præda, nisi pro carissimis pignoriibus corpora opponimus, Curtius, iv. 14, 11. This Asiatic custom is often mentioned by Xenophon, Cyr. ii. as οἱ Ἑρκάνιοι, ἅτε μέλλοντες ὑστατοὶ πορεύεσθαι, καὶ τὰς ἁμάξας τὰς ἑαυτῶν καὶ τοὺς οἰκέτας ὑστάτους εἶχον· στρατεύονται γὰρ δὴ οἱ κατὰ τὴν Ἀσίαν ἔχοντες οἱ πολλοὶ μεθ' ὧν περ καὶ οἰκοῦσι, 2, 2. οἱ μὲν ἁμάξας καταλαβόντες μεστὰς, ὧν ἐδέετο ἡ στρατιά· οἱ δὲ καὶ ἄρμαμάξας γυναικῶν τῶν βελτίστων, τῶν μὲν γνησίων, τῶν δὲ καὶ παλλακίδων, διὰ τὸ κάλλος συμπεριαγομένων· πάντες γὰρ ἔτι καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατευόμενοι, ἔχοντες τὰ πλείστον ἄξια, στρατεύονται, λέγοντες, ὅτι “μᾶλλον μάχονται” ἂν, εἰ τὰ φίλτατα παρήη.” τούτοις γὰρ φασιν ἀνάγκην εἶναι προθύμως ἀλέγειν, 3, 1 and 2. An instance is recorded of the battle being restored by the wives and mothers of the Persians, Justin, i. 6. A similar practice prevailed among the Germans, quodque fortitudinis incitamentum est, in proximo pignora, unde feminarum ululatus audiri, unde vagitus infantium; hi cuique sanctissimi testes, hi maximi laudatores: ad ma-*

οἷτα δέ σφι, χωρὶς τῶν ἄλλων στρατιωτῶν, κάμηλοι τε καὶ ὑπόζυγια ἦγον.

LXXXVII. Ἀριθμὸς δὲ τῆς ἵππου ἐγένετο ὀκτὼ μυριάδες, παρέξ τῶν καμήλων καὶ τῶν ἀρμάτων. Οἱ μὲν γυν ἄλλοι ἵππείες ἐτετάχατο κατὰ τέλεια, Ἀράβιοι⁴³ δὲ ἔσχατοι ἐπετετάχατο. ἄτε γὰρ τῶν ἵππων οὔτι ἀνεχομένων⁴⁴ τὰς καμήλους, ὕστεροι ἐτετάχατο, ἵνα μὴ φοβέοιτο τὸ ἵππικόν.⁴⁵

LXXXVIII. Ἴππαρχοὶ δὲ ἦσαν Ἀρμαμίθρης τε καὶ Τίθαιος, Δάτιος παῖδες. ὁ δὲ τρίτος σφι συνίππαρχος Φαρνούχης καταλείπτο ἐν Σαρδίσι νοσέων. ὡς γὰρ ὑρμένοντο ἐκ Σαρδίων, ἐπὶ συμφορὴν ἐπέπεσε⁴⁶ ἀνεθέλητον.⁴⁷ ἐλαύνοντι γὰρ οἱ, ὑπὸ τοὺς πόδας τοῦ ἵππου ὑπέδραμε κύων· καὶ ὁ ἵππος, οὐ προΐδων, ἐφοβήθη τε καὶ, στίς ὀρθός, ἀπεσεΐσατο τὸν Φαρνούχεια. πεσὼν δὲ, αἰμά τε ἤμεε, καὶ ἐς φθίσιν περιῆλθε ἡ νοῦσος. τὸν δὲ ἵππον αὐτίκα κατ' ἀρχὰς ἐποίησαν⁴⁸ οἱ οἰκέται, ὡς ἐκέλευε· ἐς τὸν χῶρον, ἐν τῷ περ κατέβαλε τὸν δεσπότεια, ἀπαγαγόντες ἐν τοῖσι γούνασι⁴⁹ ἀπέταμον τὰ σκέλεα. Φαρνούχης μὲν οὕτω παρελύθη τῆς ἡγεμονίης.

LXXXIX. Τῶν δὲ τριηρέων⁵⁰ ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ διηκόσιαι καὶ χίλιαι.

tres, ad conjuges vulnera ferunt; nec ille numerare, aut exigere plagas, pavent: cibosque et hortamina pugnantibus gestant. memoria proditur, quasdam acies, inclinatas jam et labantes a feminis restitutas, constantia precum et objectu pectorum, et monstrata cominus captivitate, quam longe impatientius feminarum suarum nomine timent, Tacitus G. 7. 8. SCHN.

43. Ἀράβιοι] ἤλαυνον πάντες καμήλους ταχυτήτα οὐ λειπομένας ἵππων, c. 86.

44. ἀνεχομένων] vol. i. p. 47. n. 74. "I have myself seen horses manifest great terror at the first sight of some camels which were brought to France." L.

45. τὸ ἵππικόν] understand στρατευμα, which is expressed by Xenophon, Cyr. iii. 3, 26. F. in B. 255.

46. ἐπὶ συμφορὴν ἐπέπεσε] περιπίπτειν is used in the same sense followed by a dative without a preposition, Demosthenes, Mid. 27. or with ἐν, Diodorus, xii. 60. W. after ἐμπίπ-

τειν, ἐς would seem preferable. S.

47. ἀνεθέλητον] c. 133. τὰ μὴ τις ἐθέλει, i. 32. which are the same as αἱ συμφοραὶ προσπίπτουσαι καὶ αἱ νοῦσοι συνταράσσουσαι, c. 46. The Ionians are particularly fond of softening down expressions of a sorrowful kind. V. vol. i. p. 25. n. 17. and so πέσειται ἀστεργὲς οὐδὲν, Sophocles, C. R. 228. Cocyti palus inamabilis, Virgil, G. iv. 479.

48. τὸν — ἵππον — ἐποίησαν] The verb is here used with but one accusative, and ὡς ἐκέλευε supplies the place of the adverb κακῶς. M. G. G. 409. a.

49. ἐν τοῖσι γούνασι] at the joints. GR. κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι ἔχει γούνατα τέσσερα, iii. 103. S.

50. τριηρέων] in Attic τριήρων. W. χιλιάς μὲν ἦν, ἃν ἦγε, πλῆθος· αἱ δ' ὑπέροκοι τάχει ἑκατὸν δις ἦσαν, ἑπτὰ τε, Æschylus, P. 347. νῆες δὲ σύμπασαι μακρὰ πλείους τῶν χιλίων καὶ διηκοσίων, Diodorus, ii. χιλίων καὶ ἐπιπλεόνων, Plato, Leg. iii. t. ii. p. 699. Isocrates, Paneg. 26. 27. 33. Panath. 17. and Nepos, ii. 2. make the number

XCVI. Ἐπεβάτεον⁵¹ δὲ ἐπὶ πασέων τῶν νεῶν Πέρσαι⁵² καὶ Μῆδοι⁵³ καὶ Σάκαι.

XCVII. Τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἷδε· Ἀριαβίγνης τε ὁ Δαρείου καὶ Πρηξίσπης ὁ Ἀσπαθίεω καὶ Μεγάβυζος ὁ Μεγαβάτεω καὶ Ἀχαιμένης ὁ Δαρείου· τῆς μὲν Ἰάδος τε καὶ Καρικῆς στρατιῆς Ἀριαβίγνης, ὁ Δαρείου τε παῖς καὶ τῆς Γωβρύεω θυγατρός· Λίγυπτιῶν δὲ ἐστρατήγεε Ἀχαιμένης, Ξέρξεω ἕων ἀπ' ἀμφοτέρων⁵⁴ ἀδελφεός· τῆς δὲ ἄλλης στρατιῆς ἐστρατήγεον οἱ δύο. τριηκόντεροι δὲ καὶ πεντηκόντεροι καὶ κέρκουροι⁵⁵ καὶ ἵππαγωγὰ πλοῖα μακρὰ συνελθόντα ἐς τὸν ἀριθμὸν ἐφάνη τρισχίλια.

XCIX. Τῶν μὲν νυν ἄλλων οὐ παραμέμνηται ταξιαρχέων, ὡς οὐκ ἀναγκαζόμενος· Ἀρτεμισίης⁵⁶ δὲ, τῆς μάλιστα θῶμα ποιεύμαι,⁵⁷ ἐπὶ τὴν Ἑλλάδα στρατευσαμένης γυναικός· ἦτις, ἀποθανόντος τοῦ ἀνδρός, αὐτὴ τε ἔχουσα τὴν τυραννίδα, καὶ παιδὸς⁵⁸ ὑπάρχοντος νενηίω, ὑπὸ⁵⁹ λήματός⁶⁰ τε καὶ ἀνδρῆϊς ἐστρατεύετο,

1200. Ctesias, 23. and Cicero, in Ver. speak of the fleet as consisting of 1000 triremes. Stanley, *V. W.* and *L.* consider Æschylus as corroborating our author's statement. *MI.* viii. 5. n. 34. and *BL.* think that πλῆθος corresponds with ὁ πᾶς ἀριθμὸς, and αἱ ὑπέρκοποι with the ἔκκριτος ἀριθμὸς, the words used in the previous account of the Greek fleet, and that the latter were squadrons picked out of the former, respectively, and not an additional force: but πλῆθος may mean *the bulk*.

51. ἐπεβάτεον] c. 181. i. e. ἐπιβάται ἦσαν· *W.* οὕτως ἐκάλουσαν τοὺς ἐν ταῖς τριήρεσι στρατευομένους, Suidas; Harpocration. In Polybius, not to mention other authors, πλήρωμα signifies *the ship's crew*, and ἐπιβάται *the marines*, *S.* as i. 49, 5. 61, 4. Compare *SCHN.* on Xen. *H.* v. 1, 11. Owing to certain religious scruples, connected with the doctrines of Zoroaster, the Persians never served at sea, or engaged in sea voyages; Robertson, *Ind.* not. x. § 1. The present instance is an exception.

52. Πέρσαι] The province of Persia proper is now *Fars*; its scriptural name was *Elam*. *A.*

53. Μῆδοι] Media is now *Irak-Ajami*; its scriptural name was *Madai*. *A. L.*

54. ἀπ' ἀμφοτέρων] understand *τοκῶν*, *F.* or take it adverbially for ἀμφοτέρωθεν. *SCH.* B. 52. 272. vol. i. p. 133. n. 57.

55. κέρκουροι] vessels originally invented by the Cyprians. *L.* Consult Steph. Th. L. Gr. dxxxii. b.

56. Ἀρτεμισίης] This princess is not to be confounded with a later Artemisia, queen of Caria, who built the mausoleum. *V. A.*

57. θῶμα ποιεύμαι] i. e. θαναμάζω, which is sometimes constructed with a genitive. *M. G. G.* 373. *obs.*

58. παιδὸς] This was probably Lygdamis, who was afterwards tyrant of Halicarnassus. *W.*

59. ἐπὶ] with the genitive often expresses a cause arising from disposition of mind, &c. and answers to the Latin *præ*; *from, by reason of*. *M. G. G.* 592. *a.*

60. λήματος] v. 72. *W.* ix. 62. *valor, daring*; Æschylus, *P.* 55. εὐτόλμαφ ψυχῆς λήματι πειθόμενος, Simonides, *Anal.* t. i. p. 34. Euripides, *Rh.* 244. Aristophanes, *E.* 754. Pindar, *N.* i. 87. iii. 146. εὐληματεῖ λήματος καὶ

οὐδεμιῆς εἰούσης οἱ ἀναγκαίης. οὐνομα μὲν δὴ ἦν αὐτῇ Ἀρτεμισίη, θυγάτηρ δὲ ἦν Λυγδάμιος· γένος δὲ, ἐξ Ἀλικαρνησοῦ τὰ πρὸς πατρὸς, τὰ μητρόθεν δὲ Κρήσσα. ἡγεμόνευε δὲ Ἀλικαρνησέων τε καὶ Κῶων⁶¹ καὶ Νισυρίων⁶² τε καὶ Καλυδνίων,⁶³ πέντε νέας παρεχομένη. καὶ συναπάσης τῆς στρατιῆς, μετὰ γε τὰς Σιδωνίων, νέας εὐδοξοτάτας παρείχετο, πάντων τε τῶν συμμάχων γνώμας ἀρίστας βασιλεῖ ἀπεδέξατο. ἐς μὲν τοσόνδε ὁ ναυτικὸς στρατὸς εἴρηται.

C. Ξέρξης δὲ, ἐπεὶ ἠριθμήθη⁶⁴ τε καὶ διετάχθη ὁ στρατὸς, ἐπεθύμησε αὐτὸς σφεας διεξελάσας θεήσασθαι. μετὰ δὲ, ἐποίει ταῦτα, καὶ διεξελαύνων ἐπὶ ἄρματος παρὰ ἔθνος ἕν ἕκαστον, ἐπιθυῖναι τε καὶ ἀπέγραφον οἱ γραμματισταί· ἕως ἐξ ἐσχάτων ἐς ἔσχατα⁶⁵ ἀπίκετο καὶ τῆς ἵππου καὶ τοῦ πεζοῦ. ὡς δὲ ταῦτά οἱ ἐπεποιήτο, τῶν νεῶν κατεκλυσθεισέων ἐς θάλασσαν, ἐπιθυῖναι ὁ Ξέρξης, μετεκβιάς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην, ἵξετο ὑπὸ σκηπῆ χρυσέῃ, καὶ παρέπλεε παρὰ τὰς πύργους τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως καὶ⁶⁶ τὸν πεζὸν, καὶ ἀπογραφόμενος.⁶⁷ τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες ὄσον τε τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ, ἀνεκώχενον, τὰς πύργους ἐς γῆν τρέψαντες πάντες μετωπηδόν,⁶⁸ καὶ ἐξοπλίσαντες τοὺς ἐπι-

ἀνδρείας εὐ ἔχει, Hesychius. *BL*.

61. Κῶων] *Cos*, an island with a town of the same name, was one of the Sporades, (*L.* by an oversight has 'Cyclades.') *Merope* and *Cea* were among its ancient names; it is now called *Stan-Cos*; vol. i. p. 177. n. 21. It was the birth-place of *Hippocrates* and *Apelles*; and produced the whetstone, *cos*. *A. L.*

62. Νισυρίων] *Nisyros*, or *Porphyrus*, another of the Sporades, is now called *Nisari*. It produces millstones. *A. L.*

63. Καλυδνίων] *Νίσυρόν τε, καὶ Κῶν, νήσους τε Καλύδνας*, *Homer*, *II.* B. 67ν. *S.*

64. ἠριθμήθη] The common reading *ἠριθμήσε* appears owing to the eye of the copyist having caught *ἐπεθύμησε* in the next line.

65. ἐξ ἐσχάτων ἐς ἔσχατα] understand *πέρατα*. *B.* 215. ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, *St. Matthew*, xxiv. 31. *St. Mark*, xiii. 27. ἐξ ἄκρας εἰς ἄκραν, *Themistius*, xiii. p. 179. *SCHL.*

66. ὁμοίως καὶ] *M. G. G.* 607. *obs.*

67. ἀπογραφόμενος] ἀπέγραφον οἱ γραμματισταί, *the secretaries wrote down what Xerxes ἀπεγράφετο caused to be written down*: in this passage the difference of the two voices is clearly marked. ἀπογράφεσθαι often occurs in the above sense; the simple verb γράφεσθαι more rarely, *to write down for one's own use*, ii. 82. ὁ (Φίλιππος) τριήρεις κατασκευάζεται, καὶ νεωσοίκους οἰκοδομεῖται, *Demosth.* de *H.* 4. (ἀντὶ τοῦ κατασκευασθῆναι ποιεῖ, *Ulrian*;) τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποίησάμην ἐγὼ, ἐπεβούλευσε διαφθεῖραι μοι, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοῦχοῦ, *Mid.* 7. ἐποίησάμην, *I ordered to be made.* *V.* i. 31. In the following passage, *Plutarch* does not observe this distinction, *M. G. G.* 492. c. ἅμα ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο, τὸν στόλον ἐποπτεύων, καὶ τὴν παράταξιν χρυσοῦν δίφρον θέμενος, καὶ γραμματεῖς πολλοὺς παρασησάμενος, ὧν ἕργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα, *Them.* 13. *ST.*

68. μετωπηδόν] *Thucydides*, ii. 90. τὰς ἀμάξας μ. στήσας, *Procopius*, *B.* V. ii. 17. *W.* abreast.

βάτας ὡς ἐς πόλεμον. ὁ δ' ἐντὸς τῶν πρῶτων πλέων ἐθρεῖτο καὶ τοῦ αἰγιαλοῦ.

CI. Ὡς δὲ καὶ ταύτας διεξέπλωσε, καὶ ἐξέβη ἐκ τῆς νεὸς, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος, συστρατευόμενον αὐτῷ ἐπὶ τὴν Ἑλλάδα. καλέσας δ' αὐτὸν, εἶρετο τάδε· “Δημάρητε, νῦν μοί σε ἡδύ τί ἐστι⁶⁹ ἐπείρεσθαι τὰ θέλω. σὺ εἶς Ἕλληνας τε, καὶ, ὡς ἐγὼ πυνθάνομαι σεῦ τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους ἀπικνεομένων, πόλιος οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης.⁷⁰ νῦν ὦν μοι τῶδε φράσον, εἰ Ἕλληνες ὑπομενέουσι⁷¹ χεῖρας ἐμοὶ ἀνταειρόμενοι.⁷² οὐ γὰρ, ὡς ἐγὼ δοκέω, οὐδ' εἰ πάντες Ἕλληνες καὶ οἱ λοιποὶ οἱ πρὸς ἐσπέρης οἰκέοντες ἄνθρωποι συλληχθείησαν, οὐκ ἀξιόμαχοί εἰσι⁷³ ἐμὲ ἐπιόντα ὑπομεῖναι, μὴ ἔόντες ἄρθμοι.⁷⁴ ἐθέλω μέντοι καὶ τὸ ἀπὸ σεῦ,⁷⁵ ὁκοῦν τι λέγεις περὶ αὐτῶν, πυθέσθαι.” Ὁ μὲν ταῦτα εἰρώτα· ὁ δὲ ὑπολαβὼν ἔφη· “βασιλεῦ, κότερα ἀληθιῆ χρήσομαι πρὸς σέ, ἢ ἡδονῆ;⁷⁶ ὁ δὲ μιν ἀληθιῆ χρήσασθαι ἐκέλευε, φὰς οὐδὲν οἱ ἀηδέστερον ἔσσεσθαι ἢ πρότερον ἦν.

69. ἡδύ τί ἐστι] Pausanias has imitated this, viii. p. 679. ix. p. 768. σὸς κλύειν, ἐμοὶ τε λέξαι, θυμὸς ἡδονῆν ἔχει, Pherecrates in Plut. on Mus. p. 1141. D. V.

70. οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης] i. e. καὶ μεγίστης καὶ ἰσχυροτάτης; so οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ, iv. 95. οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει, Xenophon, H. vi. 4, 18. M. G. G. 463. vol. i. p. 296. n. 79.

71. ὑπομενέουσι] HER. on VIC. vi. 1, 13. and M. G. G. *549, 7. give this solitary instance of ὑπομενέειν followed by a participle; but S. understands ἐμὲ, on comparing this passage with ἔστι οὐδὲν ἔθνος, τὸ σὲ ὑπομενέει χεῖρας ἀνταειρόμενον, vii. 209. and he gives instances where the accusative is suppressed, c. 121. vi. 96. ix. 23. and where it is expressed, vii. 120. non laturos nuntium belli, et ad primam adventus famam terga versuros, Seneca, de Ben. vi. 31, 1.

72. χεῖρας—ἀνταειρόμενοι] ii. 146. vii. 143. 212. οὕτε χ. ἀνταειρόμενους οὕτε πολεμίους, Thucydides, iii. 32. BLO.

73. εἰ—συλληχθείησαν—εἰσι] ἐστὶ

—εἰ—τύχη ἐπίσποιο, i. 32. εἰ is used with the optative, and the indicative is put in the conclusion, when anything in the conclusion is determinately asserted, but the premises convey only a possible case. M. G. G. 524, 3.

74. ἄρθμοι] unanimous, united; ix. 9. οὐ πῶτ' ἂν ἀλλήλοισι ἔ. οὐδὲ φίλοι εἶεν, Theognis, 326. κατένευσεν ἐπ' ἄρθμῳ καὶ φιλότῃ μὴ τινα φίλτερον ἄλλον ἔσσεσθαι, Homer, H. Mer. 521. W.

75. τὸ ἀπὸ σεῦ] i. e. τὸ σὸν, understand γνώμα or νόημα, thy opinion; τὸ ἀπ' ἡμέων, i. e. τὸ ἡμέτερον, ix. 7, 2. W. HER. on VIC. ix. 1, 16. M. G. G. 573.

76. ἡδονῆ] πρότερα θέλεις σοὶ μαλθακὰ ψευδῆ λέγω, ἢ σκληρὰ ἀληθῆ; φράζεσθὲ γὰρ ἢ κρίσις, Euripides, fr. inc. xx. V. obsequium amicos, veritas odium parit, Terence, An. i. 1, 41. in obsequio autem assentatio procul amoveatur; quæ non modo amico, sed ne libero quidem, digna est: aliter enim cum tyranno, aliter cum amico, vivitur. cujus autem aures veritati clausæ sunt, ut ab amico verum audire nequeat, hujus salus desperanda est, Cicero, de

CII. Ὡς δὲ ταῦτα ἤκουσε Δημάρτος, ἔλεγε τάδε·⁷⁷ “ βασιλεῦ, ἐπειδὴ⁷⁸ ἀληθιῆ διαχρήσασθαι πάντως με κελεύεις, ταῦτα λέγοντα, τὰ μὴ ψευδόμενός τις ὕστερον ὑπὸ σεῦ ἀλώσεται· τῇ Ἑλλάδι πενή⁷⁹ μὲν αἰεὶ κοτε σύντροφός⁸⁰ ἔστι· ἀρετὴ δὲ ἑπακτός⁸¹ ἔστι, ἀπὸ τε σοφίης⁸² κατεργασμένη καὶ νόμου ἰσχυροῦ. τῇ διαχρωμένη, ἢ Ἑλλὰς τὴν τε πενήν ἀπαμύνεται καὶ τὴν δεσποσύνην. αἰνέω μὲν νυν πάντας τοὺς Ἕλληνας τοὺς περὶ κείνους τοὺς Δωρικούς χώρους οἰκημένους· ἔρχομαι δὲ λέξων οὐ περὶ πάντων τούδε τοὺς λόγους, ἀλλὰ περὶ Λακεδαιμονίων μόνων· πρῶτα μὲν, ὅτι οὐκ ἔστι ὅπως⁸³ κοτὲ σοὺς δέξονται⁸⁴ λόγους δουλοσύνην φέροντας τῇ Ἑλλάδι· αὐτῆς

Am. 24. BE. Nicias writes to the Athenians, τούτων ἐγὼ ἠδῶ μὲν ἂν εἶχον ὑμῖν ἕτερα ἐπιστέλλειν, οὐ μέντοι χρησιμώτερά γε, εἰ δεῖ σαφῶς ὑμᾶς εἰδῶτας τὰ ἐνθάδε βουλευσασθαι· and ὑμῶν βουλομένων τὰ ἠδιστα ἀκούειν, ἀσφαλέςτερον ἡγησάμην τὸ ἀληθὲς δηλῶσαι, Thucydides, vii. 14. his *ego gratiora dictu alia esse scio: sed me vera pro gratis loqui, etsi meum ingenium non moneret, necessitas cogit: vellem equidem vobis placere, sed multo malo vos saltos esse*, Livy, iii. 68.

77. τάδε] Seneca puts very different words in the mouth of Demaratus, and attributes to him some of the arguments used by Artabanus; de Ben. vi. 31. W. V.

78. ἐπειδὴ κ. τ. λ.] literally, since now you bid me by all means adhere to truth, saying those things, which one will not afterwards be convicted by you of falsifying. κὰν λάβης ἐψευσμένον, Sophocles, Œ. R. 461.

79. πενή] Lucian, Nigr. 12. W. ἂ πενία μόνα τὰς τέχνας ἐγείρειν αὐτὰ τῷ μόχθοιο διδάσκαλος, Theocritus, xxi. 1. *paupertus omnes artes perdocet*, Plautus, St. i. 3, 23. πενία σοφίαν ἔλαχε διὰ τὸ δυστυχῆς, Euripides, Pol. fr. v. 3. V. *quemcumque cum aliqua laude mirantur, eum paupertas ab incunabulis nutritu est: paupertas, inquam, prisca apud sæcula omnium civitatum conditrix, omnium artium reperitrix*, Apuleius; Persius, Pr. 10. Manilius, i. Seneca, Ep. xv. G. Gruter, “Necessity is the mother of Invention.”

80. σύντροφος] i. 99. σύμφυτος καὶ

σύντροφος, born and bred together with. S. Adjectives compounded with σύν take a dative, when the preposition might be repeated before this case. M. G. G. 397. a.

81. ἑπακτός] By ἑπακτός V. understands τὸ διδακτὸν as opposed to τὸ ἐν φύσει, and quotes Epicharmus, ἂ μελέτα φύσιος ἀγαθῶς πλεῦνα δωρεῖται φίλοις; Democritus, πλεῦνες ἐξ ἀσκήσιος ἀγαθῶν γίνονται, ἢ ἀπὸ φύσιος; and Horace, *doctrina vim promoret insitam, rectique cultus pectora roborant*, iv Od. 33. There are two forms of this adjective, (1) ὁ and ἡ ἑπακτός and τὸ ἑπακτόν, (2) ἑπακτός, ἑπακτὴ, ἑπακτόν: the former accentuation is here adopted (and retained by G.) contrary to the generality of Editions, and Steph. Th. L. Gr. 910—914., both on account of the gender; and because the preposition is emphatic, the word signifying not merely *adscititious*, but introduced as an auxiliary, brought in by way of protection; S. ἐπαχθεῖσα ὑπὸ σοφίης τε καὶ τῶν νόμων, ἴνα, τὴν πενήν καὶ τὴν δεσποσύνην ἀπαμύνας, ἐκ δουλοσύνης τοῦ Ἕλληνας βύσσηται. Compare viii. 112. ix. 1. Thucydides, i. 3. 107. iv. 64. v. 5.

82. σοφίης] a liberal education. S. *ingenuus didicisse fideliter artes*, Ovid.

83. οὐκ ἔστι ὅπως] ἔστι is often used with a negative preceding, and a relative adverb following; in conjunction with which, it is equivalent to an adverb. M. G. G. 482. obs. 2.

84. δέξονται] Thucydides, iv. 16.

δὲ, ὡς ἀντιώσονται τοι ἐς μάχην, καὶ ἦν οἱ ἄλλοι Ἕλληνες πάντες τὰ σὺ φρονέωσι. ἀριθμοῦ δὲ περί⁸⁵ μὴ πύθη, ὅσοι τινὲς ἔοντες ταῦτα ποιεῖν οἴοι τέ εἰσι. ἦν τε γὰρ τύχῳσι ἐξεστρατευμένοι χίλιοι, οὔτοι μαχήσονται τοι, ἦν τε ἐλάσσονες τούτων, ἦν τε καὶ πλεῦνες.”

CIII. Ταῦτα ἀκούσας, Ξέρξης γελάσας ἔφη· “ Δημάρητε, οἶον⁸⁶ ἐφθέγγεο ἔπος, ἄνδρας χιλίους στρατιῇ τοσῆδε μαχήσασθαι! ἄγε, εἰπέ μοι, σὺ φῆς⁸⁷ τούτων τῶν ἀνδρῶν αὐτοὺς βασιλεὺς γενέσθαι· σὺ ἂν ἐθελήσεις αὐτίκα μάλα πρὸς ἄνδρας δέκα μάχεσθαι; καὶ τοι, εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἶον σὺ διαιρέεις, σέ γε, τὸν κείνων βασιλέα,⁸⁸ πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι κατὰ νόμους τοὺς ὑμετέρους. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν τῆς στρατιῆς τῆς ἐμῆς ἀντάξιός ἐστι, σέ δέ γε⁸⁹ δίδημαι εἴκοσι εἶναι ἀντάξιον⁹⁰ καὶ οὕτω μὲν ὀρθοῖτ’ ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος. εἰ δὲ τοιοῦτοί τε ἔοντες, καὶ μεγάθεα τοσοῦτοι, οἷος σὺ τε καὶ αἱ παρ’ ἐμὲ φοιτῶσι Ἑλλήνων ἐς λόγους, ἀνχεῖτε τοσοῦτον, ὅρα,⁹¹ μὴ μάτην⁹² κόμπος ὁ λόγος οὗτος εἰρημένος εἶη.⁹³ ἐπεὶ⁹⁴ φέρε ἴδω παντὶ τῷ οἰκίτῃ· κῶς ἂν δυναίατο χίλιοι, ἢ καὶ μύριοι, ἢ καὶ πεντα-

St. Matthew, xi. 14. St. Luke, viii. 13. Acts, viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. *SCHL.* The compound ἐνδεξάμενος occurs, i. 60.

85. περί] might have been omitted. M. G. G. 320, 3.

86. οἶον] used in exclamations. M. G. G. 611. note P.

87. σὺ φῆς] So σὺ εἰς Ἑλλην, c. 101. *W.*

88. σέ γε, τὸν—βασιλέα] Γε is a particle of limitation, which the Greeks often use where no such limitation is expressed in other languages, as when one out of several things or persons before mentioned is to be distinguished, and the thought to be limited to this. M. G. G. 602. The article here before the substantive in apposition to the personal pronoun points out the ground of the conclusion. M. G. G. 274.

89. σέ δέ γε] Δέ occurs in the apodosis, when the subject of it, or another word, is opposed to the subject of the protasis, or to some other word in it. M. G. G. 616, 3.

90. ἀντάξιον] Τρώων ἄνθ’ ἑκατόν τε δικοσίων τε· ἕκαστος στήσεσθ’ ἐν

πολέμῳ· νῦν δ’ οὐδ’ ἐνδὸς ἕξιοί εἰμὲν, Homer, Il. O. 233. not individually, but (ἅλεις) in the aggregate, ἀλλ’ ὡς ἀντίσταθμοι καὶ ἰσοβαρεῖς ἑκατόν καὶ διακοσίων, Porphyry, Q. H. xxv. *W.*

91. ὅρα κ. τ. λ.] The construction is ὅ. μὴ ὁ λ. οὐ. εἶη κ. μ. εἰ. *S.* so that it is not necessary to consider μάτην as used instead of an adjective: see M. G. G. 604. or 612. Æschylus however has τὸ μάταν ἄχθος, Ag. 160. *BL.*

92. μάτην] signifies not in vain, but falsely, as in Euripides frequently; ἢ κόμποι μ.; *S.* 138. ἀρ’ ἀληθὲς, ἢ μ. λόγος; Ion, 278. κομπάζειν μ., Hipp. 982. κενός is used in much the same sense with κόμπος, H. F. 147. and Sotian in Ath. viii. 15. *MAR.* Sophocles, O. C. 609.

93. ὅρα, μὴ—εἶη] When the verb following the conjunction really denotes a past action, it is put in the optative even after verbs of the present tense. M. G. G. 518.

94. ἐπεὶ κ. τ. λ.] for come, let me see what in all probability would be the case. *S.*

κισμύριοι, ἔόντες γε ἐλεύθεροι⁹⁵ πάντες ὁμοίως καὶ μὴ ὑπ' ἐνὸς ἀρχόμενοι, στρατῶ τσοῦδε ἀντιστῆναι; ἐπεὶ τοι πλεῦνες περὶ⁹⁶ ἓνα ἕκαστον γινόμεθα ἢ χίλιοι, ἔόντων ἐκείνων πέντε χιλιαδέων. ὑπὸ μὲν γὰρ ἐνὸς ἀρχόμενοι κατὰ τρόπον τὸν ἡμέτερον, γενοίαιτ' ἂν, δειμαίνοντες τοῦτον, καὶ παρὰ τὴν ἑωυτῶν φύσιν ἀμείνονες⁹⁷ καὶ ἴοιεν, ἀναγκαζόμενοι μάστιγι, ἐς πλεῦνας ἐλάσσονες ἔόντες. ἀνειμένοι⁹⁸ δὲ ἐς τὸ ἐλεύθερον, οὐκ ἂν ποιεοίεν τούτων οὐδέτερα. δοκέω δὲ ἔγωγε, καὶ ἀνισωθέντας πλήθει, χαλεπῶς ἂν Ἑλληνας Πέρσῃσι μόνουσι μάχεσθαι. ἀλλὰ παρ' ἡμῖν τοῦτό ἐστι, τὸ σὺ λέγεις· ἔστι γε μέντοι οὐ πολλὸν, ἀλλὰ σπάνιον. εἰσὶ γὰρ Περσέων,⁹⁹ τῶν ἐμῶν αἰχμοφόρων, οἳ ἐθελήσουσι Ἑλλήνων ἀνδράσι τρισὶ¹⁰⁰ ὁμοῦ μάχεσθαι· τῶν σὺ ἐὼν ἄπειρος, πολλὰ φλυηρέεις."

CIV. Πρὸς ταῦτα Δημάρητος λέγει· “ὦ βασιλεῦ, ἀρχῆθεν ἠπιστάμην, ὅτι, ἀληθῆν ἤ χρεώμενος, οὐ φίλα τοι ἔρέω. σὺ δὲ ἐπεὶ ἠνάγκασας λέγειν τῶν λόγων τοὺς ἀληθεστάτους, ἔλεγον τὰ κατήκοιτα¹ Σπαρτιήτησι. καὶ τοι, ὡς ἐγὼ τυγχάνω τὰ νῦν² τάδε³ ἔστοργῶς⁴ ἐκείνους, αὐτὸς μάλιστα ἐξεπίστευαι, οἳ με, τιμὴν τε καὶ γέρεα ἀπελούμενοι πατρώϊα, ἄπολιν τε καὶ φυγάδα πεποιήκασιν· πατήρ δὲ σὸς, ὑποδεξάμενος, βίον τέ μοι καὶ οἶκον δέδωκε. οὐκ ὦν οἰκός ἐστι ἀνδρα τὸν σῶφρονα εὐνοίην φαινομένην διωθέεσθαι, ἀλλὰ στέργειν μάλιστα. ἐγὼ δὲ οὔτε δέκα ἀνδράσι ὑπίσχομαι⁵ οἷός τε

95. ἔόντες γε ἐλεύθεροι] *Ge* retains its limiting force with participles also: *since they are free*. M. G. G. 602.

96. περὶ] *surrounding*. *S*. This preposition shows that Xerxes expected to meet with an undisciplined and tumultuary force rather than an army regularly organized.

97. παρὰ τ. ἐ. φύσιν ἀμείνονες] *πυκνότεραι παρὰ τὰ μνημονούμενα*, Thucydides, i. 23. M. G. G. 455. a. 588. γ. vol. i. p. 243. n. 20.

98. ἀνειμένοι] *being devoted, entirely given up*; ii. 165. 167. 173. ἐς τὸ ἄβροδίατον ἀνειμένος, Herodian, ii. 32. εἰς τὸ κέρδος, Euripides, *Her.* 3. *J. E.*

99. εἰσὶ — Περσέων] The genitive is put partitively after εἶναι. M. G. G. 355, 7.

100. τρισὶ] Darius II. having heard of the extraordinary strength of Polydamas, invited him to Susa; where

the Greek challenged three of “the Immortals,” fought with them all at once, and slew them all: Pausanias, vi. 5. p. 464. *V*.

1. τὰ κατήκοιτα] may here mean *things characteristic of*. *L*.

2. τὰ νῦν] κατὰ τὰ νῦν ὄντα πράγματα, according to the now existing circumstances. *SCHL*.

3. τὰ νῦν τάδε] The demonstrative pronoun is used with adverbs of time in more accurate definitions, where in English ‘just’ is used; *just now*. τοῦτ' ἐκεῖ, *just then, at that very time*, Euripides, *Ion*, 556. *nunc ipsum*, Cicero, *to Att.* vii. 3. xii. 16. 40. M. G. G. 471, 9.

4. ἔστοργῶς] This second perfect (or perfect middle) has a force entirely transitive; the perfect active of this verb is not in use, on account of euphony. M. G. G. 494, 1.

5. ὑπίσχομαι] Ἰσχω is formed from

εἶναι μάχεσθαι, οὔτε δυοῖσι,⁶ ἐκὼν τε εἶναι⁷ οὐδ' ἂν μονομαχείοιμι. εἰ δὲ ἀναγκαίη εἴη, ἢ μέγας τις ὁ ἐποτρύνων ἀγὼν, μαχοίμην ἂν πάντων ἡδιστα ἐνὶ τούτων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστός φησι⁸ τριῶν ἄξιος εἶναι.⁹ ὡς δὲ καὶ Λακεδαιμόνιοι, κατὰ μὲν ἓνα μαχεύμενοι, οὐδαμῶν εἰσὶ¹⁰ κακίονες ἀνδρῶν ἁλῆες δὲ, ἄριστοι ἀνδρῶν ἀπάντων. ἐλεύθεροι γὰρ ἔόντες, οὐ πάντα ἐλεύθεροί εἰσι· ἔπεισι γὰρ σφι δεσπότης, νόμος,¹¹ τὸν ὑποδειμαίνουσι πολλῶ ἔτι μᾶλλον, ἢ οἱ σοὶ σέ. ποιεῦσι γῶν, τὰ ἂν ἐκεῖνος ἀνώγει· ἀνώγει δὲ τῶντ' ὀ αἰεὶ, οὐκ ἔῶν φεύγειν¹² οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ,¹³ μένοντας ἐν τῇ τάξει, ἐπικρατέειν, ἢ ἀπόλλυσθαι. σοὶ δὲ εἰ φαίνομαι, ταῦτα λέγων, φλυηρέειν· τᾶλλα¹⁴ σιγᾶν ἐθέλω τὸ λοιπόν· νῦν δὲ ἀναγκασθεὶς ἔλεξα. γένοιτο μέντοι κατὰ νόον τοι, βασιλεῦ."

CV. Ὁ μὲν δὴ ταῦτα ἀμείψατο· Ξέρξης δὲ ἐς γέλωτά τε ἐτρέψατο,¹⁵ καὶ οὐκ ἐποίησατο ὄργην οὐδεμίαν,¹⁶ ἀλλ' ἠπίως αὐτὸν ἀπεπέμψατο. τούτῳ δὲ ἐς λόγους ἐλθὼν Ξέρξης, καὶ ὑπαρχον¹⁷ ἐν

ἔσχον, and used for ἔχω; and from this compound comes ὑπισχνέομαι. M. G. G. 234. 252.

6. δυοῖσι] i. 32. Manetho, iii. 217. The Sibyl in Lactant. Div. Inst. iv. 15. W. from the old form δυός, of which δῶν is the dual. M. G. G. 138.

7. ἐκὼν τε εἶναι] vol. i. p. 85. n. 10.

8. οἱ—ἕκαστός φησι] The more usual construction would be οἱ ἔ. φησι; W. V. S. ST. but in this instance the verb is in the singular, referred to ἔ., although the proper subject is in the plural. M. G. G. 301. obs.

9. ἄξιος εἶναι] i. e. ἀντι στήσεσθαι, M. G. G. 572, 1. or ἀντάξιος εἶναι. V.

10. οὐδαμῶν εἰσὶ] The more usual expression would be οὐκ εἰσὶ οὐδ. ST.

11. νόμος] ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, "νόμον πάντων βασιλεύα." φήσας εἶναι, iii. 38. νόμοι βασιλεῖς, Plato, Conv. p. 196. c. W. Compare HE. on Pind. fr. inc. i. ii. Beck and POR. on Eur. Hec. 787. Plato, Ep. viii. t. iii. p. 354. v. c. L. ὁ νόμος παιδαγωγὸς ἡμῶν γέγονε, Gal. iii. 24.

12. φεύγειν κ. τ. λ.] φοβουμένους is implied, and the order of the words is φ. οὐδὲν π. ἂ., φεύγειν ἐκ μ. ST. With regard to the fact, see ix. 55. 71. W.

13. ἀλλὰ] Understand κελεύων before the two infinitives which follow; since an infinitive not unfrequently requires a word to be supplied which is the opposite to the preceding one. c. 143. M. G. G. 534. νόμος οὐκ ἔῶ τὸν τῆς ἐπικλήρον κύριον εἶναι, ἀλλ' ἢ τοὺς παῖδας κρατεῖν τῶν χρημάτων, Isæus, p. 80, 44. τῶν νόμων οὐκ ἔῶντων καταβάλλεσθαι, ἀλλ' ἀνεπειν, a Decree in Demosth. de Cor. 17. καταδύειν μὲν οὐκ εἶα, εἰ δὲ τριήρη ἴδοιεν, ἄπλουν ποιεῖν, Xenophon, H. v. 1, 21. κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων, 1 Tim. iv. 3. *velat partem sumi, sed ut compleatur, Cicero, de Leg. ii. 27. V. H. on VIG. viii. 1, 2.*

14. ταῦτα—τᾶλλα] the above particulars—all further particulars. S. Understand τὰ κατήκοντα Σπαρτίστησι.

15. ἐτρέψατο] turned himself. The active is more usual, πανὸν καταφρονοῦντες, ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα, Thucydides, vi. 35. ἐς γέλωτ' ἔτρεψας, Aristophanes, V. 1260. W.

16. οὐκ ἔ. ὄργην οὐδεμίαν] ὁ φανερὰν οὐκ ἐποιοῦντο,—ἀδήλως ἤχθοντο, Thucydides, i. 92. W.

17. ὑπαρχον] *prefect*; ὑπάρχων, existing, in readiness, v. 124.

τῷ Δορίσκῳ τούτῳ¹⁸ καταστήσας Μασκάμην τὸν Μεγαδόστω, τὸν δὲ ὑπὸ Δαρείου σταθέντα καταπαύσας, ἐξήλαυε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα.

CVI. Κατέλιπε δὲ ἄνδρα τοιόνδε Μασκάμην γενόμενον, τῷ μόνῳ¹⁹ Ξέρξης δῶρα πέμπεσκε,²⁰ ὡς ἀριστεύοντι²¹ πάντων, ὅσους κατέστησε αὐτὸς ἢ Δαρείος ὑπάρχους· πέμπεσκε δὲ ἀνὰ πᾶν ἔτος· ὡς δὲ καὶ Ἄρταξέρξης ὁ Ξέρξεω τοῖσι Μασκαμείοισι ἐκγόνοισι. κατέστασαν γὰρ ἔτι πρότερον ταύτης τῆς ἐλάσιος ὑπαρχοὶ ἐν τῇ Θρηίκῃ καὶ τοῦ Ἑλλησπόντου πανταχῇ.²² οὗτοι ὡν πάντες, οἳ τε ἐκ Θρηίκης²³ καὶ τοῦ Ἑλλησπόντου, πλὴν τοῦ ἐν Δορίσκῳ,²⁴ ὑπὸ Ἑλλήνων ὕστερον ταύτης τῆς στρατηλασίης ἐξηρέθησαν. τὸν δὲ ἐν Δορίσκῳ Μασκάμην οὐδαμοὶ κω²⁵ ἐδυνάσθησαν²⁶ ἐξελεῖν, πολλῶν πειρησαμένων. διὰ τοῦτο δὲ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι.

CVII. Τῶν δὲ ἐξαιρεθέντων ὑπὸ Ἑλλήνων οὐδένα βασιλεὺς Ξέρξης ἐνόμισε εἶναι ἄγαθόν, εἰ μὴ Βόγην μῦνον, τὸν ἐξ Ἡϊόνος. τοῦτον δὲ αἰνέων οὐκ ἐπαύετο, καὶ τοὺς περιεόντας αὐτοῦ ἐν Πέρσῃσι²⁷ παῖδας ἐτίμα μάλιστα. ἐπεὶ καὶ ἄξιος αἴνου²⁸ μεγάλου ἐγένετο Βόγης· ὅς, ἐπειδὴ ἐπολιορκέετο²⁹ ὑπὸ Ἀθηναίων καὶ

18. τούτῳ] mentioned c. 59. before the digression relative to the numbering of the forces, and the names of their commanders. S.

19. τῷ μόνῳ] to whom alone of the prefects. Compare iii. 160. W.

20. πέμπεσκε] Clarke generally renders this form by *soleo* "I am wont." T.

21. ἀριστεύοντι] ix. 74. i. e. ἀρίστῳ ἔοντι. V.

22. τοῦ Ἑ. πανταχῇ] οὐδαμοῖ τῆς Εὐρώπης, c. 126. οὐδαμῇ Αἰγύπτου, ii. 43. τῶν χωρίων μηδαμοῦ, Plato, Leg. xii. p. 958. D. Ἑλλάδος γῆς μ., Sophocles, Ph. 259. V.

23. ἐκ Θρηίκης] ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, c. 37. τὸν ἐξ Ἡϊόνος, c. 107. vol. i. p. 276. n. 79.

24. τοῦ ἐν Δ.] and just below, τὸν ἐν Δ. M. M. G. G. 270. b.

25. οὐδαμοὶ κω] "Herodotus alone, among the Grecian historians, has had the candor to mention this, or to acknowledge that a Persian garrison

continued to exist in Europe." MI. xi. 3.

26. ἐδυνάσθησαν] This form occurs, ii. 19. 43. W. In the choruses it is sometimes found, but is probably erroneously put for the Doric ἐδυνάθη; compare Sophocles, (E. R. 1216. Euripides, Ion, 866. E.

27. ἐν Πέρσῃσι] since ἐσφαξε τὰ ἐν Ἡϊόνι τέκνα. L.

28. αἴνου] ἐπαίνου, ἐγκωμίου, Suidas. SCHL.

29. ἐπολιορκέετο] Ἡϊόνα τὴν ἐπὶ Στρυμόνι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἠνδραπόδισαν, Κίμωνος τοῦ Μιλτιάδου στρατηγούντος, Thucydides, i. 98. Æschines says that those, οἱ, πολλοὺς ὑπομείναντες καὶ μεγάλους κινδύνους, ἐπὶ τῷ Σ. ποταμῷ ἐνίκων μαχόμενοι Μήδους, were allowed as a reward τρεῖς λιθίνους Ἑρμᾶς στήσαι ἐν τῇ στοᾷ τῇ τῶν Ἑρμῶν, on the first of which was written ἦν ἄρα κἀκείνοι ταλακάρδιοι, οἳ ποτε Μήδων καίσιν ἐπ' Ἡϊόνι Στρυμόνος ἀμφὶ ρόας· λιμόν τ'

Κίμωνος³⁰ τοῦ Μιλτιάδew, παρεὸν αὐτῷ ὑπόσπονδον ἐξελθεῖν καὶ νοστήσαι ἐς τὴν Ἀσίην, οὐκ ἐθέλησε, μὴ δειλίῃ δόξειε περιεῖναι βασιλεῖ, ἀλλὰ διεκαρτέρεε ἐς τὸ ἔσχατον. ὡς δ' οὐδὲν ἔτι φορβῆς³¹ ἐνὴν ἐν τῷ τείχει, συνήσας πυρὴν μεγάλην, ἔσφαξε τὰ τέκνα καὶ τὴν γυναῖκα καὶ τὰς παλλακὰς καὶ τοὺς οἰκέτας, καὶ ἔπειτα ἐσέβαλε ἐς τὸ πῦρ. μετὰ δὲ ταῦτα, τὸν χρυσὸν ἅπαντα τὸν ἐκ τοῦ ἄστεος καὶ τὸν ἄργυρον ἔσπειρε ἀπὸ τοῦ τείχεος ἐς τὸν Στρυμόνα. ποιήσας δὲ ταῦτα, ἑωυτὸν ἐπέβαλε³² ἐς τὸ πῦρ.³³ οὕτω μὲν οὗτος δικαίως αἰνέεται ἔτι καὶ ἐς τόδε ὑπὸ Περσέων.

CVIII. Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορεύετο ἐπὶ τὴν Ἑλλάδα· τοὺς δὲ αἰεὶ γινομένους ἐμποδῶν συστρατεύεσθαι ἠνάγκαζε. ἐδεδούλωτο γάρ, ὡς καὶ πρότερόν³⁴ μοι δεδήλωται, ἢ μέχρι Θεσσαλίας

αἰθῶνα κρατερόν τ' ἐπάγοντες Ἄρηα πῶτοι δυσμενέων ἔδρον ἀμχανίην, in Ct. 62. L.

30. Κίμωνος] This was a grandson of the Cimon mentioned in vi. 34. 39. &c. and it was very common for children to be named after their grandfathers. L.

31. οὐδὲν—φορβῆς] Pausanias says that the walls of the city being built of unbaked bricks, Cimon turned the stream of the Strymon so as to wash against the walls and undermine them. But in that case Boges would have had no time to execute his desperate resolution. L.

32. ἐπέβαλε] First (ἐσέβαλε) he threw his wives and children into the flames, and then (ἐπέβαλε) threw himself besides into the same fire. S.

33. ἐς τὸ πῦρ] This action of Boges is recorded by many (with some variation as to his name), as Pausanias, viii. p. 614. Polyænus, vii. 24. Diodorus, xi. 60. W. Plutarch says that ἀπογοντά τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτὸν, Cim. p. 482. E. Similar instances of desperation are recorded by Diodorus, xvi. 45. xvii. 28. xviii. 22. Pausanias, x. 1. Plutarch, t. ii. p. 244. c. Polyænus, p. 821. The Abydenes through indignation and despair ad Saguntinam rabien tersi, matronas omnes in templo Dianæ, pueros ingenios, virginesque, infantes etiam cum suis nutricibus, in gymnasium includi

juberent; aurum et argentum in forum deferri; sacerdotes victimasque adduci, et altaria in medio poni: ibi delecti primum, qui, ubi cæsam aciem suorum, pro diruto muro pugnantes, vidissent, extemplo conjuges liberusque interficerent; aurum, argentum, in mare dejecterent; teclis publicis privatisque ignes subjicerent; et 'se facinus perpetratos,' præeuntibus execrabile carmen sacerdotibus, jurejurando adacti: tum militaris ætas 'neminem vitum, nisi victorem, acie excessurum,' Livy, xxxi. 17. Ctesias says of Sardanapalus, τελευτῆσαι, ἑαυτὸν ἐμπρήσαντα ἐν τοῖς βασιλείοις, πυρὰν νήσαντα ὕψος τεσσάρων πλέθρων, ἐφ' ἧς ἐπέθηκε χρυσῶς κλίνας ἑκατὸν καὶ πεντήκοντα, καὶ ἴσας τραπέζας, καὶ ταύτας χρυσῶς· ἐποίησε δὲ ἐν τῇ πυρᾷ καὶ οἶκημα ἑκατόμπεδον ἐκ ξύλων, κἀνταῦθα κλίνας ὑπεστόρεσε, καὶ κατεκλήθη ἐνταῦθα αὐτὸς τε μετὰ καὶ τῆς γυναικὸς αὐτοῦ, καὶ αἱ παλλακίδες ἐν ταῖς ἄλλαις κλίναις· ἐπεστέγασε δὲ τὸ οἶκημα δοκοῖς μεγάλαις τε καὶ παχείαις, ἔπειτα ἐν κύκλῳ περιέθηκε πολλὰ ξύλα καὶ παχέα, ὥστε μὴ εἶναι ἐξοδὸν· ἐνταῦθα ἐπέθηκε μὲν χρυσοῦ μυριάδας χιλίας, ἀργυροῦ δὲ μυρίας μυριάδας ταλάντων, καὶ ἰμάτια, καὶ πορφύρας, καὶ στολὰς παντοδαπὰς· ἔπειτα ὑφάψαι ἐκέλευε τὴν πυρὰν· καὶ ἑκαίετο πεντεκαίδεκα ἡμέραις, in Ath. xii. 38. V. Compare i. 176. and notes 61. and 64. And the end of Zimti, 1 Kings, xvi. 18.

34. πρότερον] v. 13—16. vi. 43—45. L.

πᾶσα, καὶ ἦν ὑπὸ βασιλέα δασμοφόρος, Μεγαβάζου τε καταστρεψάμενον, καὶ ὕστερον Μαρδονίου. παραμείβετο δὲ, πορευόμενος ἐκ Δορίσκου, πρῶτα μὲν τὰ Σαμοθρηϊκία τείχεια, τῶν ἐσχάτη πεπόλισται πρὸς ἐσπέρην πόλις, τῇ οὐνομά ἐστι Μεσαμβρή.³⁵ ἔχεται δὲ ταύτης Θασίων πόλις, Στρώμη.³⁶ διὰ δὲ σφειν τοῦ μέσου Λίσσος ποταμὸς διαρρέει· ὅς τότε οὐκ ἀντέσχε τὸ ὕδωρ παρέχων³⁷ τῷ Ξέρξῳ στρατῷ, ἀλλ' ἐπέλιπε. ἡ δὲ χώρα αὕτη πάλαι μὲν ἐκαλέετο Γαλαϊκὴ, νῦν δὲ Βριαντικὴ·³⁸ ἔστι μέντοι τῷ δικαιοτάτῳ τῶν λόγων καὶ αὕτη Κικόνων.

CIX. Διαβὰς δὲ τοῦ Λίσσου ποταμοῦ τὸ ῥέεθρον³⁹ ἀποξηρασμένον, πόλις Ἑλληνίδας τύσδε παραμείβετο, Μαρώνειαν,⁴⁰ Δίκαιαν,⁴¹ Ἀβδηρα. ταύτας τε δὴ παρεξήϊε, καὶ κατὰ ταύτας δὲ, λίμνας ὀνομαστὰς τύσδε· Μαρωνείης μὲν μεταξὺ καὶ Στρώμης κειμένην Ἰσμαρίδα· κατὰ δὲ Δίκαιαν, Βιστονίδα,⁴² ἐς τὴν ποταμοὶ δύο ἐσιεῖσι τὸ ὕδωρ, Τραυὸς τε καὶ Κόμψατος· κατὰ δὲ Ἀβδηρα, λίμνην μὲν οὐδεμίαν ἐοῦσαν οὐνομαστὴν παραμείψατο Ξέρξης, ποταμὸν δὲ Νέστον,⁴³ ῥέοντα ἐς θάλασσαν. μετὰ δὲ ταύτας τὰς χώρας, ἰὼν τὰς ἠπειρώτιδας πόλις παρήϊε· τῶν ἐν μιῇ λίμνῃ ἐοῦσα τυγχάνει, ὥσει τριήκοντα σταδίων μάλιστά κη τὴν περίοδον, ἰχθυώδης τε καὶ κάρτα ἀλμυρὴ. ταύτην τὰ ὑποζύγια μούια ἀρδόμενα ἀνεξήρηνε. τῇ δὲ πόλι ταύτῃ οὐνομά ἐστι Πίστυρος.⁴⁴ ταύτας μὲν δὴ τὰς πόλις, τὰς παραθαλασσίας τε καὶ Ἑλληνίδας, ἐξ εὐωνύμου χειρὸς ἀπέργων παρεξήϊε.

CX. Ἔθνεα δὲ Θρηϊκῶν, δι' ὧν τῆς χώρας ὁδὸν ἐποιέετο, τοσάδε· Παῖτοι, Κίκονες, Βίστονες, Σαπαῖοι, Δερσαῖοι, Ἡδωνοὶ, Σάτραι. τούτων οἱ μὲν παρὰ θάλασσαν κατοικημένοι ἐν τῇσι νηυσὶ εἶποντο·

35. Μεσαμβρή] a different city from that mentioned, iv. 91. vi. 33. *W.* though it bears the same modern name also, *Miseriā*. *L.*

36. Στρώμη] retains its ancient name; *L.* It appears to have been situated in an island formed by the division of the Lissus near its mouth. *S.*

37. ἀντέσχε—παρέχων] ἡ Ἀζωτος πολιορκουμένη α., ii. 157. Thucydides, ii. 70. *V.* Zosimus, i. 58. *BLO.*

38. Βριαντικὴ] probably the *Priaticus campus*, *Livy*, xxxviii. 41. *W.*

39. ῥέεθρον] ῥέθρον μὲν ἐστὶν ὁ τόπος δι' οὗ φέρεται τὸ βέμμα· βέμμα δὲ,

αὐτὸ τὸ ὕδωρ, *Ammonius*, de *Dif. Voc.* p. 122. *L.*

40. Μαρώνειαν] *Maronea*, on account of the excellent wine it produced, acknowledged *Bacchus* as its protector. It is now *Marogna*. *A. L.*

41. Δίκαιαν] now *Mporou*. *L.*

42. Βιστονίδα] now *Lake Bouron*. *L.*

43. Νέστον] on coins ΜΕΣΤΟΣ, *W.* now *Nesto*, *A. Mesto*, *D'Anville*; or *Mauroneri* and *Cara-Sou* "Black Water." *L.* See *WA.* on Thucydides, ii. 96.

44. Πίστυρος] perhaps *Τόπις*. *L.*

οἱ δὲ αὐτῶν τὴν μεσόγαιαν οἰκέοντες, καταλεχθόντες τε ὑπ' ἐμεῦ, πλὴν Σατρώων, οἱ ἄλλοι πάντες πεζῇ ἀναγκαζόμενοι εἶποντο.

CXI. Σάτραι δὲ οὐδενός κω ἀνθρώπων ὑπήκοοι⁴⁵ ἐγένοντο, ὅσον ἡμεῖς ἴδμεν, ἀλλὰ διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ εὐόντες ἐλεύθεροι, μῦνοι Θρηϊκῶν. οἰκέουσί τε γὰρ οὖρεα ὑψηλὰ, ἴδῃσι τε παντοίησι καὶ χιόνι συνηρεφέα, καὶ εἰσὶ τὰ πολέμια ἄκροι· οὗτοι οἱ τοῦ Διόνυσου τὸ μαντήϊόν⁴⁶ εἰσι ἐκτμημένοι. τὸ δὲ μαντήϊον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων· Βησσοὶ⁴⁷ δὲ τῶν Σατρώων⁴⁸ εἰσὶ οἱ προφητεύοντες τοῦ ἱροῦ,⁴⁹ πρόμαντις δὲ ἡ χρέουσα,⁵⁰ κατὰ περ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλώτερον.⁵¹

CXII. Παραμειψάμενος δὲ ὁ Ξέρξης τὴν εἰρημένην,⁵² δεύτερα τούτων παραμείβετο τείχεα τὰ Πιέρων.⁵³ τῶν καὶ ἐνὶ Φάγρης⁵⁴ ἔστι οὖνομα, καὶ ἐτέρῳ Πέργαμος.⁵⁵ ταύτη μὲν δὴ παρ' αὐτὰ τὰ τείχεα

45. οὐδενός—ὑπήκοοι] The ancients constructed ὑ. with a genitive rather than a dative; Xenophon, An. v. 5, 1. Cyr. iv. 2, 1. γένοιτ' ἂν Ἑλλάς βασιλέως ὑπήκοος, Æschylus, P. 239. οὐκ Ἀργείων ὑ., ἀλλ' ἐλευθέρα πόλις. Euripides, Her. 237. hence we should probably read ἅπαντα τοῦ πλουτεῖν ἐστ' ὑπήκοα, Aristophanes, Pl. 146. E. and MS. V. has τοῦ with τωι written above it. Thucydides mentions Θρακῶν οἱ αὐτόνομοι καὶ μαχαροφόροι, οἱ Δῖοι καλοῦνται, ii. 96. V.

46. Δ. τὸ μαντήϊον] ὁ Θρηϊὶ μάντις Διόνυσος, Euripides, Hec. 1249. W. Macrobius, Sat. i. 18. MUS.

47. Βησσοί] surnamed Ἰησταὶ "Banditti." L.

48. Β. τῶν Σ. κ. τ. λ.] The order and sense of the words is οἱ τῶν Σ. εὐόντες προφήτῃ ἐν τῷ ἱρῷ εἰσὶ Βησσοί. S.

49. προφητεύοντες τοῦ ἱροῦ] Ξ. τίς προφητεύει θεοῦ; Ἴ. ἡμεῖς τὰ γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει, οἱ πλησίον θάσσοισι τρίποδος, Δελφῶν ἀριστεῖς, οὗς ἐκλήρωσεν πάλος, Euripides, Ion, 416. Other verbs in εὐώ, if they admit of resolution into the verb substantive and a word which governs a genitive, are constructed with that case, as ἐκαλλιστεύετο πασῶν γυναικῶν, Hip. 1013. M. 943. τῆσδ' ἀριστεύων χθονός, Rh. 194. V. Add vi. 61. vii.

180. MO. Anciently and properly, the προφήτης was only the ἐξηγητής, i. e. the interpreter and communicator of divinations (μαντείων) and oracles (χρησμῶν); he was also called ὑποφήτης, Homer, Il. Π. 235. One who spoke under the influence of inspiration and divine rapture was called μάντις. Plato, Tim. t. ix. p. 392. Hence the χρησμολόγος says ὅς ἐμῶν ἐπέων ἔλθῃ πρότιστα προφήτης, Aristophanes, Av. 972. The same difference may be remarked in the verbs, as μαντεύεο Μοῖσα, προφατεύσω δ' ἐγώ, Pindar, fr. inc. cxxxv. but subsequently the distinction was not always observed. SCHL. Steph. Th. L. Gr. 9959—9961.

50. χρέουσα] προφητεύουσα, Hesychius. W. uttering the oracles.

51. ποικιλώτερον] put adverbially after χρέουσα. LAU.

52. τὴν εἰρημένην] understand χώρην. c. 115. S.

53. Πιέρων] The Pierians were originally of Pieria in Macedonia; out of which district they were driven by the Macedonians. L. Thucyd. ii. 99.

54. Φάγρης] Fifteen leagues from this, there was another town of the same name, on the Strymonian gulf. L.

55. Πέργαμος] preserves its ancient name. L.

τὴν ὕδον ἐποιέετο, ἐκ δεξιῆς χειρὸς τὸ Πάγγαιον οὖρος ἀπέργων, ἐὼν μέγα τε καὶ ὑψηλόν· ἐν τῷ χρούσῃ τε καὶ ἀργύρεα ἐνι μέταλλα, τὰ νέμονται Πιέρεις τε καὶ Ὀδύμαντοι καὶ μάλιστα Σάτραι.

CXIII. Ὑπεροικέοντας δὲ τὸ Πάγγαιον πρὸς βορέῳ ἀνέμου Παίονας, Δόβηράς τε καὶ Παιόπλους παρεξίων, ἦτε πρὸς ἐσπέρην· ἐς ὃ ἀπίκετο ἐπὶ ποταμὸν τε Στρυμόνα καὶ πόλιν Ἡϊόνα, τῆς ἔτι ζῶος ἐὼν ἦρχε Βούγης, τοῦ περ ὀλίγω πρότερον⁵⁶ τούτων λόγον ἐποιεῦμην. ἡ δὲ γῆ αὕτη, ἡ περὶ τὸ Πάγγαιον ὕρος, καλεῖται Φυλλίς· κατατείνουσα, τὰ μὲν πρὸς ἐσπέρην, ἐπὶ ποταμὸν Ἀγγίτην, ἐκδιδόντα ἐς τὸν Στρυμόνα· τὰ δὲ πρὸς μεσαμβρίην, τείνουσα ἐς αὐτὸν τὸν Στρυμόνα, ἐς τὸν⁵⁷ οἱ μάγοι ἐκαλλιρέοντο, σφάζοντες ἵππους λευκοῦς.

CXIV. Φαρμακεύσαντες δὲ ταῦτα ἐς τὸν ποταμὸν, καὶ ἄλλα πολλὰ πρὸς τούτοισι, ἐν Ἐννέα Ὀδοῖσι⁵⁸ τῆσι Ἡδωνῶν ἐπορεύοντο κατὰ τὰς γεφύρας,⁵⁹ τὸν Στρυμόνα εὐρόντες ἐζευγμένον. Ἐννέα δὲ Ὀδοὺς πυνθανόμενοι τὸν χῶρον τοῦτον καλεῖσθαι, τοσοῦτους ἐν αὐτῷ παῖδάς τε καὶ παρθένους ἀνδρῶν τῶν ἐπιχωρίων ζῶοντας καταρυσσον. Περσικὸν⁶⁰ δὲ τὸ ζῶοντας κατορύσσειν.

CXV. Ὡς δὲ ἀπὸ τοῦ Στρυμόνος ἐπορεύετο ὁ στρατός, ἐνθαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλὸς, ἐν τῷ οἰκημένην Ἀργίλον⁶¹

56. ὁ. πρότερον] c. 107. L.

57. ἐς τὸν] L. G. and ST. connect these words with ἐκαλλιρέοντο, IV. and S. with σφάζοντες. ἀποσφάζουσι τοὺς ἀνθρώπους ἐς τὸ ἄγγος, iv. 62. *sacrificantibus, cum hic more Romano suovetaurilia daret, ille (Tiridates) equum placando umni adornasset, nuntiavere 'Euphraten sponte adtolli,' Tacitus, An. vi. 37. W.* They slew the horses so that their blood might run into the river. S. The Trojans offered bulls and horses alive to the Scamander, ποταμὸς, ἧ πολεῖς ἱερεύετε ταύρους, ζῶους δ' ἐν δίησι καθλετε μύονυχας ἵππους, Homer, II. Φ. 130. but the Persians, for fear of polluting the water, used to sacrifice the animals in a ditch dug near the river, in the manner described by Strabo, "When the Persians come to a lake, a river, or a fountain, they dig a trench, in which they slay the victim, taking great care that the pure water of the vicinity is not stained with the blood, as that would pollute it. They then place

the flesh of the victim on branches of myrtle or laurel, and burn it with small sticks, singing their theogony, and making libations of oil mixed with milk and honey, which they pour not into the fire, nor into the water, but on the earth. The singing of the theogony lasts some time; and while singing it they hold in their hand small branches of heath," xv. p. 1065. v. L.

58. Ἐννέα Ὀδοῖσι] vol. i. p. 246. n. 42. ἦν Ἀμφίπολιν Ἀγνων ἀνόμασεν, ὅτι ἐπ' ἀμφοτέρα περιδρέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτὴν, τείχει μακρῷ ἀπολαβῶν ἐκ ποταμοῦ ἐς ποταμὸν, περιφανῆ ἐς θάλασσαν τε καὶ τὴν ἡπειρον ἕκισεν, iv. 102. L.

59. κατὰ τὰς γεφύρας] by way of (i. e. over) the bridges. c. 24. S.

60. Περσικὸν] understand ἔθος. SCH. on B. 82. See iii. 35. ἢ ζῶντες ἂν κατορύττοισθε Περσιστί; Aristides, t. ii. p. 414. W.

61. Ἀργίλον] εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἄποικοι, Thucydides, iv. 103. L.

πόλιν Ἑλλάδα παρεξήιε· αὐτὴ δὲ, καὶ ἡ κατύπερθε ταύτης, καλέεται Βισαλίη. ἐνθεῦτεν δὲ, κόλπον τὸν ἐπὶ Ποσιδηίου⁶² ἐξ ἀριστερῆς χειρὸς ἔχων, ἦιε διὰ Συλέος πεδίου καλεομένου, Στάγειρον⁶³ πόλιν Ἑλλάδα παραμειβόμενος· καὶ ἀπύκετο ἐς Ἀκανθον, ἅμα ἀγόμενος τούτων ἕκαστον τῶν ἐθνέων καὶ τῶν περὶ τὸ Πάγγαιον ὄρος οἰκεόντων, ὁμοίως καὶ τῶν πρότερον⁶⁴ κατέλεξα· τοὺς μὲν παρὰ θάλασσαν ἔχων οἰκημένους ἐν νηυσὶ στρατευομένους, τοὺς δ' ὑπὲρ θαλάσσης περὶ ἔπομένους. τὴν δὲ ὁδὸν ταύτην, τῇ βασιλεὺς Ξέρξης τὸν στρατὸν ἤλασε, οὔτε συγχέουσι Θρήϊκες, οὔτ' ἐπισπείρουσι, σέβονται τε μεγάλως τὸ μέχρι ἐμεῦ.

CXVI. Ὡς δὲ ἄρα ἐς τὴν Ἀκανθον ἀπύκετο, ξεινίην τε ὁ Πέρσης τοῖσι Ἀκανθίοισι προεῖπε,⁶⁵ καὶ ἐδωρήσατό σφεας ἐσθῆτι Μηδικῇ,⁶⁶ ἐπαίνεέ τε, ὁρέων αὐτοὺς προθύμους ἔοντας ἐς τὸν πόλεμον, καὶ τὸ ὄρνηγμα ἀκούων.⁶⁷

CXVII. Ἐν Ἀκάνθῳ δὲ ἔοντας Ξέρξω, συνήνεκε ὑπὸ νόσου ἀποθανεῖν τὸν ἐπεστεῶτα τῆς διώρυχος Ἀρταχαίην,⁶⁸ δόκιμον ἔοντα παρὰ Ξέρξῃ, καὶ γένος Ἀχαιμενίδην, μεγάθει τε μέγιστον ἔοντα Περσέων· ἀπὸ γὰρ πέντε πηχέων βασιληίων⁶⁹ ἀπέλιπε τέσσερας δακτύλους· φωνέοντά τε μέγιστον ἀνθρώπων· ὥστε Ξέρξεια, συμφορὴν ποιησάμενον μέγαλην, ἐξενεῖκαί⁷⁰ τε αὐτὸν κάλλιστα⁷¹ καὶ

62. ἐπὶ Ποσιδηίου] near the temple of Neptune. M. G. G. 584. a.

63. Στάγειρον] now Stagros on the gulf of Contessa. It was the birth-place of Aristotle, A. L. and was also called τὰ Στάγαιρα, D. Chrysostom, Or. xlvii. p. 525. a. Stephanus of Byz. W.

64. πρότερον] c. 108. 110. &c. L.

65. ξεινίην—προεῖπε] sent word before-hand that a hospitable entertainment should be provided: compare c. 118—120. ξ. τινὶ συντίθεσθαι, viii. 120. means to enter into engagements of hospitality with any one. S. ταῖς πόλεσι, διαπέμψας ἀγγέλους πρ., ὅπου δέοι παρῆναι, Xenophon, H. iii. 4, 3.

66. ἐσθῆτι Μηδικῇ] This dress was the invention of Semiramis, the wife of Ninus. It was so very graceful that, after their conquest of Asia, the Medes adopted it, and the Persians followed their example. L.

67. τὸ ὄρνηγμα ἀκούων] i. e. περὶ τοῦ ὄρνηγματος ἅ. LAU. Something ap-

pears wanting to the sense, as εὐτρεπὲς εἶναι. S. or might not the meaning of the sentence, when completed, be seeing their zeal for the war, and being told of their exertions in excavating the trench; ὁρέων αὐτοὺς ἐ. πρ. ἐς τ. π. καὶ ἀκούων αὐτοὺς γενέσθαι πρ. ἐς τὸ ὄ. ? ἄρυσσον δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι, c. 22.

68. Ἀρταχαίην] c. 22. L.

69. πέντε πηχέων β.] ὧν ἐπιστάτης ἦν σφοδρὸς Βουβάρης ὁ Σατράπης, καὶ Ἀρταχάιος σὺν αὐτῷ πεντάπηχους μεγέθει, Tzetzes, Ch. i. 918. Four cubits were considered a fair height for a man; γενναῖους καὶ τετραπήχεις, Aristophanes, R. 1012. V. If this were the measure in use at Babylon, it would make seven feet eight inches according to D'Anville. L.

70. ἐξενεῖκαί] is a term proper to funerals, as *efferre* in Latin. L. *cadaver efferrī juberet*, Livy, ii. 8. *Valerius de publico est elatus*, 16. *extulit eum plebs*, 33. *ut funere ampliore efferre-*

θαψαι· ἐτυμβοχόεε⁷² δὲ πᾶσα ἡ στρατιή. τούτῳ δὲ τῷ Ἀρταχαιῷ θύουσι Ἀκάνθιοι ἐκ θεοπροπίου ὡς ἠρωῖ, ἐπονομάζοντες τὸ οὔνομα. βασιλεὺς μὲν δὴ Ξέρξης, ἀπολομένου Ἀρταχαιέω, ἐποίεετο συμφορὴν.

CXVIII. Οἱ⁷³ δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιὴν, καὶ δειπνίζοντες Ξέρξεα, ἐς πᾶν κακοῦ⁷⁴ ἀπικέατο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἴκων ἐγίνοντο· ὅκου γε⁷⁵ Θασιόισι ὑπὲρ⁷⁶ τῶν ἐν τῇ ἠπειρῷ πολίων τῶν σφετέρων δεξαμένοισι τὴν Ξέρξεω στρατιὴν καὶ δειπνίσασι Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος,⁷⁷ τῶν ἀστῶν ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον τετρακόσια τάλαντα ἀργυρίου τετελεσμένα.⁷⁸

tur, iii. 18. *Chrysis moritur: egomet in funus prodece: effertur; imus: funus procedit; sequimur; ad sepulcrum venimus: in ignem imposita est; fletur*, Terence, An. i. 1, 78—102.

71. κάλλιστα] *funus, quanto tum potuit adparatu, fecit*, Livy, ii. 7.

72. ἐτυμβοχόεε] περιεχόει, ἔθαπτε, Hesychius; Photius; τίμβον χωστοῦ ἠξίου, Lex. Ms. Albert. ἕ. χωστῷ τάφῳ, Etymol. M. hence τυμβοχόα χειρώματα, Æschylus, Th. 1024. ἔρμα τυμβόχωστον τάφου, Sophocles, An. 860. *BL*. “Homer gives a corresponding description of the sepulchral barrow raised by the Grecian army under Agamemnon, in honor of the heroes who fell before Troy; ἀμφ’ αὐτοῖσι μέγαν καὶ ἀμύμονα τύμβον χεῦα-μοῖν Ἀργείων ἱερὸς στρατὸς αἰχμητῶων, ἀκτῆ ἐπι προῦχούσῃ· ὡς κεν τηλεφανῆς ἐκ ποντοφῶν ἀνδράσιν εἶη, Od. Ω. 80. The custom of forming these sepulchral barrows, long lost over the greater part of Europe, is yet preserved in Spain: “By the road-side are seen wooden crosses, to mark the spot where some unhappy traveller lost his life. The passengers think it a work of piety to cast a stone upon the monumental heap. Whatever may have been the origin of this practice, it is general over Spain,” Townsend, Journ. thr. Sp. t. i. p. 200.” *MI*. viii. 1. “A cairne is a heap of stones thrown upon the grave of one eminent for dignity of birth, or splendour of achievements,” Johnson, Journ. to the Hebr. p. 49. Ælian places τὸν Ἀρτα-

χάου καλούμενον τάφον on the Acanthian isthmus, ἔνθα τοι ἡ τοῦ Πέρσου φαίνεται διατομή, ἧ διέταμε τὸν Ἄθω, H. A. xiii. 20. *W*.

73. οἱ κ. τ. λ.] This passage is quoted by Athenæus, iv. 27. *V*.

74. ἐς πᾶν κακοῦ] ἀφικνεῖτο ἐς πικρῶν, Pausanias, vii. p. 552. p. 16. The genitive is often omitted, as ἐς πικρῶν ἀφίκετο βασιλεὺς, Xenophon, H. vi. 1, 4. οὐ μετρίως τινὰς καὶ φαύλας λαβῶν πληγὰς, ἀλλ’ ἐἰς πικρῶν διὰ τὴν ἕβριν καὶ τὴν ἀσέλγειαν τὴν τούτων, Demosthenes, Con. 5. Aristides, Cim. t. iii. p. 257. i. e. περὶ παντὸς κινδυνεύσας, Scholiast. ἐἰς πάντ’ ἀφίγμαι occurs in a different sense, Euripides, Hip. 284. *V*. ὁ βασιλεὺς ἐἰς τὸ ἔσχατον ἦλθε κινδύνου, Diodorus, xvii. 97. ἐς τὸ ἕ. κακοῦ, i. 22. viii. 52. ἐν παντὶ ἤδη ὄντων, Philostratus, Her. p. 214. Aristides, i. p. 278. Xen. H. v. 4, 29. *SCH*. on B. 133. M. G. G. 442, 3.

75. ὅκου γε] since, seeing that. *H*. xiii.

76. ὑπὲρ] for, in behalf of. M. G. G. 582.

77. ἀραιρημένος] having been chosen for this purpose. λέξουσιν, ὡς, ὅσα τις αἰρετὸς ὢν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτ’ ἀρχῆ, ἀλλ’ ἐπιμέλειά τις καὶ διακονία· ἀρχὰς δὲ φήσουσιν ἐκείνας εἶναι, ἃς οἱ θεσμοθέται ἀποκληροῦσιν, καὶ ἐκείνας, ἃς ὁ δῆμος εἴωθε χειροτονεῖν ἐν ἀρχαιροῖσιν, τὰ δ’ ἄλλα πάντα πραγματείας προστεταγμένα κατὰ ψήφισμα, Æschines, in Ct. 7. *V*.

78. ἀπέδεξε — τετελεσμένα] ἔδωκε, Athenæus, iv. 27. τὸν λόγον

CXIX. Ὡς δὲ παραπλησίως καὶ ἐν τῆσι ἄλλησι πόλισι οἱ ἐπεσεῶτες ἀπεδείκνυσαν τὸν λόγον. τὸ γὰρ δεῖπνον τοιοῦδε τι ἐγένετο, οἷα ἐκ πολλοῦ χρόνου προειρημένον, καὶ περὶ πολλοῦ ποιούμενον· τοῦτο μὲν, ὡς ἐπύθοντο τάχιστα τῶν κηρύκων τῶν περιαγγελόντων, δασύμενοι σῖτον ἐν τῆσι πόλισι οἱ ἄστοι, ἄλευρά τε καὶ ἄλφιτα⁷⁹ ἐποίουν⁸⁰ πάντες ἐπὶ μῆνας συχνοῦς· τοῦτο δὲ, κτήρια σιτεύεσκον, ἐξευρίσκοντες τιμῆς⁸¹ τὰ κάλλιστα, ἔτρεφόν τε ὕρνιθας χερσαίους καὶ λιμναίους, ἐν τε οἰκήμασι⁸² καὶ λάκκοισι, ἐς ὑποδοχὰς τοῦ στρατοῦ· τοῦτο δὲ, χρυσεὰ τε καὶ ἀργύρεα ποτήριά τε καὶ κρητῆρας ἐποιεῦντο, καὶ τὰ ἄλλα ὅσα ἐπὶ τράπεζαν τιθέεται πάντα. ταῦτα μὲν δὴ αὐτῷ τε βασιλεῖ καὶ τοῖσι ὁμοσίτοισι μετ' ἐκείνου ἐπεποιήτο· τῇ δὲ ἄλλῃ στρατιῇ, τὰ ἐς φορβὴν μῦνα τασσόμενα. ὅκως δὲ ἀπίκοιτο ἡ στρατιῇ, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη,⁸³ ἐς τὴν αὐτὸς σταθμὸν ποιέεσκετο Ξέρξης, ἡ δὲ ἄλλῃ στρατιῇ ἔσκε ὑπαίθριος. ὡς δὲ δείπνου γίνοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχεσκον πόνον·⁸⁴ οἱ δὲ, ὅκως πλησθέντες⁸⁵ ῥύκτα αὐτοῦ ἀγάγοιεν, τῇ ὑστεραίῃ⁸⁶ τὴν τε σκηνὴν ἀνασπᾶσαντες, καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύεσκον, λείποντες οὐδὲν, ἀλλὰ φερόμενοι.

CXX. Ἐνθα δὲ Μεγακρέοντος; ἀνδρὸς Ἀβδηρίτεω, ἔπος εὖ εἰρημένον ἐγένετο, ὃς συνεβούλευσε Ἀβδηρίτῃσι “ πανδημεῖ, αὐτοὺς καὶ γυναῖκας, ἐλθόντας ἐς τὰ σφέτερα ἱρὰ, ἴζεσθαι ἰκέτας τῶν θεῶν, παραιτεομένους καὶ τὸ λοιπὸν σφι ἀπαμύνειν τῶν ἐπιόντων κακῶν τὰ ἡμίσεια· τῶν τε παροιχομένων ἔχειν σφι μεγάλην χάριν,

ἀπέδωκε τῶν δαπανημάτων, ἀπελογίσαστο, he laid before the citizens an account of the expenses, he proved to have been expended; τελεῖν γὰρ, τὸ δαπανᾶν καὶ πολυτελεῖς, οἱ πολλὰ ἀναλίσκοντες· καὶ εὐτελεῖς, οἱ ὀλίγα, Ath. ii. 12. V. ἔφη ἐξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι· κόσα εἰκὸς ἄλλα δεδαπανῆσθαι ἔστι; ii. 125. ST.

79. ἄλευρα—ἄλφιτα] wheat-flour—barley-meal. L.

80. ἐποίουν] They used hand-mills, consisting of a truncated cone of hard stone, with a sort of moveable cap of the same material; the grain was placed between the two stones, and the upper one was driven round by means of two levers. One of these mills, of very great antiquity, is still to

be seen at Santa Maura (the ancient Leucadia); others of the same kind have been found in the excavations carried on in the vicinity of Vesuvius. LAU.

81. τιμῆς] understand ἀντὶ μεγάλης, at a high price: ὠνήσατο τ. ἀργυρίου, Acts, vii. 16. S. or τ. τὰ κί, the best to be had for money.

82. οἰκήμασι] cages, aviaries. V.

83. ἐτοίμη] ἀνώγειον μέγα ἐστρωμένον ἔτοιμον, St. Mark, xiv. 15.

84. ἔχεσκον πόνον] vi. 108. ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, δαίνυντο, Homer, II. A. 467.

85. πλησθέντες] ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, Homer, II. A. 469.

86. τῇ ὑστεραίῃ] θατέρᾳ, Sophocles, CE. R. 782.

ὅτι βασιλεὺς Ξέρξης οὐ δις ἐκάστης ἡμέρης⁸⁷ ἐνόμισε σῆτον αἰρέεσθαι· παρέχειν γὰρ ἂν Ἀβδηρίτησι, εἰ καὶ ἄριστον προεῖρητο ὁμοῖα τῷ δειπνῷ παρασκευάζειν, ἢ μὴ ὑπομένειν Ξέρξεα ἐπίοντα, ἢ, καταμείναντας, κάκιστα πάντων ἀνθρώπων διατριβῆναι."⁸⁸ Οἱ μὲν δὲ, πιεζόμενοι, ὁμοίως⁸⁹ τὸ ἐπιτασσόμενον ἐπετέλεον.⁹⁰

CXXI. Ξέρξης δὲ ἐκ τῆς Ἀκάνθου, ἐντειλάμενος τοῖσι στρατηγοῖσι τὸν ναυτικὸν στρατὸν ὑπομένειν ἐν Θέρμῃ,⁹¹ ἀπῆκε ἀπ' ἐνωτοῦ πορεύεσθαι τὰς νέας· Θέρμη δὲ τῇ ἐν τῷ Θερμαίῳ κόλπῳ⁹² οἰκημένη, ἀπ' ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει· ταύτη γὰρ ἐπυνθάνατο συντομώτατον εἶναι· μέχρι μὲν γὰρ Ἀκάνθου ὧδε τεταγμένος ὁ στρατὸς ἐκ Δαρίσκου τὴν ὁδὸν ἐποιεέτο· τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν,⁹³ μίαν αὐτέων ἔταξε παρὰ θάλασσαν ἵεναι ὁμοῦ τῷ ναυτικῷ· ταύτης μὲν δὲ ἐστρατήγεον Μαρδονίος τε καὶ Μασίστης. ἐτέρη δὲ τεταγμένη ἦε τοῦ στρατοῦ τριτημορίς τὴν μεσόγαιαν, τῆς ἐστρατήγεον Τριτανταίχμης τε καὶ Γέργις. ἢ δὲ τρίτη τῶν μοιρέων, μετ' ἧς ἐπορεύετο αὐτὸς ὁ Ξέρξης, ἦε μὲν τὸ μέσον αὐτέων, στρατηγούς δὲ παρείχετο Σμερδομένεά τε καὶ Μεγάβυζον.

CXXII. Ὁ μὲν νυν ναυτικὸς στρατὸς, ὡς ἀπειθή⁹⁴ ὑπὸ Ξέρξεω καὶ διεξέπλωσε τὴν διώρυχα τὴν ἐν τῷ Ἄθῳ γενομένην, διέχουσαν⁹⁵

87. δις ἐ. ἡμέρης] *bis die*, Virgil, E. iii. 34.

88. διατριβῆναι] ἀπολέσθαι, Hesychius: a very rare signification. ἐκτριβειν occurs in the sense of ἀπολλύειν, διαφθείρειν, vi. 37. 86. Sophocles, C. R. 428. Synesius, Prov. i. p. 108. D. W. S. ἐπιτετριφθαι τὸ παράπαν, Aristophanes, Pl. 351.

89. ὁμοίως] in the sense of ὅμως, VIG. vii. 9, 10. οὐδὲν κωλύει, εἰδέναι μὲν γράμματα, καὶ κατέχειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατῆ εἶναι, καὶ φιλάργυρον, καὶ ἄδικον, καὶ προδότην, καὶ τὸ πέρης ἄφρονα, Cebes, xxiii. p. 221. H. i. SEA. Polybius, i. 59. Philip, Ep. in Demosth. de Cor. 12. 32. St. i. 17. S. *all the same.*

90. ἐπετέλεον] The gratitude of Xerxes to the inhabitants of Abdera is noticed, viii. 120. S.

91. Θέρμη] This town was afterwards named Thessalonica, to the church of which St. Paul wrote two

epistles. Its modern name is *Saloniki*. L. A.

92. Θερμαίῳ κόλπῳ] called by Pliny *Sinus Macedonicus*, now *Golfo di Saloniki*. L. A.

93. τρεῖς μοίρας—δ.—τὸν π. στρατὸν] Verbs of dividing are constructed with a double accusative, with one of which *eis* is to be supplied. M. G. G. 413. *obs.* 4. ii. 147. W. iv. 148. S. τὸ σῶμα κατατεμὼν πολλοὺς κύβους, Alexis in Ath. vii. 124. κατατμηθεῖν λέπαθνα, Aristophanes, Eq. 765. CAS. ὅλον ἐν τούτῳ μοίρας, ὅσας προσῆκε, διένειμε, Plato, Tim. p. 35. B. τὴν νῆσον πᾶσαν δέκα μέρη καταείμας, Crit. p. 113. E. V. F. Z. on VIG. ix. 2, 8. SCH. on B. 412.

94. ἀπειθή] vol. i. p. 69. n. 33.

95. διώρυχα—διέχουσαν] iv. 42. V. As ἔχειν i. 180. ii. 17. &c. signifies *to stretch or tend towards some point*, so διέχειν denotes *to stretch across so as to reach the point aimed at*. S.

δὲ ἐς κόλπον, ἐν τῷ Ἄσσα τε πόλις καὶ Πίλωρος καὶ Σίγγος⁹⁶ καὶ Σάρτη οἰκηταί· ἐνθεῦται, ὡς καὶ ἐκ τουτέων τῶν πολίων στρατιὴν παρέλαβε, ἔπλεε ἀπιέμενος⁹⁷ ἐς τὸν Θερμαῖον κόλπον. κάμπτων⁹⁸ δὲ Ἄμπελον,⁹⁹ τὴν Τωρωναίην¹⁰⁰ ἄκρην, παραμείβετο Ἑλληνίδας τάσδε πόλις, ἐκ τῶν νέας τε καὶ στρατιὴν παρελάμβανε, Τωρώνην, Γαληψὸν, Σερμύλλην, Μηκύβερναν, Ὀλυνθον.¹ ἡ μὲν νυν χώρα αὕτη Σιθωνίη καλεῖται.

CXXIII. Ὁ δὲ ναυτικὸς στρατὸς ὁ Ξέρξεω, συντάμνων ἀπ' Ἄμπελου ἄκρης ἐπὶ Καναστραῖον ἄκρην, τὸ² δὴ πάσης τῆς Παλλήνης ἀνέχει μάλιστα, ἐνθεῦται νέας τε καὶ στρατιὴν παρελάμβανε ἐκ Ποτιδαίης³ καὶ Ἀφύτιος καὶ Νέης Πόλιος καὶ Αἰγῆς καὶ Θεράμβω καὶ Σκιώνης⁴ καὶ Μένδης καὶ Σάνης.⁵ αὗται γάρ εἰσι αἱ τὴν νῦν Παλλήνην, πρότερον δὲ Φλέγρην⁶ καλεομένην, νεμόμεναι. παραπλέων δὲ καὶ ταύτην τὴν χώραν, ἔπλεε ἐς τὸ προειρημένον, παραλαμβάνων στρατιὴν καὶ ἐκ τῶν προσεχέων πολίων τῇ Παλλήνῃ, ὁμουρεουπέων δὲ τῷ Θερμαίῳ κόλπῳ· τῆσι οὐνόματά ἐστι τάδε,⁷ Αἰπαξος, Κώμβρεια, Λίσαι, Γίγωνος, Κάμψα, Σμίλα, Αἶνεια.⁸ ἡ δὲ τουτέων χώρα Κροσσαίη⁹ ἔτι καὶ ἐς τόδε καλεῖται. ἀπὸ δὲ Αἰ-

96. Σίγγος] is now *Porto Figuero*: *L.* it gave the name to the *Sinus Sin-giticus*. *A.*

97. ἀπιέμενος] going away. *M. G.* 213. from ἀπὸ and ἵεναι, not ἀπὸ and ἵεναι, *S.* though *BLO.* explains it as coming from ἀφιέναι.

98. κάμπτων] c. 193. doubling. μή μ', ὃ μάταιε ναῦτα, τὴν ἄκραν κ., χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην, *Æschriion* in *Ath.* viii. 13. περὶ ἄ. κ. νεώσσοικον σκοπεῖς; *Aristophanes*, *Ach.* 96. *BL.*

99. Ἄμπελον] now *Capo Xacro*. *L.*
100. Τωρωναίην] The gulf of *Torone* is now the gulf of *St. Mamas*. *L.*

1. Ὀλυνθον] now *Hagios* (i. e. *St.*) *Mamas*. *L.*

2. Καναστραῖον ἄκρην, τὸ] *K.* is originally an adjective from *Κάναστρον* and agreeing with *ἄκρωτήριον* understood; which may account for the relative following in the neuter gender. The cape is now called *Cabo di Canistro*, *Mperliki*, or *Pailluri*. *L.* *Thucydides*, iv. 110. *W.*

3. Ποτιδαίης] This town was after-

wards called *Cassandra*, a name which it still retains. *A.*

4. Σκιώνης] now called *New Cas-sandra*. *L.*

5. Σάνης] This is not the same town as that mentioned in c. 22. *W.*

6. Φλέγρην] celebrated by the poets as the scene of the battle between the gods and the giants. *A.*

7. τάδε] The order, in which they ought to be placed, is not attended to in the maps; *L.* one map of the *Ægean* sea gives them as follows, *Pipaxus*, *Combrea*, *Lisoe*, *Lampsas*, *Smila*, *Æneia*, *Gigonus*.

8. Αἶνεια] *statum sacrificium conditori Æneæ cum magna ceremonia quotannis faciunt*, *Livy*, xl. 4. *A.*

9. Κροσσαίη] *Κροσσῆς, μοῖρα τῆς Μυγδορίας*, *Stephanus* from *Strabo*, vii. *Thucydides*, ii. 79. *Dionysius*, *A. R.* i. p. 39. *W.* Is the name *Κροσσαίη* connected with *κροσσὸς* "a fringe or border," as applied to a strip of inhabited country along the coast between the mountains and the sea? *AR.*

ρείης, ἐς τὴν ἐτελεύτων καταλέγων τὰς πόλεις, ἀπὸ ταύτης ἤδη ἐς αὐτόν τε τὸν Θερμαῖον κόλπον ἐγένετο τῷ ναυτικῷ στρατῷ ὁ πλόος, καὶ γῆν τὴν Μυγδοιήν. πλέων δὲ ἀπίκετο ἔς τε τὴν προειρημένην Θέρμην καὶ Σινδόν τε πόλιν καὶ Χαλέστρην, ἐπὶ τὸν Ἄξιόν¹⁰ ποταμόν· ὃς οὐρίζει χώραν τὴν Μυγδοιήν τε καὶ Βοττιαίδα·¹¹ τῆς ἔχουσι τὸ παρὰ θάλασσαν στεινὸν χωρίον πόλις Ἴχλαι τε καὶ Πέλλα.¹²

CXXIV. Ὁ μὲν δὴ ναυτικὸς στρατὸς, αὐτοῦ, περὶ Ἄξιόν ποταμόν καὶ πόλιν Θέρμην καὶ τὰς μεταξὺ πόλεις τούτων, περιμέντων βασιλέα, ἐστρατοπεδεύετο. Ξέρξης δὲ καὶ ὁ πεζὸς στρατὸς ἐπορεύετο ἐκ τῆς Ἀκάνθου, τὴν μεσόγαιαν τάμνων¹³ τῆς ὁδοῦ,¹⁴ βουλόμενος ἐς τὴν Θέρμην ἀπικέσθαι. ἐπορεύετο δὲ διὰ τῆς Παιονικῆς καὶ Κρηστωνικῆς¹⁵ ἐπὶ ποταμόν Ἐχειδωρον, ὃς, ἐκ Κρηστωναίων ἀρξάμενος, ῥέει διὰ Μυγδοιῆς χώρας καὶ ἐξίει παρὰ τὸ ἔλος τὸ ἐπ' Ἄξιῳ ποταμῷ.

CXXV. Πορευομένην δὲ ταύτην, λέοντες οἱ ἐπεθήκαντο τῆσι σιτοφόροισι καμήλοισι. καταφοιτέοντες γὰρ οἱ λέοντες τὰς νύκτας, καὶ λείποντες τὰ σφέτερα ἡθεα, ἄλλου μὲν οὐδενὸς ἄπτοντο οὔτε ὑποζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεραΐζον μούνας. θωμάζω δὲ τὸ αἴτιον,¹⁶ ὃ τι κοτὲ ἦν, τῶν ἄλλων τὸ ἀναγκάζον ἀπεχομένους

10. Ἄξιόν] now the *Vardari*. *A. L.* This name is an oxytone, Homer, II. B. 849. Euripides, B. 561. *BA.* according to the principle laid down, vol. i. p. 278. n. 90.

11. Βοττιαίδα] c. 127. The inhabitants were descended from the children who, previously to the time of Theseus, used to be sent as a tribute from Athens to Crete. *L.* Boica, (Thucydides, i. 65. Diodorus, xii. 47. *W.*) denotes the new country of the Bottiæans, to the east of Potidæa and the gulf of Therma, where they settled after they were driven out of their old country by the Macedonians, Th. ii. 99. But Bottiæa denotes their old country, situated much more to the westward, between the rivers Axius and Lydias. *AL.*

12. Πέλλα] when Edessa was annihilated, became the capital of Macedonia. Alexander was born there, and hence was styled *Pellæus juvenis*, Juvenal, x. 168. Its ruins bear the name

of *Palatia*. *L. A.*

13. τάμνων] in. 136. Thucydides, ii. 100. *WA.* The phrase originated apparently in the circumstance of armies on the march being preceded by pioneers to clear a road, and to cut their way through forests, &c.

14. τὴν μ.—τῆς δ.] The substantive is often put in the genitive after the adjective which qualifies it; and the adjective itself has the gender of the substantive. *M. G. G.* 442, 2.

15. Κρηστωνικῆς] Ionic for *Γρηστωνικῆς* or *Γρηστωνίας*, Thucydides, ii. 99. *WA.*

16. θωμάζω — τὸ αἴτιον] It was through instinct, φύσει τιμὴ ἀπορρήτηρ. ὀλίγα δὲ Ἡρόδοτος ἤδει ἐξετάζων τροφήν τήνδε καὶ τήνδε κατὰ τὴν ἡδονὴν λεόντων Θρακίων, Ælian, H. A. xvii. 36. *W.* The Arabs, and all those who inhabit countries where there are both lions and camels, know how partial the lion is to the flesh of the camel; Bellanger. *L.*

τοὺς λέοντας τῆσι καμήλοισι ἐπιτίθεσθαι, τὸ μῆτε πρότερον ὀπάπεσαν θηρίον, μῆτ' ἐπεπειρέατο¹⁷ αὐτοῦ.

CXXVI. Εἰσὶ δὲ κατὰ ταῦτα τὰ χωρία λέοντες πολλοί. οὗρος¹⁸ δὲ τοῖσι λέουσί ἐστι ὃ τε δι' Ἀβδήρων ῥέων ποταμὸς Νέστος καὶ ὃ δι' Ἀκαρνανίης ῥέων Ἀχελῷος.¹⁹ οὔτε γὰρ τὸ πρὸς τὴν ἡῶ τοῦ Νέστου οὐδαμῶθι πάσης τῆς ἔμπροσθεν Εὐρώπης²⁰ ἴδοι τις ἂν λέοντα, οὔτε πρὸς ἐσπέρης τοῦ Ἀχελῷου ἐν τῇ ὑπολοιπῇ ἠπειρῷ, ἀλλ' ἐν τῇ μεταξὺ τούτων τῶν ποταμῶν γίνονται.

CXXVII. Ὡς δὲ ἐς τὴν Θέρμην ἀπῆκετο ὁ Ξέρξης, ἴδρυσεν αὐτοῦ τὴν στρατιήν. ἐπέσχε δὲ ὁ στρατὸς αὐτοῦ στρατοπεδεύμενος τὴν παρὰ θάλασσαν χώραν τοσύνδε· ἀρξάμενος ἀπὸ Θέρμης πόλιος καὶ τῆς Μυγδονίης, μέχρι Λυδιέω²¹ τε ποταμοῦ καὶ Ἀλιάκμονος,²² οἱ οὐρίζουσι γῆν τὴν Βοττιαΐδα τε καὶ Μακεδονίδα, ἐς τὸ αὐτὸ ῥέεθρον τὸ ὕδωρ συμμίσγοντες. ἐστρατοπεδεύοντο μὲν δὴ ἐν τούτοις τοῖσι χωρίοις οἱ βάρβαροι· τῶν δὲ καταλεχθόντων τούτων ποταμῶν, ἐκ Κρηστωνίης ῥέων Ἐχειδωρος μῦνος οὐκ ἀντέχρησε²³ τῇ στρατιῇ πινόμενος, ἀλλ' ἐπέλιπε.

CXXVIII. Ξέρξης δὲ ὕρέων ἐκ τῆς Θέρμης οὖρεα τὰ Θεσσαλικά, τὸν τε Ὀλυμπον²⁴ καὶ τὴν Ὀσσαν,²⁵ μεγάλῃ τε ὑπερμήκεια ἐόντα, διὰ μέσου τε αὐτῶν αὐλῶνα στεῖνον²⁶ πυνθανόμενος εἶναι, δι' οὗ

17. ἐπεπειρέατο] for ἐπεείραντο, from πειράομαι, πεπείραμαι. M. G. G. 197, 5.

18. οὗρος] Aristotle observes that the lion is scarce, and not to be found every where. Taking Europe throughout, it is only to be met with ἐν τῷ μεταξὺ τόπῳ τοῦ Ἀχελῷου καὶ τοῦ Νέστου, H. A. viii. 28. D. Chrysostom asserts that there were none in Europe in his time, Or. xxi. p. 269. c. μηκέτι βόσκει λέοντας Ἀκαρνανία. Agathion in Philostr. Vit. Her. 7. W. 19. Ἀχελῷος] anciently called Thos, now *Aspro Potamo* "White River." L.

20. τῆς ἔμπροσθεν Εὐρώπης] of anterior Europe, i. e. nearer to Asia. S. 21. Λυδιέω] τὸν τ' ἄκυρδαν διαβάς Ἀξιδόν, Λυδιάν τε τὸν τὰς εὐδαιμονίας βροτοῖς ὀλβοδόταν, πατέρα τε, τὸν ἔκλυον εὐίππον χώραν ὕδασι καλλίστοις λιπαίνειν, Euripides, B. 561. MUS. now the *Mauroneri* "Black Water,"

or *Castoro. L.*

22. Ἀλιάκμονος] now the *Jenicora, A.* or *Platamona*. Bellanger supposes the *Lydias* to run in a south-westerly direction, branching out of the *Axius*, passing through the marsh of *Pella*, and falling into the *Haliacmon* a little above its mouth. L. thinks Ἀλιάκμονος is an error of the copyists for Ἀστραιοῦ; both *Ptolemy* and *Strabo* making the *Haliacmon* fall into the *Thermaic gulf*.

23. ἀντέχρησε] c. 187. ἀπέχρησε, and ἀντέσχε, 186. V.

24. Ὀλυμπον] now *Lacha. L. A.*

25. Ὀσσαν] now *Kissabo. L.*

26. αὐλῶνα στεῖνον] *Sonnini* describes the view from the highest accessible part of *Olympus* as being very extensive and grand. The mountain seemed to touch *Pelion* and *Ossa*, and the vale of *Tempe* appeared only a narrow gorge, while the *Peneus* was scarcely perceptible. A.

ῥέει ὁ Πηγεῖός, ἀκούων τε εἶναι ταύτη ὁδὸν ἐς Θεσσαλίην φέρονσάν, ἐπεθύμησε πλώσας θεήσασθαι τὴν ἐκβολὴν τοῦ Πηγειοῦ· ὅτι τὴν ἄνω ὁδὸν ἔμελλε ἔλᾶν διὰ Μακεδόνων, τῶν κατ' ὑπερθε οἰκημένων, ἐς Πεῤῥαιβοῦς²⁷ παρὰ Γόννον²⁸ πόλιν· ταύτη γὰρ ἀσφαλέστατον ἐπιυθάνετο εἶναι. ὡς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα· ἐσβίας ἐς Σιδωνίην νέα, ἐς τὴν περ ἐσέβαινε αἰεὶ, ὅπως τι ἐθέλοι τοιοῦτο ποιῆσαι, ἀνέδεξε σημήσιον καὶ τοῖσι ἄλλοισι ἀνάγεσθαι, καταλιπὼν αὐτοῦ τὸν πεζὸν στρατόν. ἐπεὶ δὲ ἀπύκετο, καὶ ἐθεήσατο Ξέρξης τὴν ἐκβολὴν τοῦ Πηγειοῦ, ἐν θώματι μεγάλῳ ἐνέσχετο. καλέσας δὲ τοὺς κατηγομένους τῆς ὁδοῦ, εἶρετο,²⁹ εἰ τὸν ποταμὸν ἐστὶ³⁰ παρατρέψαντα ἐτέρῃ ἐς θάλασσαν ἐξαγαγεῖν.

CXXIX. Τὴν δὲ Θεσσαλίην λόγος³¹ ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκληθῆσμένην πάντοθεν ὑπερμήκεσι οὖρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἠῶ ἔχοντα τό τε Πήλιον³² οὖρος καὶ ἡ Ὅσσα ἀποκλήει, συμμίσγοντα τὰς ὑπερείας ἀλλήλοισι· τὰ δὲ πρὸς βορέῳ ἀνέμου, Ὀλυμπος· τὰ δὲ πρὸς ἐσπέρην, Πίνδος·³³ τὰ δὲ πρὸς

27. Πεῤῥαιβοῦς] μενεπτόλεμοι Πεῤῥαιβοὶ, Homer, II. B. 749. ἰστέον ὅτι οἱ μὲν καθ' Ὀμηρον καὶ οἱ νεώτεροι ἐν ἐνὶ ῥ' γράφουσι τοὺς Πεῤῥαιβοῦς· ἕτεροι δὲ τινες παλαιοὶ ἐδίπλαζον τὸ ἀμετάβολον. καὶ λέγει ὁ τὰ ἔθνικα γράψας, (i. e. Stephanus Byz. VIG. i. 19, 1.) ὅτι Αἰολεῖς ὄντες οἱ Πεῤῥαιβοὶ ἐδίπλαζον τὰ σύμφωνα, "Πεῤῥαιβοῦς" ἑαυτοὺς καλοῦντες, καὶ πόλιν "Γόννον" παρ' αὐτοῖς οὔσαν, καὶ "γόννατα," καὶ ἄλλα τινα, Eustathius, p. 335. W. G.

28. Γόννον] oppidum Gonni xx millia ab Larissa abest, in ipsis faucibus saltus, quæ Tempe adpellantur, situm, Livy, xxxvi. 10. Gonnius, xlii. 54. A. L.

29. εἶρετο] His motive for the question is shown, c. 130. S.

30. ἐστὶ] The construction at full length is εἰ οἶόν τέ ἐστι, παρατρέψαντα (vol. i. p. 8. n. 94. p. 175. n. 1.) τὸν ποταμὸν, ἐξαγαγεῖν τὸ ῥέυμα ἐτέρῃ ὁδῷ ἐς θάλασσαν; so ἐστὶ, οὖρος ὑπερβάντα εἶναι ἐν Μακεδονίῃ, v. 17. LAU.

31. λόγος] τὸ παλαιὸν καὶ ἐλιμνάζετο, ὡς λόγος, τὸ πεδίον ὑπὸ δὲ σεισμῶν ῥήγματος γενομένου, καὶ τὴν Ὅσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου, διεξέπεσε ταύτη πρὸς θάλασσαν ὁ Πηγεῖός, Strabo, ix. p. 658. A. Philostratus speaks of σεισμοί, as ἀναπτύ-

ξαντες Θεσσαλίαν, Ic. p. 835. and gives a picture of Neptune ῥήζοντος τῇ τριαλῇ τὰ ὄρη, p. 831. cum Thessaliam scopulis inclusa teneret Peneo stagnante pulis, et mersa negarent arva coli, trifida Neptunus cuspidē montis impulit adversos; tum, forti saucius ictu, dissiluit gelido vertex Ossæus Olympo: carceribus laxantur aquæ, fractoque meatu redduntur flutiusque mari tellusque colonis, Claudian, de R. P. ii. 179. According to others discessit Olympo Herculeæ gravis Ossa manu; and Diodorus, iv. 18. Theopompus, Ph. ix. V. Our author's descriptions of the country of Thessaly, the Strait of Thermopylæ, and other places, prove how well he had considered the scenes of particular actions. That of Thessaly is one of the most pointed, clear, and concise imaginable. R.

32. Πήλιον] now Petra or Samatium. L. The giants ter sunt conati imponere Pelio Ossam scilicet, atque Ossa frondosum intolvere Olympum, Virgil, G. i. 281. Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση Π. εἰνοσίφυλλον, ἴν' οὐρανὸς ἀμβατὸς εἴη, Homer, Od. A. 314. HE.

33. Πίνδος] sacred to Apollo and the Muses. L. A.

μεσαμβρίην τε καὶ ἄνεμον νότον, ἢ Ὀθρὺς· τὸ μέσον δὲ τούτων τῶν λεχθέντων οὐρέων ἢ Θεσσαλίη³⁴ ἐστὶ, ἐοῦσα κοίλη. ὥστε ὦν ποταμῶν ἐς αὐτὴν καὶ ἄλλων συχνῶν ἐσβαλλόντων, πέντε δὲ τῶν δοκίμων μάλιστα τῶνδε, Πηρνειοῦ καὶ Ἀπιδανοῦ³⁵ καὶ Ὀνοχώνου καὶ Ἐνιπέου καὶ Παρῖσου· οἱ μὲν νῦν ἐς τὸ πεδίον τοῦτο συλλεγόμενοι ἐκ τῶν οὐρέων τῶν περικληϊόντων τὴν Θεσσαλίην οὐνομαζόμενοι, δι' ἐνὸς αὐλῶνος, καὶ τούτου στεينوῦ, ἔκροον ἔχουσι ἐς θάλασσαν, προσμύμιγοντες τὸ ὕδωρ πάντες ἐς ταῦτό. ἐπεὰν δὲ συμμιχθέωσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηρνεῖος, τῷ οὐνόματι κατακρατέων,³⁶ ἀνωγύμους τοὺς ἄλλους εἶναι ποιεῖ. ³⁷ τὸ δὲ παλαιὸν, λέγεται, οὐκ ἐόντος κω τοῦ αὐλῶνος καὶ διεκρούου τούτου, τοὺς ποταμοὺς τούτους, καὶ πρὸς τοῖσι ποταμοῖσι τούτοισι τὴν Βοιβῆϊδα λίμνην, οὔτε οὐνομάζεσθαι, κατὰ περ νῦν, ῥέειν τε οὐδὲν ἔσσαν ἢ νῦν ῥέοντας δὲ, ποιεῖν τὴν Θεσσαλίην πᾶσαν πέλαγος. Αὐτοὶ μὲν νῦν Θεσσαλίᾳ φασὶ Ποσειδέωνα ποιῆσαι τὸν αὐλῶνα, δι' οὗ ῥέει ὁ Πηρνεῖος,³⁸ οἰκῶτα λέγοντες. ὅστις γὰρ νομίζει Ποσειδέωνα τὴν γῆν σείειν, καὶ τὰ διεστέωτα ὑπὸ σεισμοῦ τοῦ θεοῦ τούτου ἔργα εἶναι, καὶ ἂν, ἐκεῖνα ἰδὼν, φαίη Ποσειδέωνα³⁹ ποιῆσαι. ἔστι γὰρ σεισμοῦ ἔργον, ὡς ἐμοὶ ἐφαίνετο εἶναι, ἢ διάστασις τῶν οὐρέων.

34. Θεσσαλίη] ἔστι τις αἰπεινοῖσι περιδρομος οὐρεσι γαῖα, πάμπαν ἐυβῆ- νός τε καὶ εὐβοτος, Apollonius, iii. 1084. ὅτι ἡ Θεσσαλία περιέχεται ὄρεσι κυκλόθεν, Ἡρόδοτος ἱστορεῖ· εἰς αὐτὴν δὲ καὶ ἄλλων ποταμῶν εἰσβαλλόντων, τεσσάρων δὲ μάλιστα τῶν δοκίμων, Πηρνειοῦ, καὶ Ἀπιδανοῦ, καὶ Πανισοῦ, καὶ Ἐνιπέως, τούτων συμμιγνυμένων, ὁ Πηρνεῖος τῷ οὐνόματι κατακρατῶν, ἀνωγύμους τοὺς ἄλλους ποιεῖ, Scholiast.

35. Ἀπιδανοῦ] uow the Eridano. L.

36. τῷ οὐνόματι κατακρατέων] ἐπὶ τοῦ ἔπεος τούτου οὐνομα τῷ νενήσκφ τούτῳ Ὀϊδύλλου ἐγένετο· καὶ κως τὸ οὐνομα τοῦτο ἐπεκράτησε, iv. 149. ST.

37. ποιεῖ] Many verbs, besides the accusative of the person, take also an accusative of an adjective or substantive, which is a predicate, and expresses a quality or property, which is attributed to the object by the verb. These same verbs frequently take, with the predicate, the infinitive εἶναι. M. G. G. 414, 1. b.

38. Πηρνεῖος] Owing to this circum-

stance the Peneus was called Araxes from ἀράσσειν. In the time of Eustathius it was called Salabrias; in that of Tzetzes, Salambria; whence the modern name, *Salampria*: σαλάβη and σαλάμβη, according to Hesychius, signifying "the opening of gates." L. A.

39. Ποσειδέωνα] Hence the common epithets of Neptune, ἐννοσίγαιος, (Homer, Il. H. 455. &c. ἐνοσίχθων, 445. &c.) σεισίχθων, (Pindar, I. i. 76.) γαίης κινητήρ, (καὶ ἀπρυγέτιο θαλάσσης, Hom. H. Nept. xxi. 2.) He was regarded as the author of all such convulsions. Diodorus, xv. 49. Ammianus, xvii. 6. δοκεῖ μοι τὸ ῥῆξαι τὸν Ἰσθμὸν Ποσειδῶνος δεῖσθαι, Philostratus, Vit. Her. vi. W. τιμᾶται Ποσειδῶν παρὰ Θεσσαλοῖς, ὅτι διατεμνὸν τὰ ὄρη τὰ Θεσ- ταλικά, λέγω δὴ τὰ Τέμπη, πεποίηκε δι' αὐτῶν ἐπιτρέχειν τὸν ποταμὸν Πηρνεῖον, πρότερον διὰ μέσου τοῦ ἔλεος ῥέοντα, καὶ πολλὰ τῶν χωρίων διαφθείροντα. καὶ Καλλιμάχος· (H. in Del. 105.) "φεῦγε δὲ καὶ Πηρνεῖος ἐλισσό-

CXXX. Οἱ δὲ κατηγορούμενοι, εἰρομένου Ξέρξου, εἰ ἔστι ἄλλη ἔξοδος ἐς θάλασσαν τῷ Πηνειῷ, ἐξεπιστάμενοι ἀτρεκέως, εἶπον· “ Βασιλεῦ, ποταμῷ τούτῳ οὐκ ἔστι ἄλλη ἐξήλυσις ἐς θάλασσαν κατήκουσα, ἀλλ’ ἦδε αὐτή⁴⁰ οὔρεσι γὰρ περιεστεφάνωται⁴¹ πᾶσα Θεσσαλίη.” Ξέρξου δὲ λέγεται εἰπεῖν πρὸς ταῦτα· “ Σοφοὶ ἄνδρες εἰσὶ Θεσσαλοὶ. ταῦτ’ ἄρα πρὸ πολλοῦ ἐφυλάζαντο γνωσιμαχέοντες⁴² καὶ τᾶλλα, καὶ ὅτι χώρην ἄρα εἶχον εὐαίρετόν τε καὶ ταχυάλωτον. τὸν γὰρ ποταμὸν πρῆγμα ἂν ἦν μῦνον ἐπεῖναι σφῶν ἐπὶ τὴν χώρην, χόματι ἐκ τοῦ αὐλῶνος ἐκβιβάσαντα⁴³ καὶ παρατρέψαντα δι’ ὧν νῦν ῥέει ῥεέθρων· ὥστε Θεσσαλίην πᾶσαν ἔξω τῶν οὔρέων ὑπόβρυχα⁴⁴ γενέσθαι.” Ταῦτα δὲ ἔχοντα ἔλεγε ἐς τοὺς Ἀλεῖω παῖδας, ὅτι πρῶτοι Ἑλλήνων,⁴⁵ εὐντες Θεσσαλοὶ, ἔδωσαν ἐωντοὺς βασιλείῃ· δοκέων ὁ Ξέρξης ἀπὸ παντός σφῆας τοῦ ἔθνεος⁴⁶ ἐπαγγέλλεσθαι φιλίην. εἶπας δὲ ταῦτα, καὶ θεησάμενος, ἀπέπλευ ἐς τὴν Θέρμην.

CXXXI. Ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς. τὸ γὰρ δὴ οὔρος τὸ Μακεδονικὸν ἔκειρε τῆς στρατιῆς τριτημορίσ, ἵνα ταύτῃ διεξίη ἅπασα ἡ στρατιὴ ἐς Περγάμοιους. Οἱ δὲ δὴ κήρυκες, οἱ

μενος διὰ Τεμπέων,” Scholiast on Pind. P. iv. 246. The plain was formerly a marsh; but earthquakes having formed an opening in it, and Ossa having been separated from Olympus, the Peneus discharged itself into the sea by this mouth, and the country became dry; Strabo, ix. p. 658. A. Baton has given the following narrative: “During a public sacrifice, a man named Pelorus told Pelasgus, διότι ἐν τῇ Αἰμονίᾳ σεισμῶν μεγάλων γινομένων ραγίη τὰ Τέμπη ὄρη ὀνομαζόμενα, καὶ διότι διὰ τοῦ διαστήματος ὄρμησαν τὸ τῆς λίμνης ὕδωρ ἐμβάλλοι εἰς τὸ τοῦ Πηνειοῦ ρεῖθρον, καὶ τὴν πρότερον λιμνάζουσαν χώραν ἅπασαν γεγυμνῶσθαι, καὶ ἀναξηρανομένων τῶν ὑδάτων πεδία θαυμαστὰ τῷ μεγέθει καὶ τῷ κάλλει ἀναφαίνεσθαι. In consequence of this intelligence Pelorus was sumptuously entertained: and, therefore, when they took possession of that territory, a feast to Jupiter Pelorus was celebrated, at which strangers and servants were entertained. This festival is still kept up un-

der the name of Peloria;” in Ath. xiv. 45. its institution took place nearly nineteen centuries B. C. L. Compare Xenophon, H. iv. 7, 4.

40. ἦδε αὐτῇ] *this only*; Abresch. W. ἦδε αὐτῆ, the common reading, is tautology.

41. περιεστεφάνωται] οὔρεσιν ἀφοτέρωθε περίδρομος ἐστεφάνωτο, Orpian, Hal. ii. 121. W. The metaphor is similar in the expression στεφάνωμα πύργων, Sophocles, An. 124.

42. γνωσιμαχέοντες] vol. i. p. 128. n. 21.

43. ἐκβιβάσαντα] τῶν δικαίων λόγων ἡμᾶς ἐκβιβάσαντες, Thucydides, v. 98. BLO.

44. ὑπόβρυχα] from ὑπόβρυξ. τὸν δ’ ἄρ’ ὕ. θῆκε πολὺν χρόνον, οὐδὲ δυνάσθη αἶψα μάλ’ ἀσχεθέειν, μεγάλου ὑπὸ κόματος ὄρμης, Homer, Od. E. 319. W.

45. πρῶτοι Ἑλλήνων] Compare vi. 48. &c. and vii. 6. S.

46. ἀπὸ π.—τοῦ ἔθνεος] *on behalf of the whole nation.* S.

ἀποπεμφθέντες⁴⁷ ἐς τὴν Ἑλλάδα ἐπὶ γῆς αἴτησιν, ἀπικέατο· οἱ μὲν, κεινοί,⁴⁸ οἱ δὲ, φέροντες γῆν τε καὶ ὕδωρ.

CXXXII. Τῶν δὲ δόντων ταῦτα ἐγένοντο οἷδε,⁴⁹ Θεσσαλοὶ, Δόλοπες, Ἐπιήνες,⁵⁰ Περίρριβοι, Λοκροὶ, Μάγνητες, Μηλίεις, Ἀχαιοὶ οἱ Φθιώται, καὶ Θηβαῖοι,⁵¹ καὶ οἱ ἄλλοι Βοιωτοὶ, πλὴν Θεσπιέων τε καὶ Πλαταιέων. ἐπὶ τούτοισι οἱ Ἕλληνες ἔταμον ὄρκιον, οἱ τῷ βαρβάρῳ πόλεμον ἀειράμενοι.⁵² τὸ δὲ ὄρκιον ᾧδε⁵³ εἶχε· “Ὅσοι τῷ Πέρσῃ ἔδοσαν σφεας αὐτοῦς, Ἕλληνες ἔοντες, μὴ ἀναγκασθέντες, καταστάντων σφι εὔ τῶν πρηγμάτων, τούτους δεκατεῦσαι⁵⁴ τῷ ἐν Δελφοῖσι θεῷ.” τὸ μὲν δὴ ὄρκιον ᾧδε εἶχε τοῖσι Ἕλλησι.

CXXXIII. Ἐς δὲ Ἀθήνας καὶ Σπάρτην οὐκ ἀπέπεμψε ὁ Πέρσης ἐπὶ γῆς αἴτησιν κήρυκας, τῶνδε εἵνεκα· πρότερον Δαρείου πέμψαντος ἐπ’ αὐτὸ τοῦτο, οἱ μὲν⁵⁵ αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον,⁵⁶

47. οἱ ἀποπεμφθέντες] c. 32. L.

48. κεινοί] κενοί, Hesychius; ix. 57. 85. πλουτοῦντας ἐξαπέστειλε κενούς, St. Luke, i. 53. W. νοστήσαντας κευῆσι χερσὶ, i. 73. ST. “I still returned as empty as I went,” Dryden, Virg. P. i. 47.

49. οἷδε] The same people are mentioned by Diodorus, xi. 3. These nine were of the number of the twelve original Amphictyonic states. The other three were the Dorians, Ionians, and Phocians. V. Æschines has omitted one, the Dolopians; and, instead of the Ænians, names the Ἐτρεῖες, probably the same people; F. L. 36. Harpocration makes the Achæans and Phthiotæ distinct; and substitutes the Delphians for the Thessalians and Locrians; Taylor.

50. Ἐπιήνες] Homer, Il. B. 749. W. Livy, xlv. 10. WA. c. 185. 198. more commonly called Αἰνιᾶνες. L.

51. Θηβαῖοι] Thebes, now *Theba*, L. was the birth-place of Pindar, Pelopidas, and Epaminondas. A.

52. οἱ τῷ β. π. ἀειράμενοι] c. 156. W.

53. ᾧδε] The form differs slightly in Diodorus, xi. 3. W.

54. δεκατεῦσαι] According to Lycurgus, (τὰς τὰ τοῦ βαρβάρου προελομένους πόλεις ἀπάσας δεκατεύσω,) p. 158. and Diodorus, xi. 29. this oath was taken just before the battle of Plataea.

At the present period, Diodorus says, τοὺς ἔθελοντὶ τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν δ. τοῖς θεοῖς, ἐπὰν τῷ πολέμῳ κρατήσωσι, xi. 3. Λακεδαιμόνιοι Θηβαίους, τοὺς κατ’ ἀνάγκην ἡσυχίαν ἄγειν βουλευσαμένους μόνους τῶν Ἑλλήνων κατὰ τὴν τῶν Περσῶν ἔφοδον, ἐψηφίσαντο δεκατεύσειν τοῖς θεοῖς, κρατήσαντες τῷ πολέμῳ τῶν βαρβάρων, Polybius, ix. 39. This decree they confirmed subsequently by an oath. The oath at Plataea is doubted of by Theopompus, and not mentioned by Herodotus. The Thebans, being almost the only people ἔκοντὶ Μηδίσαντες, were particularly pointed at by this oath. οἱ Ἀθηναῖοι οὕτως εἶχον τῆς γνώμης, ὡς νῦν Θηβαίους, τὸ λεγόμενον, δεκατευθῆναι ἐλπίς εἶη, Xenophon, H. vi. 3, 20. νῦν ἐλπίς, τὸ πάλα λ., δ. Θ., 5, 35. Aristides, t. ii. p. 82. ἔδοξε τὰς πόλεις τὰς μηδισάσας δεκατεῦσαι· ἀλλ’ οἱ Ἀθηναῖοι ἐπέσχον ὕστερον καὶ Θεμιστοκλῆς, Scholiast. τὰς π. δ. is τὰς τῶν πολιτῶν οὐσίας δ. i. e. to oblige them to pay a *tithe* to the god at Delphi; Steph. Th. L. Gr. 3192. V. Compare AR. on Thuc. ii. 71. iii. 57. 63.

55. οἱ μὲν] Ἀθηναῖοι, and οἱ δὲ—Λακεδαιμόνιοι; these words being understood from Ἀθήνας καὶ Σπάρτην. V. HER. on Virg. i. 4.

56. βάραθρον] eis τὸ β. ἐμβαλῶ,

οὐ δὲ ἐς φρέαρ⁵⁷ ἐσβαλόντες, ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλέα. τούτων μὲν εἵνεκα οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας.

CXXXVIII. Ἡ δὲ στρατηλασίη ἢ βασιλέος οὐνομα μὲν εἶχε,⁵⁸ ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ, οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ἐποιεῦντο· οἱ μὲν γὰρ αὐτῶν, δόντες γῆν τε καὶ ὕδωρ τῷ Πέρσῃ, εἶχον θάρσος, ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ, οὐ δόντες, ἐν δείματι μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιωμαχῶν δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου, μηδιζόντων δὲ προθύμῳ.⁵⁹

CXXXIX. Ἐνθαῦτα ἀναγκαίη ἐξέρομαι⁶⁰ γνώμην ἀποδέξασθαι, ἐπίφθορον μὲν πρὸς τῶν πλεόνων ἀνθρώπων, ὅμως δὲ, τῇ γ' ἐμοὶ φαίνεται εἶναι ἀληθὲς, οὐκ ἐπισχίσω. εἰ Ἀθηναῖοι,⁶¹ καταρρώδησαντες τὸν ἐπιόντα κίνδυνον, ἐξέλιπον τὴν σφετέρην, ἢ καὶ μὴ ἐκλιπόντες, ἀλλὰ μείναντες, ἔδωσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν θάλασσαν οὐδαμοὶ ἦν ἐπειρῶντο ἀντιεύμενοι βασιλείῃ. εἰ τοίνυν κατὰ τὴν θάλασσαν μηδεὶς ἠντιοῦτο Ξέρξῃ, κατὰ γε ἂν τὴν ἡπειρον τοιάδε ἐγίνετο· εἰ καὶ πολλοὶ τειχέων κιθῶνες⁶² ἦσαν ἐλληλαμένοι⁶³ διὰ

Alexis in Ath. vii. 65. Plato, *Gov.* p. 516. ε. ἄρας μετέωρον ἐς τὸ β. ε., Aristophanes, *Eq.* 1359. Pl. 431. τόπος Ἀθήνησι βαθὺς, ὅπου καὶ τοὺς Δαρείου πρέσβεις ἔβαλον, Scholiast; ἀπέκτειναν πάντας καὶ ἐς φάραγγας ἐσέβαλον, Thucydides, ii. 67, twice. V. Plutarch, *Arist.* p. 320. α. "The βάραθρον is a pit at Athens, in the quarter of the Ceraeides of the tribe Æneis, into which it was the practice to throw criminals sentenced to death, as the Lacedæmonians threw them into the Ceadas;" *Vocab. Rhet.* in *Bibl. Coisl.* p. 491. χάσμα τι φρεατῶδες καὶ σκοτεινὸν, ἐν ᾧ τοὺς κακούργους ἔβαλλον· ἐν δὲ τῷ χάσματι τούτῳ ὑπῆρχον ὀγκίνοι, οἱ μὲν ἄνω, οἱ δὲ κάτω, Sch. on *Ar.* Pl. 431. L. Xenophon, *H.* i. 7, 21. βέρεθρον, Homer, *Il.* Θ. 14. T.

57. φρέαρ] τίνος χάριν ὑπολαμβάνετε τοὺς ὑμετέροισι προγόνους, ἄνδρες Λακεδαιμόνιοι, καθ' οὓς καιροὺς ὁ Ξέρξης ἀπέστειλε πρεσβευτὴν πρὸς ὑμᾶς, ὕδωρ καὶ γῆν αἰτούμενος, ἀπώσαντας ἐς τὸ φ.

τὸν παραγεγονότα, καὶ προσεπιβάλλοντας τῆς γῆς, κελεύει ἀπαγγεῖλαι τῷ Ξέρξῃ, διότι παρὰ Λακεδαιμονίων ἔχει τὰ κατὰ τὴν ἐπαγγελίαν, ὕδωρ καὶ γῆν; Polybius, ix. 38. L.

58. οὐνομα—εἶχε] *had the name, was said, was represented, professed, though untruly.* H. on *VIG.* v. 7, 15. obs. 4. ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ, *Rev.* iii. 1. Compare *Virgil, Æ.* iv. 171, 172. Ovid, *Her.* v. 131. *SCHL.* *caussa fuit*, *Livy*, iv. 26.

59. προθύμως] εἰ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατῆμενοι ἐμῆδιζον, viii. 73. *LAU.* See Plato, *de Leg.* iii. σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀρετὴν τῇ Ξέρξῃ δυνάμει ἀντιτάξασθαι, Thucydides, iii. 56. *TR.*

60. ἐξέρομαι] Thucydides, ii. 13. *BLO.*

61. εἰ Ἀθηναῖοι κ. τ. λ.] Compare Thucydides, i. 74. *BLO.*

62. τειχέων κιθῶνες] Hence perhaps ἔλαβεν ἀφορμὴν ἀστείου λόγου καὶ ὁ εἰπὼν τὸ τεῖχος "ἰμάτιον πόλεως,"

τοῦ Ἴσθμοῦ⁶⁴ Πελοποννητίοις,⁶⁵ προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν συμμάχων, οὐκ ἐκόντων, ἀλλ' ὑπ' ἀναγκαίης, κατὰ πόλιν⁶⁶ ἀλισκομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου, ἐμουνώθησαν μουνωθέντες δὲ ἂν, καὶ ἀποδεξάμενοι ἔργα μεγάλα, ἀπέθανον γενναίως. ἢ ταῦτα ἂν ἔπαθον· ἢ πρὸ τοῦ, ὀρέωντες ἂν⁶⁷ καὶ τοὺς ἄλλους Ἕλληνας μηδίζοντας, ὁμολογίῃ⁶⁸ ἂν ἐχρήσαντο πρὸς Ξέρξεα. καὶ οὕτω ἂν, ἐπ' ἀμφοτέρα,⁶⁹ ἢ Ἑλλάς ἐγένετο ὑπὸ Πέρσῃσι. τὴν γὰρ ὠφελείην τὴν τῶν τειχέων τῶν διὰ τοῦ Ἴσθμοῦ ἐληλαμένων οὐ δύναμαι πυθέσθαι, ἣτις ἂν ἦν.⁷⁰ βασιλέος ἐπικρατέοντος τῆς θαλάσσης. νῦν δὲ, Ἀθηναίους ἂν τις λέγων σωτήρας⁷¹ γενέσθαι τῆς Ἑλλάδος, οὐκ ἂν ἀμαρτάνοι⁷² τὸ ἀληθές·⁷³ οὗτοι γὰρ ἐπὶ ὁκότερα τῶν πρηγμάτων ἐτράποντο, ταῦτα ῥέψειν⁷⁴ ἔμελλε. ἐλόμενοι δὲ τὴν

Eustathius, on Il. Γ. 57. Δημάδης δὲ ῥήτωρ ἔλεγε τὸ τεῖχος εἶναι “ἐσθῆτα τῆς π.,” Athenæus, iii. 55. *W. V.* The whole wall is, as it were, a breast-plate, or coat of mail, to preserve those who are behind it from the assault of an enemy. *S.*

63. ἐληλαμένοι] just below; ix. 9. *Æschylus*, P. 878. *BL.*

64. Ἴσθμοῦ] This isthmus, now *Hexamili* “Six Miles,” is between the gulfs of *Lepanto* and *Engia*. *L. A.*

65. Πελοποννησίοις] Πέλοπος νῆσος “Island of Pelops” is now called *Morea* from the number of “mulberry trees.” *L. A.*

66. κατὰ πόλιν] φαμέν *Μαραθῶνί* τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἰκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν *Σαλαμῖνι* ξυμμαχεῖσθαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν *Πελοπόννησον* πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοισ ἐπιβοθηεῖν, *Thucydides*, i. 73. *AR.*

67. ὀρέωντες ἂν] In a proposition where ἂν is put twice, besides the finite verb a participle or an infinitive is often found; and of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. δ. ἂν is here equivalent to εἰ ἑώρων. *M. G. G.* 600, 5. οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδῶν, *Euripides*, O. 373.

68. ὁμολογίῃ] Compare viii. 108. ἐπιχειροῦντι δὲ κ.τ.λ. *C.*

69. ἐπ' ἀμφοτέρα] in both cases. *SCH.* on *B.* 167.

70. ὠφελείην—ἦτις—ἦν] In dependent propositions the subject is often wanting, because it is constructed with the verb of the preceding proposition. *M. G. G.* 295, 3.

71. σωτήρας] ὥστε εἰς τὴν ἡμέραν σωτήρας τῆς Ἑλλάδος ὀνομάζεσθαι, *Lesbonax*, *Protr.* p. 174. *W.*

72. ἀμαρτάνοι] A metaphor taken from archery: vol. i. p. 26. n. 35. of which the following examples occur among many others; i. 207. iii. 81. *Dionysius*, A. R. p. 435, 37. 133, 9. *Thucydides*, i. 33. *Euripides*, Al. 337. *Æschylus*, Ag. 1654. *Procopius*, p. 138, l. 9, 78. *BLO.*

73. τὸ ἀληθές] In all the above instances a genitive follows the verb, and also in ix. 33. 78. a writer in *Suidas*, under ἔρρει; *Lucian*, de *Hist. Scr.* 9. *Antipho*, p. 136, 17. in the same sense as *ψευδοθῆναι τὰληθοῦς*, p. 134, 40. *V.* Here, however, λέγων may be repeated from what precedes; *W.* or κατὰ may be understood. *S.*

74. ῥέψειν] to preponderate: a metaphor taken from one of the scales in a balance. Compare *Homer*, Il. Θ. 72. X. 212. *S.* in his *Lexicon*; and *T.*'s notes.

Ἑλλάδα περιεῖναι ἑλευθέρην, τοῦτο⁷⁵ τὸ Ἑλληνικὸν πᾶν τὸ λοιπὸν, ὅσον μὴ ἐμήδισε, αὐτοὶ οὗτοι⁷⁶ ἦσαν οἱ ἐπεγείραντες, καὶ βασιλέα μετὰ γε θεοῦς⁷⁷ ἀνωσάμενοι.⁷⁸ οὐδὲ σφεας χρηστήρια φοβερὰ, ἐλθόντα ἐκ Δελφῶν, καὶ⁷⁹ ἐς δεῖμα βαλόντα, ἔπεισε ἐκλιπεῖν τὴν Ἑλλάδα· ἀλλὰ, καταμείναντες, ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.⁸⁰

CXL. Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφούς θεοπρόπους, χρηστηριάζεσθαι ἦσαν ἐτούϊμοι. καὶ σφι ποιήσασι⁸¹ περὶ τὸ ἱρὸν τὰ νομιζόμενα, ὡς, ἐς τὸ μέγαρον ἐσελθόντες, ἴζοντο, χρᾶ ἢ Πυθίη, τῇ οὖνομα ἦν Ἀριστονίκη, τάδε·

ὦ μέλει, τί κάθησθε ;⁸² λιπὼν φεῦγ' ἔσχατα⁸³ γαίης
 δώματα καὶ πόλιος τροχοειδέος ἄκρα κάρηνα.
 οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα,
 οὔτε πόδες νέατοι, οὔτ' ὦν χέρες, οὔτε τι μέσσης
 λείπεται, ἀλλ' ἄζηλα⁸⁴ πέλει. κατὰ γὰρ μιν ἐρείπε
 πῦρ τε καὶ ὄξυς Ἄρης, Συριηγενὲς ἄρμα διώκων.⁸⁵
 πολλὰ δὲ κάλλ' ἀπολεῖ πυργώματα, κοῦ τὸ σὺν οἶον·
 πολλοὺς δ' ἀθανάτων νηοὺς μαλερῶ πυρὶ δώσει,
 οἳ πον νῦν ἰδρῶτι⁸⁶ ῥεούμενοι ἐστήκασι,

75. τοῦτο] understand κατὰ, in this respect. τ. καὶ πολιοῦ πέραν πόντου (ἄνθρωπος) χωρεῖ, Sophocles, An. 340. *MUS.*

76. αὐτοὶ οὗτοι] “I maintain, therefore, that these men (the Athenians who fought at the battle of Marathon) were the authors of our liberty, and of that of the inhabitants of this continent. The Greeks, enlightened by the victory which we gained at Marathon, and having it always before their eyes, dared afterwards to fight for the salvation of their country. The first prize of valor is therefore due to them for the victory of Marathon, the second belongs to those who won the battles of Salamis and Artemisium ;” Plato, in Men. t. ii. p. 240. e.

77. μετὰ γε θεοῦς] μετὰ μάκκαρας καὶ Διὸς ἰσχὺν, ὅδε Καδμείων ἤρυνε πόλιν μὴ ἀνατραπήναι, μηδ' ἀλλοδαπῶν κύματι φωτῶν κατακλυσθῆναι τὰ μάλιστα, Æschylus, Th. 1077. *BL.*

78. ἀνωσάμενοι] νέφος τοσοῦτο ἀνθρώπων ἄ., viii. 109. *W.*

79. καὶ] although. *V.*

80. ἀνέσχοντο — δέξασθαι] ἐτόλμησαν δ. The participle is more usual after ἀνέχεσθαι. *M. G. G. 550. obs. 3.*

81. ποιήσασι κ. τ. λ.] ὅ τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα, i. 49. *ST.*

82. τί κάθησθε ;] τίνας ποθ' ἔδρας τάσδε μοι θαάζετε, ἰκτηρίοις κλάδοισιν ἐξεστειμένοι ; Sophocles, Cæ. R. 2.

83. ἔσχατα] understand ἐς. *S. ἀλᾶσθαι γῆς ἐπ' ἔσχατοῖς ὕροις, Æschylus, P. V. 687. BL.*

84. ἀζηλα] ἂ μὴ εὐχόμεθα γενέσθαι ἡμῖν, Scholiast on Plat. ἂ οὐδεὶς ζηλώσει, Schol. on Æsch. ἂ. κοῦκ εὐδαίμονα, Euripides, I. T. 620. Æschylus, P. V. 146. Ch. 1004. Sophocles, El. 1484. *BL.* who thinks that ἀζηλα is the right reading here.

85. Σ. ἄ. διώκων] Σύριον ἄ. δ., ἐπάγει τοξόδαμνον Ἄρην, Æschylus, P. 86. *BL.*

86. ἰδρῶτι] et mæstum inlacrimat templis ebur, æraque sudant, Virgil, G. i. 480.

δείματι παλλόμενοι. κατὰ δ' ἀκροτάτοις ὀρόφοισι
αἶμα μέλαν κέχυται, προῖδὸν κακότητος ἀνάγκας.
ἀλλ' ἴτον ἐξ ἀδύτοιο, κακοῖς δ' ἐπικίδνατε⁸⁷ θυμόν.

CXLI. Ταῦτα ἀκούσαντες, οἱ τῶν Ἀθηναίων θεοπρόποι συμφορῇ
τῇ μεγίστῃ ἐχρῶντο. προβάλλουσι δέ σφεας αὐτοὺς⁸⁸ ὑπὸ τοῦ κα-
κοῦ τοῦ κεχρησμένου, Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ
δόκιμος ὁμοῖα τῷ μάλιστα,⁸⁹ συνεβούλευέ σφι, ἰκετηρίην⁹⁰ λαβοῦσι,
δεύτερα, αὐτὶς ἐλθόντας, χρᾶσθαι τῷ χρηστηρίῳ ὡς ἰκέτας. πειθο-
μένοισι δὲ ταῦτα τοῖσι Ἀθηναίοισι, καὶ λέγουσι· “Ἦναξ, χρῆσον
ἡμῖν ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεὶς τὰς ἰκετηρίας τάσδε,
τάς τοι ἤκομεν φέροντες· ἢ οὐ τοι ἄπιμεν ἐκ τοῦ ἀδύτου, ἀλλ' αὐτοῦ
τῆδε μενέομεν, ἔστ' ἂν καὶ τελευτήσωμεν.” ταῦτα δὲ λέγουσι ἢ
πρόμαντις χρᾶ δεύτερα τάδε·⁹¹

οὐ δύναται⁹² Παλλὰς Δί' Ὀλύμπιον ἐξιλᾶσασθαι,
λίσσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ.
σοὶ δὲ τόδ' αὐτὶς ἔπος ἐρέω,⁹³ ἀδάμαντι πελάσσας·⁹⁴

87. ἐπικίδνατε] As ἐπικίδνημι sig-
nifies to sprinkle upon, this metaphor
may be taken from the healing powder
which used to be sprinkled upon
wounds. S. Of a similar description
is the following metaphor, “Lay not
that flattering unction to your soul; It
will but skin and film the ulcerous
place, Whiles rank corruption, mining
all within, Infects unseen,” Shak-
speare, Ham. iii. 4. But ST. prefers
ἐπικίρνατε mix up; for as wine be-
comes softer and milder by water being
mixed with it, so the ills, into which a
man infuses fortitude of mind, become
thereby less harsh and rough. Ex-
pressions borrowed from the custom
of diluting wine with water are nume-
rous, both in Greek and in Latin. Con-
sult V. on Eur. Hip. 253. POR. on M.
138. vii. 151. Aristophanes, Pl. 853.

88. προβάλλουσι σ. αὐ.] giving
themselves up for lost; W. properly
casting themselves forward on the
ground as men in utter despair. S.
προβαλεῖν ἀκῆθεντα σώματα, Plutarch,
Peric. Steph. Th. L. G. 2637. The
corresponding Latin verb *projicere* is
of much more frequent occurrence in

this sense; *matresfamilias flentes,*
projectæ ad pedes suorum, petierunt,
ne se et communes liberos hostibus de-
darent, Cæsar, B. G. vii. 26. *ut tem-*
pla deorum immortalium adirent, et,
ante simulacra projecti, victoriam ab
diis exposcerent, B. C. ii. 5. *queritur*
sese projectum ac proditum, i. 29.
Livy, xxii. 44.

89. τῷ μάλιστα] δοκίμῳ. M. G. G.
289, 3.

90. ἰκετηρίην] vol. i. p. 216. n. 68.
Those who went to consult the Py-
thian oracle on account of any mis-
fortune used to bear these boughs;
Æschylus, Ch. 1021. BL.

91. τάδε] This oracle was the con-
trivance of Themistocles, who, “de-
spairing of persuading the people by
human reasons, had recourse to ma-
chinery, as in a tragedy, and gave
them prodigies and oracles;” Plu-
tarch, p. 116. d. The prodigies con-
sisted in the disappearance of the
serpent, which was supposed to guard
the citadel; viii. 41. The oracles were
those relating to Salamis. L.

92. οὐ δύναται] vol. i. p. 57. n. 90.

93. ἔπος ἐρέω] The *os* is made long

τῶν ἄλλων γὰρ ἀλικομένων, ὅσα Κέκροπος οὔρος
 ἐντὸς ἔχει, κευθμών τε Κιθαιρῶνος⁹⁵ Ζαθίοιο,
 τεῖχος τριτογενεῖ⁹⁶ ξύλινον διδοῖ εὐρύοπα Ζεὺς
 μόνον ἀπόρθητον⁹⁷ τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.
 μηδὲ σὺ γ' ἰπποσύνην τε μένειν καὶ πεζὸν ἰόντα
 πολλὸν ἀπ' ἠπείρου στρατὸν ἡσυχος, ἀλλ' ὑποχωρεῖν
 νῶτον ἐπιστρέψας· ἔτι⁹⁸ τοι κοτὲ κἀντίος ἔσση.
 ᾧ θείῃ Σαλαμῖς,⁹⁹ ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,
 ἣ που σκιδναμένης Δημήτερος,¹⁰⁰ ἣ συνιούσης.

CXLII. Ταῦτά σοφι, ἠπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ ἐδό-
 κκε εἶναι, συγγραψόμενοι, ἀπαλλάσσοντο ἐς τὰς Ἀθήνας. ὡς δὲ
 ἀπελθόντες οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, γινῶμαι καὶ ἄλ-
 λαι πολλαὶ ἐγίνοντο διζημένων τὸ μαντήϊον, καὶ αἶδε συνεστηκυῖαι¹
 μάλιστα τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι, δοκέειν σοφι τὸν
 θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι· ἣ γὰρ ἀκρόπολις τὸ πάλαι
 τῶν Ἀθηνέων ῥήχῳ² ἐπέφρακτο. οἱ μὲν δὴ κατὰ τὸν φραγμὸν

by Homer before the digamma: φερέω
 is 'I tell' and ἐρέω 'I ask.' HE.

94. ἀδάμαντι πελάσσας] The participle is masculine as referring to Apollo, who is speaking by the mouth of his priestess. *approximating it* (in point of firmness) *to adamant*. S. ἀλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τελέεσθαι ὁῶ, Homer, Il. A. 204. W.

95. Κιθαιρῶνος] anciently called Asterius, now *Elateias*. L.

96. τριτογενεῖ] τριτογενής, in Homer τριτογένεια, Il. Δ. 515. is an epithet of Minerva, ἣ ἐκ τῆς τριτοῦς (i. e. κεφαλῆς) τοῦ Διὸς γεννηθεῖσα; *headborn*, τριτῶν in the Cretan dialect signifies "a head." D.

97. ἀπόρθητον] Æschylus, P. 354. Euripides, M. 822. BL. In the former passage a transposition appears requisite, AT. ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις; AG. θεοὶ πόλιν σάξουσι Παλλάδος θεᾶς· ἀνδρῶν γὰρ ὄντων, ἔρκος ἔστιν ἀσφαλές.

98. ἔτι κ. τ. λ.] *the time shall surely yet arrive, when thou shalt meet them in the field*; Bellanger. L.

99. Σαλαμῖς] The heroes Ajax and Teucer, and Solon the lawgiver, were

natives of this isle; which is now *Coturi*. A. L.

100. Δημήτερος] put by metonymia for corn, as *Ceres medio succiditur æstu*, Virgil, G. i. 297. *altera frumentis (terra) favet, altera Baccho; densa magis Cereri, rarissima quæque Lyæo*, ii. 228. *Cererem corruptam undis expediunt; frugesque receptas et torrere parant flammis et frangere saxo*, Æ. i. 181. 705. vii. 113. viii. 181.

1. συνεστηκυῖαι] vol. i. p. 108. n. 58.

2. ῥήχῳ] φραγμῶ. GL. οἱ μὲν συμβουλευούσιν ἔχεσθαι τῆς ἀκροπόλεως, ῥάχῳ γὰρ ἐπέφρακτο, Syrianus; the citadel was *κοτινοῖς τότε πυκνοῖς καταπεφραγμένη* according to Sopater; ῥάχους καλοῦσι Τροισήνιοι πᾶν ὅσον ἄκαρπον ἐλαίας, κότινον, καὶ φραυλίαν, καὶ ἀγριέλιον, Pausanias, ii. 32. οἱ μὲν πρεσβύται τῆς ἀκροπόλεως ἔχεσθαι παρήνουν· οὕτω παρελήρουν πεφράχθαι γὰρ αὐτὴν ῥάχῳ τὸ ἀρχαῖον, καὶ τὸν χρῆσμὸν εἰς τοῦτο φέρουσιν, Aristides, Them. t. iii. p. 307. ἀντὶ τοῦ τετελεχίσθαι ῥάχους δέ ἐστιν εἶδος ξύλου, Scholiast. V.

συνεβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι· οἱ δ' αὖ ἔλεγον, τὰς νέας³ σημαίνειν τὸν θεόν, καὶ ταύτας παραρτέεσθαι ἐκέλευον τὰ ἄλλα ἀπέντας. τοὺς ὦν δὴ τὴς νέας λέγοντας εἶναι τὸ ξύλινον τεῖχος, ἔσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα⁴ ὑπὸ τῆς Πυθίης,

ὦ θείη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,
ἢ που σκιδναμένης Δημήτερος, ἢ συνιούσης.

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινῶμαι τῶν φαμένων, τὰς νέας τὸ ξύλινον τεῖχος εἶναι. οἱ γὰρ χρησμολόγοι ταύτη⁵ ταῦτα ἐλάμβανον, ὡς ἀμφὶ Σαλαμίνα δεῖ σφέας ἐσσωθῆναι, ναυμαχίην παρασκευασαμένους.

CXLIH. Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ παριῶν, τῷ οὐνομα μὲν ἦν Θεμιστοκλέης, παῖς δὲ Νεοκλέος⁶ ἐκάλετο. οὗτος ὠνὴρ οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρησμολόγους συμβάλλεσθαι, λέγων τοιάδε· “ εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρημένον⁷ ἐόν κως,⁸ οὐκ ἂν οὕτω μιν⁹ δοκέειν ἠπίως χρῆσθῆναι, ἀλλὰ ὦδε, “ ὦ σχετλίη Σαλαμῖς,” ἀντὶ τοῦ “ ὦ θείη Σαλαμῖς,” εἴπερ γε ἔμελλον οἱ οἰκήτορες ἀμφ’ αὐτῇ τελευτήσειν. ἀλλὰ γὰρ ἐς τοὺς πολεμίους τῷ θεῷ εἰρησθαι τὸ χρηστήριον, συλλαμβάνοντι κατὰ τὸ ὀρθόν, ἀλλ’ οὐκ ἐς Ἀθηναίους.” παρασκευάζεσθαι ὦν αὐτοὺς ὡς ναυμαχίησοντας συνεβούλευε, ὡς τούτου ἐόντος τοῦ ξυλίνου τεύχεος. ταύτη Θεμιστοκλέος¹⁰ ἀποφαινομένου, Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων· οἱ οὐκ ἔων ναυμαχίην ἀρτέ-

3. τὰς νέας] Our navy is often designated as “the wooden walls of old England.”

4. ῥηθέντα] This is another instance in which Apollo Pythius played the equivocator; Burton, Anat. of Mel. p. 43.

5. ταύτη] c. 143. in this sense; τοῦτον τὸν τρόπον, οὕτως, Scholiasts on Aristoph. *BL*. καὶ ἡ νίκη τὴν ἐξήγησιν ἐπιστώσατο, Polyænus, i. 30, 1. *responsa secutus, obruit Eous classes, urbemque carinis vexit, et arsuras Medo subduxit Athenas*, Claudian; *Fl. M. Th. 150. V.*

6. Νεοκλέος] The father of Epicurus bore the same name; hence Menander says, χαῖρε Νεοκλείδα διδυμον γένος· ὦν δὲ μὲν ὁμῶν πατρίδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας, An. V. P.

Herod.

Gr. t. i. p. 203. which Grotius has thus translated, *salvete, o Neoclis nati duo: quippe per illum libera gens Cecropis facta, per hunc sapiens. L.*

7. τὸ ἔπος εἰρημένον] i. e. τὸ πάθος ἐν τῷ χρησμῷ εἰρημένον.

8. ἐόν κως] The order is εἰ τὸ ἔ. εἰ εἶχε ἐόν κ. ἐς Ἀ., and εἶχε ἐδν is the same as ἐόντως, *S.* or τῷ ἐόντι, iv. 32. or ἀληθείᾳ λόγῳ, i. 14. *ST.*

9. μιν] is here put for ἐωντῶν, as the accusative before δοκέειν; and χρῆσθῆναι is to be taken in a passive sense. *S.*

10. Θεμιστοκλέος] viii. 63. for Θεμιστοκλέους (vol. i. p. 11. n. 47.), of which the contracted form Θεμιστοκλέους occurs, viii. 61. Compare vii. 144. viii. 57. 61. 79. 59. *M. G. G.* 79. obs. 6.

VOL. II.

H

εσθαι,¹¹ τὸ δὲ σύμπαν εἶναι,¹² οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώραν τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζειν.¹³

CXLIV. Ἐτέρη τε Θεμιστοκλέϊ γνώμη ἔμπροσθε ταύτης ἐς καιρὸν ἠρίστευσε· ὅτε Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ,¹⁴ τὰ ἐκ τῶν μετάλλων σφι προσήλθε τῶν ἀπὸ Λαυρείου,¹⁵ ἔμελλον λάξεσθαι¹⁶ ὄρχηδὸν¹⁷ ἕκαστος δέκα δραχμάς·¹⁸ τότε Θεμιστοκλέης ἀνέγνωσε¹⁹ Ἀθηναίους, τῆς διαιρέσιος ταύτης παυσάμενους, νέας τούτων τῶν χρημάτων²⁰ ποιήσασθαι δικησίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων.²¹ οὗτος γὰρ ὁ πόλεμος συστὰς ἔσωσε τότε τὴν Ἑλλάδα, ἀναγκάσας θαλασσίους²² γενέσθαι Ἀθηναίους. αἱ δὲ, ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν,²³ ἐς δέον δὲ

11. ν. ἀρτέεσθαι] i. e. ἐς ν. ἀ. *to prepare themselves for a sea-fight*: ν. παρασκευάζεσθαι, c. 142. π. ὡς ναυμαχῆσοντας, c. 143. S.

12. τὸ—σύμπαν εἶναι] vol. i. p. 85. n. 10. generally; M. G. G. 546. *for κατὰ τ. σ. REI. ON VIC. v. 6, 11.*

13. οἰκίζειν] vol. ii. p. 63. n. 13.

14. ἐν τῷ κοινῷ] οὔτε ἐν κ. ἔχομεν, Thucydides, i. 80. ταμείφ δηλονότι, Scholiast; V. οὔτε ἐν τῷ κ. τῆς πόλεως ἔστιν οὐδὲν, Aristotle, P. ii. 7. BLO. F. B. 260.

15. ἀπὸ Λ.] vol. i. p. 276. n. 79. τὰς τοῦ Λ. τῶν ἀργυρείων μετάλλων προσόδους, Thucydides, vi. 91. DU.

16. λάξεσθαι] κληρώσασθαι, Hesyehius. V.

17. ὄρχηδὸν] ἠβηδὸν, GL. ἀνδρακὰς, Homer, Od. N. 14. κατὰ ἄνδρα, Didymus. ἐπλεόνασε τότε Ἀθηναίους τὰ μέταλλα τοῦ ἀργυρίου· ταῦτα ἐψηφίσαντο Ἀθηναῖοι “ὄρχηδὸν” μερίσασθαι, ταυτέστι τοὺς ἄνδρας μόνον καὶ (μῆ?) τοὺς παῖδας, Scholiast on Arist. *noster nostræ qui est magistercuriæ, dividere argenti dixit nummos in tirois*, Plautus, Au. i. 2, 29. V.

18. δέκα δραχμάς] 7s. 6d. L.

19. ἀνέγνωσε] *quum pecunia publica, quæ ex metallis redibat, largitione magistratum quotannis interiret; ille persuasit populo, ut ea pecunia classis centum natium ædificaretur*, Nepos, ii. 2. Polyænus, i. 30. p. 64. τὴν Λαυριωτικὴν πρόσδοδον ἀπὸ τῶν ἀργυρείων μετάλλων ἔθος ἔχοντων Ἀθηναίων διανεμέσθαι, μόνος εἰπεῖν ἐτόλμη-

σε, παρελθὼν εἰς τὸν δῆμόν, ὡς χρῆ, τὴν διανομὴν ἐάσαντας, ἐκ τῶν χρημάτων τούτων κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον, Plutarch, Them. iv. V. ST.

20. τούτων τῶν χρημάτων] *from or with this money*. M. G. G. 342. b.

21. λέγων] *speaking of, meaning*. ἔλεγεν ὅτι “σὺ μὲν πεποίησαι τοὺς λόγους.” ἐμὲ λέγων, Isocrates, Panath. 85. “hoc” inquit “non poterit sic abire, cum hic adsit,” *me autem dicebat*, Cicero, de Fin. v. 3. V. or saying, using as the pretext, i. e. ἔλεγε μὲν ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον δεῖν τοὺς Ἀθηναίους κατασκευάσασθαι τριήρεις, ἔργῳ δὲ ἐβούλετο ἐκείνους τοῖς βαρβάροις ἀξιωμαχοῦς ποιήσασθαι, ἀφ’ ὧν αὐτοῖς προεῖδε πόλεμον ἐσόμενον, for Plutarch says, οἱ μὲν ἄλλοι πέρασ φοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἤτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ’ οὓς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἠλειφεν ἀεὶ, καὶ τὴν πόλιν ἤσκει πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον, Them. iii. ST. Ἄ. Θ. ἐπεισεν, Αἰγινήταις πολεμοῦντας, καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι, Thucydides, i. 14. Plato, de Leg. iii. t. ii. p. 698. E. L.

22. θαλασσίους] Thucydides, i. 7. θαλασσοσυργούς, Scholiast; *sea-faring*. Lucian, ii. 96. Arrian, Al. vii. 19, 10. to whom θαλάσσια φέργα μεμήλει, Homer, Il. B. 614. BLO.

23. αἱ δὲ—ἐχρήσθησαν] In Greek the object, which was in the genitive

οὕτω τῇ Ἑλλάδι ἐγένοντο. αὐταί τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιοθεῖσαι ὑπῆρχον, ἐτέρας τε ἔδεε προσαναπηγέεσθαι. ἔδοξέ τε σφι, μετὰ τὸ χρηστήριον βουλευομένοισι, ἐπίοντα ἐπὶ τὴν Ἑλλάδα τὸν βάρβυρον δέκεσθαι τῆσι νηυσὶ πανδημεῖ, τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλομένοισι.²⁴ τὰ μὲν δὴ χρηστήρια ταῦτα τοῖσι Ἀθηναίοισι ἐγεγόνεε.

CXLV. Συλληγομένων δὲ ἐς τὸ αὐτὸ²⁵ τῶν²⁶ περὶ τὴν Ἑλλάδα Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων, καὶ διδόντων σφίσι λόγον καὶ πίστιν, εἰθαῦτα ἐδόκεε βουλευομένοισι αὐτοῖσι, πρῶτον²⁷ μὲν χρημάτων²⁸ πάντων καταλλάσσεσθαι τὰς τε ἔχθρας καὶ τοὺς κατ' ἀλλήλους ἔοντας πολέμους. ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους ἐγκεκρημένοι,²⁹ ὃ δὲ ὦν μέγιστος Ἀθηναίοισι τε καὶ Αἰγινήτησι. μετὰ δὲ, πυθανόμενοι Ξέρξῃ σὺν τῷ στρατῷ εἶναι ἐν Σάρδισι, ἐβουλεύσαντο κατασκόπους πέμπειν ἐς τὴν Ἀσίην τῶν βασιλέος πρηγμάτων, ἐς Ἄργος τε ἀγγέλους, ὀμαιχμίην³⁰ συνθησομένους πρὸς τὸν Πέρσην, καὶ ἐς Σικελίην³¹ ἄλλους πέμπειν παρὰ Γέλωνα τὸν Δεινομένεος, ἕς τε Κέρκυραν,³² κελεύοντας³³ βοηθέειν τῇ Ἑλλάδι, καὶ ἐς Κρήτην

or dative with the active (αἷς ἐχρήσαντο), may become the subject of the passive. M. G. G. 490.

24. ἅμα—τοῖσι βουλομένοισι] ἐκόντων τῶν συμμαχῶν, Thucydides, i. 96. WA.

25. ἐς τὸ αὐτὸ] at the isthmus, c. 172. or at Corinth, Diodorus, xi. 1. V.

26. τῶν κ. τ. λ.] οἱ περὶ τὴν Ἑλλάδα Ἕλληνες are distinguished from the Greek inhabitants of Asia and Thrace: οἱ τὰ ἀμείνω φρονούντες are opposed to those who favored the Persians. S.

27. πρῶτον] This Plutarch attributes to Themistocles as the most important thing of all which he did; p. 114. r. V.

28. χρημάτων] χρήματα often signifies things in general. P. μή ποτ' ἐπ' ἀπρήκτοισι νόον γ' ἔχε, μηδὲ μενοίνα χρήμασι, τῶν ἀνυσις γίγνεται οὐδενία, Theognis, 461. W. χρημάτων ἀελλπτον οὐδέν ἐστιν, Archilochus, fr. xvi. 1. G. σκοπέειν χρή παντὸς χρήματος τὴν τελευταίην, i. 32, 16. ἐκ πολλῶν καὶ πονηρῶν χρημάτων, Xenophon, Cyr. v. 2, 34. SCHN. τί χρήμα δρῶντα, Sophocles, Œ. R. 1129. According to RE. χ. is here the same as χρείων,

"things useful and necessary to be done." S.

29. ἐγκεκρημένοι] taken in hand: ἐγκεχειρημένοι, Ionic ἐγκεχερημένοι, by syncope ἐγκεκρημένοι; an instance of a similar change occurs in Suidas. S. P. derives it from ἐγχράμαι in a passive sense, ἐν χρήσει ὄντες: others from ἐγχράω to engage, to dash into. Schulz. D. L. ST. Compare vi. 75. Homer, II. Π. 352. 356. Neither of these interpretations seems to be proposed with any great degree of confidence or positiveness.

30. ὀμαιχμίην] an offensive and defensive alliance; viii. 140, 1. Thucydides, i. 18. WA. ὀμαιχμίη denotes equality in the confederates; συμμαχίη implies subserviency to some one principal member of the league. BLO.

31. Σικελίην] also called Trinacria "Three Promontories," and Sicania: see SICANI, SICULI, in A. L.

32. Κέρκυραν] anciently called Drepane, Scheria, and Phæacia, now Corfu from Κορυφῶ the name of its citadel. L. A.

33. κελεύοντας] to exhort them. L.

ἄλλους· φρονήσαντες,³⁴ εἰ κως ἔν τε γένοιτο³⁵ τὸ Ἑλληνικόν,³⁶ καὶ εἰ συγκύψαντες τωτὸ πρήσσοιεν πάντες, ὡς δεινῶν ἐπιόντων ὁμοίως πᾶσι Ἕλλησι. τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω.³⁷

CXLVI. Ὡς δὲ ταῦτά σφι ἔδουξε, καταλυσάμενοι τὰς ἔχθρας, πρῶτα μὲν κατασκόπους πέμπουσι ἐς τὴν Ἀσίην ἄνδρας τρεῖς. οἱ δὲ, ἀπικόμενοί τε ἐς Σάρδεις, καὶ καταμαθόντες τὴν βασιλέος στρατιήν, ὡς ἐπάϊστοι³⁸ ἐγένοντο, βασανισθέντες³⁹ ὑπὸ τῶν στρατηγῶν τοῦ πεζοῦ στρατοῦ, ἀπήγοντο ὡς ἀπολεύμενοι. Καὶ τοῖσι μὲν κατακέκριτο⁴⁰ θάνατος· Ξέρξης δὲ, ὡς ἐπύθετο ταῦτα, μεμφθεὶς τῶν στρατηγῶν τὴν γνώμην, πέμπει τῶν τινὰς δορυφόρων, ἐντειλάμενος, ἦν καταλάβῃσι τοὺς κατασκόπους ζῶντας, ἄγειν παρ' ἐωντόν. ὡς δὲ ἔτι περιεόντας αὐτοὺς κατέλαβον, καὶ ἦγον ἐς ὄψιν τὴν βασιλέος, τὸ ἐνθεῦτεν, πυθόμενος ἐπ' οἷσι ἦλθον, ἐκέλευε σφεας τοὺς δορυφόρους περιάγοντας ἐπιδείκνυσθαι⁴¹ πάντα τε τὸν πεζὸν στρατὸν καὶ τὴν

34. φρονήσαντες] with this view or design. V.

35. φ. εἰ κως — γένοιτο] vol. i. p. 206. n. 54. βουλομένην εἰ κως ἀμφότεροι γενοῖατο βασιλέες, vi. 52. LAU. *hacchatur vates, magnum si pectore possit excussisse deum, Virgil, Æ. vi. 78. ii. 756.*

36. τὸ Ἑλληνικόν] This passage proves that the Amphictyonic council was not a meeting of the states-general of Greece. If so, the Greeks would have been assembled by its order; whereas they assembled of themselves, pressed by the danger of their country. Besides which the Amphictyons would have convened at Thermopylae or at Delphi, instead of Corinth. See De St. Croix, on Anc. Fed. Gov. L.

37. οὐδαμῶν — μέζω] there being no Greek states to whose power that of Gelon was not much superior; being far superior to any of the Greek states. S. vol. i. p. 146. n. 78. The rule, that several negatives strengthen the negation, has this exception, viz. when the negatives belong to two different verbs. M. G. G. 601. b. HER. on VI. ii. 2. *nil Claudiæ non perficient manus, Horace, iv Od. iv. 73.*

38. ἐπάϊστοι] namely, as κατασκόποι ὄντες. ST.

39. βασανισθέντες] after being examined. It does not always imply torture. S.

40. τοῖσι — κατακέκριτο] M. G. G. 376. obs. 2. AR. on Thuc. i. 95, 3.

41. ἐπιδείκνυσθαι] A similar conduct was pursued by Caius Fabricius, with regard to the spies of Pyrrhus; BE. and by Scipio, ὁ τῶν Ῥωμαίων στρατηγὸς Πόπλιος, ἐπαναχθέντων ὡς αὐτὸν τῶν κατασκόπων, τοσοῦτον ἀπέσχε τοῦ κολάζειν τοὺς ἐαλωκότας, καθὰ περ ἔξοι ἐστὶ τοῖς ἄλλοις, ὡς τούναντίον, συστήσας αὐτοῖς χιλίарχον, ἐπέταξε, πάντα καθαρῶς ὑποδείξει τὰ κατὰ τὴν παρεμβολήν. γενομένου δὲ τούτου, προσεπύθετο τῶν ἀνθρώπων, εἰ πάντα φιλοτίμως αὐτοῖς ὑποδέδειχεν ὁ συσταθεὶς· τῶν δὲ φησάντων, δὸς ἐφόδια καὶ παραπομπήν, ἐξαπέστειλε, προστάξας, ἐπιμελῶς Ἀννίβα διασαφεῖν περὶ τῶν ἀπηνητημένων αὐτοῖς, Polybius, xv. 5. Polyænus, viii. 16, 8. *speculatores quum excepti a custodibus Romanis deducti ad Scipionem essent, traditis eos tribunis militum, jussosque omisso metu visere omnia, per castra, qua vellent, circumduci jussit: percunctatusque, satim' per commodum omnia explorasset, datis, qui prosequerentur, retro ad Hannibalem dimisit, Livy, xxx. 29.* "But in justice to Xerxes it ought not to be forgotten that he

ἵππον' ἐπεὶν δὲ ταῦτα θηέμενοι ⁴² ἔωσι πλήρεις, ἀποπέμπειν ἐς τὴν ἂν αὐτοὶ ἐθέλωσι χώρην ἰσινέας.

CXLVII. Ἐπιλέγων δὲ τὸν λόγον τόνδε, ταῦτα ἐνετέλλετο, ὡς, “εἰ μὲν ἀπόλωντο οἱ κατὰσκοποι, οὐτ' ἂν τὰ ἔωυτοῦ πρήγματα προεπύθοντο οἱ Ἕλληνες ἔόντα λόγου μέζω” ⁴³ οὐτ' ἂν τι τοὺς πολεμίους μέγα ἐσινέατο, ⁴⁴ ἄνδρας τρεῖς ἀπολέσαντες νοσθησάντων δὲ τούτων ἐς τὴν Ἑλλάδα, δοκέειν” ἔφη “ἀκούσαντας τοὺς Ἕλληνας τὰ ἔωυτοῦ πρήγματα, πρὸ τοῦ στόλου τοῦ γινομένου ⁴⁵ παραδώσειν σφέας ⁴⁶ τὴν ἰδίην ἐλευθερίην, καὶ οὕτω οὐδὲ δεήσειν ἐπ' αὐτοὺς στρατηλατέοντας πρήγματα ἔχειν.” οἴκε ⁴⁷ δὲ αὐτοῦ αὕτη ἡ γνώμη τῇ γε ⁴⁸ ἄλλῃ· ἐὼν γὰρ ἐν Ἀβύδῳ, ὁ Ξέρξης εἶδε πλοῖα ⁴⁹ ἐκ τοῦ Πόντου σιταγωγὰ διεκπλώοντα τὸν Ἑλλήσποντον, ἔς τε Αἰγίαν καὶ Πελοπόννησον κομιζόμενα· οἱ μὲν δὲ παρέδρου αὐτοῦ, ὡς ἐπύθοντο πολέμια εἶναι τὰ πλοῖα, ἐτοῖμοι ἦσαν αἰρέειν αὐτὰ, ἐσβλέ-

stands first on record for this treatment, generous at least, if we refuse to call it magnanimous, of enemies whose lives were forfeited by the law of nations of all ages;” *MI*, viii. 2. Polyænus, vii. 15, 2. Plutarch, *Aroph.* p. 173. c. Frontinus attributes a similar act of generosity to Valerius Lævinus, iv. 7, 7. *W. V.*

42. θηέμενοι] c. 44. 212. viii. 88. γῆθεις σέλας θηέμενος, Apollonius, i. 436. *W.* From *θαῶ*, besides *θαύω*, *θαῦμα*, &c. came *θεόομαι*, *θαέομαι*, *θηέομαι*, which is the Ionic form. *V.*

43. λόγου μέζω] beyond description. *S.*

44. ἐσινέατο] This termination is used, by the Ionians, in the imperfect in those verbs which have otherwise *οντο*, *αυτο*. *M. G. G.* 198. *b.*

45. πρὸ τοῦ σ. τοῦ γ.] before the expedition which was taking place. *S.*

46. σφέας] is redundant since τοὺς Ἕλληνας precedes, but, on account of several words intervening, is added for the sake of perspicuity; *S.* so Ὀθρράδην—μιν, i. 82. Αἰγύπτῳ οἱ οἰκέοντες—Αἰγύπτῳ, ii. 13. τοῦτον τὸν Αἰγύπτῳ Σέσαστριον—ἔλεγον—τὸν ἀδελφεὸν ἔωυτοῦ—τοῦτον—αὐτὸν καλέσαντα, 107. τὸν μάντιν—τοῦτον, vii. 221. πειράσομαι τῷ πάπῳ—συμμαχεῖν αὐτῷ, Xenophon, *Cyr.* i. 3, 15. βασιλέα

—αὐτὸν, *An.* ii. 4, 3. *ST.* Τολμίδην—τοῦτον, 2, 9. ὁ Κλέαρχος is repeated after a parenthesis, *An.* i. 8, 9. as ὄρων δὴ, *Cyr.* i. 3, 2. ἐγὼ δὲ—οὕτω δὴ καὶ ἐγὼ, ii. 2, 6. τῷ Ἴπποκράτει—αὐτῷ, Thucydides, iv. 93. ἐς τὸν ναὸν—ἐς τοῦτον, Pausanias, i. 24. τοῦτον τὸν Μωῦσῃν—τοῦτον, *Acts*, vii. 35. *HUT.* The same pleonasm is common in Latin, in *haud magna oppida—eo*, *Livy*, xxv. 27. *W. urbem novam—eam*, i. 19. *cultrum—eum*, 58. *Crevier.* vol. i. p. 10. n. 33. and p. 109. n. 67.

47. οἴκε] *M. G. G.* 231.

48. τῇ γε] it is probable that these were the sentiments of Xerxes, since on one other occasion at least he showed similar sentiments. *S.*

49. πλοῖα] All the Greeks, and especially the Athenians, carried on extensive commerce with the coast of the Euxine, and particularly with the Tauric Chersonese. They carried thither the wines of Cos, Thasos, &c. vases, and Athenian merchandise, which were then in as great request for their elegance, as those of London or Paris are at the present day. They brought from these countries, in exchange, corn, wax, honey, wool, hides, goat-skins, timber, &c. and this traffic was a great source of wealth to the Athenians. *L.*

ποντες ἐς τὸν βασιλέα, ὅκοτε παραγγελέει·⁵⁰ ὁ δὲ Ξέρξης εἶρετο αὐτοὺς, “ ὅκη πλέοιεν; ” οἱ δὲ εἶπαν, “ ἐς τοὺς σοὺς πολεμίους, ὧ δέσποτα, σίτον ἄγοντες.” ὁ δὲ ὑπολαβὼν ἔφη, “ οὐκ ὦν καὶ ἡμεῖς ἐκεῖ πλέομεν, ἔνθα περ καὶ οὔτοι, τοῖσί τε ἄλλοισι ἐξηρτυμένοι⁵¹ καὶ σίτῳ; τί δῆτα ἀδικέουσι οὔτοι, ἡμῖν σιτία παρακομίζοντες; ” Οἱ μὲν νυν κατὰσκοποι, οὔτω θεησάμενοί τε καὶ ἀποπεμφθέντες, ἐνόστησαν ἐς τὴν Εὐρώπην.

CXLVIII. Οἱ δὲ συνωμόται Ἑλλήνων ἐπὶ τῷ Πέρσῃ, μετὰ τὴν ἀπόπεμψιν⁵² τῶν κατασκόπων, δεύτερα⁵³ ἔπεμπον ἐς Ἄργος ἀγγέλους. Ἄργεῖοι δὲ λέγουσι τὰ κατ’ ἐωυτοὺς γενέσθαι ὧδε· πυθέσθαι γὰρ αὐτίκα κατ’ ἀρχὰς τὰ ἐκ τοῦ βαρβάρου ἐγειρόμενα ἐπὶ τὴν Ἑλλάδα, πυθόμενοι δὲ, καὶ μαθόντες, ὡς σφεας οἱ Ἕλληνες πειρήσονται παραλαμβάνοντες ἐπὶ τὸν Πέρσῃ, πέμψαι θεοπρόπους ἐς Δελφοὺς, τὸν θεὸν ἐπειρησομένους, “ ὡς σφι μέλλει ἀριστον ποιεῦσι γενέσθαι; νεωστὶ⁵⁴ γὰρ σφέων τεθιnáναι ἐξακισχιλίους ὑπὸ Λακεδαιμονίων καὶ Κλεομένους τοῦ Ἀναξανδρίδew.” τῶνδε δὴ εἵνεκα πέμπειν. τὴν δὲ Πυθίην ἐπειρωτῶσι αὐτοῖσι ἀνελεῖν τάδε,

ἐχθρὲ περικτιόνεσσι, φίλ’ ἀθανάτοισι θεῶσι,
εἴσω τὸν προβόλαιον⁵⁵ ἔχων, πεφυλαγμένος ἦσο,
καὶ κεφαλὴν⁵⁶ πεφύλαξο· κήρη δὲ τὸ σῶμα σαώσει.

50. παραγγελέει] M. G. G. 173.

51. ἐξηρτυμένοι] κατεσκευασμένοι, ἡτοιμασμένοι, Suidas; S. ii. 32. ὁ μὲν ἀνάρτυτος ἦν ὁ δὲ πᾶσιν ἐξηρτυμένος, Athenæus, xii. 3. ἅπαντα αὐτῷ ἐξηρτυμένα ἦν, Menander, Ecl. Leg. p. 124. W. τᾶνδον ἐξάρτυε, Euripides, El. 422. V. (ναῦς) ταῖς ὑπηρεσίαις ἐξηρτυμένη, Polybius, i. 25, 3. 36, 8. ταῖς χορηγίαις ἐξηρτυσμένοι, καὶ ταῖς ἔλλαις παρασκευαίς, iii. 18, 8. Diodorus, in imitation of Polybius, has ναῦς καλῶς ἐξηρτυσμένας, xii. 31. S. Thucydides, vi. 17. BL.

52. ἀπόπεμψιν] sending off, which may mean either mission, or dismissal. S. L.

53. δεύτερα] secondly, in the next place, answering to πρῶτα μὲν, c. 146. L.

54. νεωστὶ] vi. 78—80. 83. L.

55. προβόλαιον] προβόλους δύο, vii. 76. i. e. ἀκόντια, see Athenæus, xi. 72. v. L. πρόβολος, in the Ionic dialect

προβόλος, (as ἀδελφός, ἀδελφός,) by poetic license προβόλαιος; προβόλαιον in Xenophon; (Pollux v. 3 and 4. P.) εἴσω τ. π. ἔχων is putting yourself in an attitude either to strike, or to parry the blows of the adversary; being on your guard; couching your hunting spear; with your lance in the rest. The position consisted in having the dart resting against the inner part of the shoulder, the right foot being advanced so as to present the body in profile. The description of this is given at length by Xenophon, in speaking of the chase of the wild boar: the following extract may suffice, προσφέρειν δὲ τὸ προβόλαιον φυλαττόμενον μὴ ἐκκρούσῃ· καὶ προτεῖναι ἐντὸς τῆς ὤμοπλάτης, ἢ ἡ σφαγῆ, Cyn. x. 12. 16. ‘against the inside of the shoulder, by the side of the collar-bone,’ or ‘by the side of the throat:’ σφαγῆ was the hollow above the breast-bone between the two collar-

Ταῦτα μὲν τὴν Πυθίην χρῆσαι πρότερον· μετὰ δὲ, ὡς ἐλθεῖν τοὺς ἀγγέλους ἐς διὴ τὸ Ἄργος,⁵⁷ ἐπελθεῖν⁵⁸ ἐπὶ τὸ βουλευτήριον, καὶ λέγειν τὰ ἐντεταλμένα. τοὺς δὲ πρὸς τὰ λεγόμενα ὑποκρίνασθαι, ὡς “ ἐτοῖμοί εἰσι Ἄργεῖοι ποιεῖν ταῦτα, τριήκοντα ἔτεα εἰρήνην σπεισάμενοι Λακεδαιμονίοισι, καὶ ἡγεόμενοι κατὰ τὸ ἡμισυ πάσης τῆς συμμαχίας· καὶ τοι κατὰ γε τὸ δίκαιον⁵⁹ γίνεσθαι τὴν ἡγεμονίην ἑωυτῶν, ἀλλ’ ὅμως σφί ἀποχρᾶν κατὰ τὸ ἡμισυ ἡγεομένοισι.”

CXLIX. Ταῦτα μὲν λέγουσι τὴν βουλὴν ὑποκρίνασθαι, καὶ περ ἀπαγορευόντός σφί τοῦ χρηστηρίου μὴ ποιέεσθαι τὴν πρὸς τοὺς Ἕλληνας συμμαχίην· σπουδὴν δὲ ἔχειν σπονδὰς γενέσθαι τριηκονταετίδας,⁶⁰ καὶ περ τὸ χρηστήριον φοβηομένοισι, ἵνα δὴ σφί οἱ παῖδες ἀνδρωθέωσι ἐν τούτοις τοῖσι ἔτεσι· μὴ δὲ σπονδέων ἐουσέων, ἐπιλέγεσθαι,⁶¹ ἣν ἄρα σφέας καταλάβῃ πρὸς τῷ γεγονότι⁶² κακῷ ἄλλο πταῖσμα πρὸς τὸν Πέρσην, μὴ τὸ λοιπὸν ἔωσι τῶν Λακεδαιμονίων ὑπήκοοι. τῶν δὲ ἀγγέλων τοὺς ἀπὸ τῆς Σπάρτης πρὸς τὰ ῥηθέντα ἐκ τῆς βουλῆς ἀμείψασθαι τοῖσδε, “ περὶ μὲν σπονδέων ἀνοίσειν ἐς τοὺς πλεῦνας· περὶ δὲ ἡγεμονίης αὐτοῖσι ἐντετάλθαι ὑποκρίνασθαι, καὶ διὴ λέγειν, σφίσι μὲν εἶναι δύο βασιλέας, Ἄργεῖοισι δὲ ἓνα·⁶³

bones. C. εἶσω ἔχων may also signify keeping in, restraining, not bringing out. S. ST.

56. κεφαλὴν] perhaps denoted the citadel, which was called Larissa according to Strabo, Stephanus, and others. V.

57. ἐς—τὸ Ἄργος] According to Diodorus, “the Argives, having sent ambassadors to the assembly of the Greeks, ἐπηγγέλλοντο συμμαχήσειν, εἰν αὐτοῖς μέρος τι τῆς ἡγεμονίας συχωρήσωσιν. The assembly decidedly answered them, that if they found it more revolting to their feelings to acknowledge a Greek for their general, than to have a barbarian for their master, ὀρθῶς αὐτοὺς ἔχειν ἡσυχίαν but that if it was their ambition to command the Greek forces, they should raise themselves to that honor by great actions;” xi. 3. L. V.

58. ἐπελθεῖν] ix. 7. 11. W.

59. κατὰ—τὸ δίκαιον] On account of the pre-eminence of the Argives, in the time of Agamemnon, above all the rest of the Greeks, they considered themselves now entitled to the chief

command over the confederate forces. S. παραινέσεις ἐγγίγνοντο.—Ἄργεῖοις δὲ ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας, καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἰσομοιρίας μὴ διὰ παντὸς στερισκομένου ἀνέχεσθαι, Thucydides, v. 69. BLO. vol. i. p. 4. n. 33.

60. τριηκονταετίδας] Adjectives compounded with ἔτος have, in the feminine, often a peculiar form in ἐτίς. M. G. G. 113, 3.

61. ἐπιλέγεσθαι] that they were apprehensive; φροντίζειν, μεριμᾶν, φοβεῖσθαι; see vii. 47. 49. 52. 236. C. This infinitive, as well as ὑποκρίνασθαι and ἔχειν, is dependent on λέγουσι; S. and so is ἀμείψασθαι which follows. LAU.

62. πρὸς τῷ γεγονότι] vi. 78—80. 83. L.

63. ἓνα] As no mention is made of the Argive king at this period by any other historian, the regal power must have been little or none. Ἄργεῖοι, ἀτε ἰσηγορίαν καὶ τὸ αὐτόνομον ἀγαπάντες ἐκ παλαιστάτου, τὰ τῆς ἐξουσίας τῶν βασιλέων ἐς ἐλάχιστον προσήγαγον, “so that they left to Cissus and his posterity nothing but the empty

οὐκ ὦν δυνατὸν εἶναι τῶν ἐκ Σπάρτης οὐδέτερον⁶³ παῦσαι τῆς ἡγεμονίης· μετὰ δὲ δύο τῶν σφετέρων ὁμῶσθηον τὸν Ἀργεῖον εἶναι, κωλύειν οὐδέν.” οὕτω δὴ οἱ Ἀργεῖοί φασι οὐκ ἀνασχέσθαι τῶν Σπαρτιητέων τὴν πλεονεξίην,⁶⁴ ἀλλ’ ἐλέσθαι μᾶλλον ὑπὸ τῶν βαρβάρων ἀρχεσθαι, ἢ τι ὑπεῖξαι Λακεδαιμονίοισι· προειπεῖν τε τοῖσι ἀγγέλοισι, “ πρὸ δύντος ἡλίου ἀπαλλύσσεσθαι ἐκ τῆς Ἀργείων χώρας· εἰ δὲ μὴ, περιέψεσθαι ὡς πολεμίους.”

CL. Αὐτοὶ μὲν Ἀργεῖοι τοσαῦτα τούτων περὶ λέγουσι. ἔστι δὲ ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα, ὡς Ξέρξης ἔπεμψε κήρυκα ἐς Ἄργος, πρότερον ἢ περ ὀρμηῆσαι⁶⁵ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. ἐλθόντα δὲ τοῦτον λέγεται εἶπαι· “ Ἄνδρες Ἀργεῖοι, βασιλεὺς Ξέρξης τάδε ὑμῖν λέγει· Ἡμεῖς νομίζομεν Πέρσην⁶⁶ εἶναι, ἀπ’ οὗ ἡμεῖς γεγόναμεν, παῖδα Περσέος τοῦ Δανάης, γεγονότα ἐκ τῆς Κηφέος θυγατρὸς Ἀνδρομέδης. οὕτω ἂν ὦν εἶημεν ὑμέτεροι ἀπόγονοι. οὔτε ὦν ἡμέας οἰκὸς⁶⁷ ἐπὶ τοὺς ἡμετέρους προγόνους⁶⁸ ἐκστρατεύεσθαι, οὔτε ὑμέας, ἄλλοισι τιμωρόντας, ἡμῖν ἀντιζύους γενέσθαι, ἀλλὰ παρ’ ὑμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι. ἦν γὰρ ἐμοὶ γένηται κατὰ νόον, οὐδαμοὺς μέζονας⁶⁹ ὑμέων ἄξω.”⁷⁰ Ταῦτα

name of king. And the people capitally condemned Meltas, and deprived him of the royal authority;” Pausanias, ii. 19. V. It is, however, to be presumed that royalty was not then entirely abrogated, but that the title descended to the posterity of Meltas. L.

63. οὐδέτερον] Compare v. 75. L. This perhaps was one of those emergencies mentioned in vol. i. p. 226. n. 59. Considering the mere shadow of authority with which the nominal king of Argos was invested, the Spartan answer might have been in the style of the invective which Herdonius poured forth against Tarquin II. *cui non adparere, adfectare eum imperium in Latinis? quod si sui bene crediderint cives, credere et Latinos, quamquam ne sic quidem alienigenæ, debere. sin suos ejus peniteat, quid spei melioris Latinis portendi?* Livy, i. 50.

64. πλεονεξίην] The Argives went so far, that τὰς Μυκήνας κατέσκαψαν, because that city sent eighty auxiliaries to Thermopylæ with Leonidas; Diodorus, xi. 65. Pausanias, ii. 16. They

also withheld their assistance from the Spartans in the Peloponnesian war; Thucydides, ii. 9. Diodorus, xii. 42. They had indeed every reason to hate their imperious and interfering neighbours. V.

65. ὀρμηῆσαι] Ἀγησίλαος, ὥσπερ ἄρμησεν, ἐπὶ τὴν Φρυγίαν ἐπορεύετο, Χερποφον, H. iii. 4, 29. τοὶ διώκειν ἐρμήθησαν, Homer, II. K. 359. *defessi litora cursu contendunt petere*, Virgil, Æ. i. 161.

66. Πέρσην] See the genealogical table of the Achæmenides; and vii. 61. But this was probably a fiction of the Greeks. W. V.

67. οὔτε — οἰκὸς] οὐ ποιεῖτε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι — μεμνημένοι ὅτι ἀπ’ ἡμέων γεγόνατε, viii. 22. W. V.

68. προγόνους] progenitors, πατέρας, viii. 22. W. προπάππους, προπάτορας, συγγενέας, ἢ πρεσβυτάτους ἀνδρας, Hesychius. SCHL.

69. μέζονας] i. e. τιμιωτέρους οἱ ἐν μέζονι τιμῇ. V.

70. ἄξω] ἐν οὐδεμῇ μοίρῃ μεγάλην ἦγον, ii. 172. ταύτη δὴ τὸν Ἕλληνα τοῦ βαρβάρου πρῶτον ἄγω, Synesius,

ἀκούσαντας Ἀργείους λέγεται πρῆγμα ποιήσασθαι,⁷¹ καὶ παραχρῆμα μὲν οὐδὲν ἐπαγγελλομένους μεταίτειν.⁷² ἐπεὶ δὲ σφεας παραλαμβάνειν⁷³ τοὺς Ἕλληνας, οὕτω δὴ, ἐπισταμένους, ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτειν,⁷⁴ ἵνα ἐπὶ προφάσιος⁷⁵ ἡσυχίην ἄγωσι.

CLI. Συμπεσεῖν δὲ τούτοις καὶ τόνδε τὸν λόγον λέγουσιν τινες Ἑλλήνων, πολλοῖσι ἔτεσι ὕστερον⁷⁶ γενόμενον τούτων. τυχεῖν ἐν Σούσοισι τοῖσι Μεμνονίοισι⁷⁷ ἔοντας ἐτέρου πρῆγματος εἵνεκα ἀγγέλους Ἀθηναίων, Καλλίην⁷⁸ τε τὸν Ἴππονικου καὶ τοὺς μετὰ τούτου ἀναβάντας. Ἀργείους δὲ, τὸν αὐτὸν τοῦτον χρόνον πέμψαντας καὶ τούτους ἐς Σοῦσα ἀγγέλους, εἰρωτᾶν Ἀρταξέρζεα τὸν Ξέρξεω, “εἴ σοι ἐπι ἐμμένει, τὴν⁷⁹ πρὸς Ξέρζεα φιλίην συνεκεράσαντο;⁸⁰ ἢ νομιζοῖατο πρὸς αὐτοῦ εἶναι πολέμιοι;” βασιλέα δὲ Ἀρταξέρζεα

Dion. p. 47. A. Pausanias often imitates the phrase. *W.* πολλῶ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου, i. 107. *ST.*

71. πρῆγμα ποιήσασθαι] vol. i. p. 9. n. 12. μεγάλα π., i. 119. μέγα π. ταῦτα, iii. 42. i. e. περὶ πολλοῦ π. *ST.* τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδὲν, Sophocles, An. 34. On the contrary, τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρ. μὲν τοι οὐδὲν ἐποίησαντο τὸ παραντίκα, vi. 63. παρ' οὐδὲν ἔθεντο, Æschylus, Ag. 221. *V.*

72. οὐ. ἐπαγγελλομένους μεταίτειν] the same as οὐ. ἐπαγγέλλεσθαι καὶ οὐ. μ. or οὐ. ἐπαγγελλομένους οὐδὲ μ. οὐδὲν. *As the Argives at first had made no promises or professions, (for they had not assembled to consult with the other Greeks, c. 145. 148.) so they made no demands in return (either from the Lacedæmonians or from the other Greeks.).*

73. παραλαμβάνειν] occurs c. 168, twice; 169. in the same sense to denote ‘the effort, wish, or intention to do a thing,’ to invite to join the alliance. *S.* The present and imperfect often have this force; ὀρμᾶσθαι, i. 24. ἀκοντίζων, 43. πολλάκις αὐτοῦ πολλαὶ καὶ δίδοντας καὶ δεομένους λαβεῖν οὐκ ἠθέλησεν, Plutarch, Arist. 25. *ST.* ἀγῶ μὲν ἦδον ἄλλους Ἡρακλέους, λύρη δὲ ἔρωτας ἀνεφώνει, Anacreon, i. 7. μὴ μ' ἐκδίδασκε, Sophocles, C. R. 1370.

74. μεταίτειν] viz. τὸ ἡμισυ τῆς ἀρχῆς. *ST.*

75. ἐπὶ προφάσιος] π. τῆσδε (ἔνεκα being understood, *S.*), iv. 135. ἐπὶ προφάσεως, Aristænetus, i. 18. *W.* ἐ. π. ταύτης, viz. τοῦ μὴ μεταλαβεῖν τῆς ἡγεμονίας. *ST.* διὰ πρόφασιν τοιήνδε, vii. 230. *S.*

76. ὕστερον] Artaxerxes, having heard of his losses in Cyprus, resolved to make peace with the Greeks. Artabazes and Megabyzes sent ambassadors for this purpose to Athens. The conditions appearing reasonable to the Athenians, they sent plenipotentiary ambassadors on their part to Artaxerxes. Callias, son of Hipponicus, was at the head of the embassy; in Olymp. lxxxii. y. 4. i. e. 449. B. C. Diodorus, xii. 4. *W. L.*

77. Μεμνονίοισι] μέχρι Σούσων, τοῦτο γὰρ Μεμνόνιον ἔστω καλεῖται, v. 54. ἐς τὰ βασιλῆα τὰ Μεμνόνια καλεόμενα, 53. The city was built by Tithonus, father of Memnon; and its citadel was called Memnonium. *L.*

78. Καλλίην] *A R.* on Thuc. iii. 91.

79. ἐμμένει, τὴν] τὴν οὐσίαν, ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν, Lysias, p. 348. ᾧ τὸν ἐπέπλον ἔχριον πόκα, τοῦτ' ἠφάνισται, Sophocles, Tr. 687. *V.* The example from Terence, vol. i. p. 241. n. 2. corresponds more closely.

80. συνεκεράσαντο] ἐμίξαντο, Pollux; φιλίαι συνεκρήθησαν, iv. 152. *V.*

“ μάλιστα ἐρμένειν ” φάναι, “ καὶ οὐδεμίαν νομίζειν πόλιν Ἄργεος φιλιωτέραν.”

CLII. Εἰ μὲν νυν Ἐέρξης τε ἀπέπεμψε ταῦτα λέγοντα κήρυκα ἐς Ἄργος, καὶ Ἀργείων ἄγγελοι, ἀναβάντες ἐς Σοῦσα, ἐπειρώτων Ἄρταξέρξεα περὶ φιλίας, οὐκ ἔχω ἀτρεκέως εἶπαι· οὐδέ τινα γνώμην περὶ αὐτῶν ἀποφαίνομαι⁸¹ ἄλλην γε, ἢ τὴν περ αὐτοὶ Ἀργεῖοι λέγουσι. ἐπίσταμαι δὲ τοσοῦτο, ὅτι, εἰ πάντες⁸² ἄνθρωποι τὰ οἰκίηια κακὰ ἐς μέσον συνενεΐκαιεν, ἀλλάξασθαι βουλόμενοι τοῖσι πλησίοισι, ἐγκύψαντες ἂν⁸³ ἐς τὰ τῶν πέλας κακὰ, ἀσπασίως ἕκαστοι αὐτῶν ἀποφεροῖατο⁸⁴ ὀπίσω, τὰ ἐσενεΐκαντο. οὕτω δὴ οὐκ Ἀργεῖοισι αἰσχιστὰ πεποιήται.⁸⁵ ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα,⁸⁶ πείθεσθαι γε μὲν ὦν οὐ παντάπασι ὀφείλω· καί μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον.⁸⁷ ἐπεὶ καὶ ταῦτα λέγεται, ὡς ἄρα Ἀργεῖοι ἦσαν οἱ ἐπικαλεσάμενοι τὸν Πέρσῃ ἐπὶ τὴν Ἑλλάδα, ἐπειδὴ σφι πρὸς τοὺς Λακεδαιμονίους κακῶς ἢ αἰχμὴ ἐστήκεε, πᾶν⁸⁸ δὴ

See vol. ii. p. 83. n. 87.

81. γν.—ἀποφαίνομαι] vol. i. p. 211. n. 100.

82. εἰ πάντες κ. τ. λ.] εἶδέναι, ὅτι καὶ αὐτοὶ ἐς τε τὰ ἐωυτῶν ἐγκύψαντες, καὶ τὰ ἐκείνοις παρέοντα ἐπιφρασάμενοι, εὐρήσουσι ἐωυτοὺς ἄμερον πρῆσσοντας, Eusebius in Stob. cv. p. 567. *W.* πᾶσιν ἀνθρώποις ἐστὶν ἐγκλήματα, Plutarch, t. ii. p. 863, 29. *V.* Herodotus perhaps borrowed this reflection from Solon, (*qui*) *aiebut*, ‘*si in unum locum cuncti malu sua contulissent, futurum, ut propria deportare domum, quam ex communi miseriarum acervo portionem suam ferre mallent:*’ quo *col-ligebat, non oportere nos, quæ fortuito patiamur, præcipuæ et intolerabilis amaritudinis judicare*, Valerius M., vii. 2. Ext. ii. p. 632. *L.* Compare Nos. 557. and 558. of the Spectator, *TR.* and Horace, *1 S. i. 1—22.* which forms the mottoes.

83. ἐγκύψαντες ἂν] *if they were to look more closely.*

84. ἀποφεροῖατο] The change of *v* into *a* is very frequent in the optative. *M. G. G.* 198.

85. πεποιήται] Our author seems here to have enveloped, in somewhat studied obscurity, his meaning; which appears to be this. As every one, on

close inspection, deems his own misfortunes more tolerable than those of his neighbour, so he imagines his own faults to be less censurable than those of others; and hence he is apt to deem others more reprehensible than himself. Upon this principle it is that the Greeks blame the Argives for their conduct, although they themselves have been guilty of actions equally culpable. *ST. V.* ὁ ἀναμάρτητος ἡμῶν, πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω, *St. John*, viii. 7. *St. Matthew*, vii. 1—5.

86. τὰ λεγόμενα] ἐμοὶ μὲν οὖν λέγειν μὲν τὰ ὑπὸ Ἑλλήνων λ. ἀνάγκη· πείθεσθαι δὲ πᾶσιν οὐκ ἔτι ἀνάγκη, Pausanias, vi. 3. p. 458. *W.* Thucydides says, more concisely, τοιαῦτα λ. παρελάβομεν, ii. 102. *BLO.*

87. πάντα τὸν λόγον] π. ἔχεις λ., Æschylus, *Ag.* 565. Sophocles, *Aj.* 480. *BL.*

88. πᾶν κ. τ. λ.] i. e. πάντα καὶ μέγιστα κακὰ μᾶλλον βουλόμενοι παθεῖν ἢ τὴν παρούσαν λύπην. *ST.* πρὸ τούτων τῶν κακῶν ἡμῖν γε κρείσσον καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστὶ, vi. 12. μισῶ γυναικάς, αἵτινες πρὸ τοῦ καλοῦ ζῆν παῖδας εἴλοντο, Euripides, *Er.* fr. i. 35. In such expressions προαιρεῖσθαι followed by *ἀντὶ* is more usual. *V.*

βουλόμενοί σφι εἶναι πρὸ τῆς παρεούσης λύπης. Τὰ μὲν περὶ Ἀργείων εἴρηται.

CLIII. Ἐς δὲ τὴν Σικελίην ἄλλοι τε ἀπίκατο⁸⁹ ἄγγελοι ἀπὸ τῶν συμμάχων, συμμίζοντες Γέλωνι, καὶ δὴ καὶ ἀπὸ τῶν Λακεδαιμονίων Σύαγρος.

CLVI. Ὁ δὲ (Γέλων), ἐπεὶ τε παρέλαβε τὰς Συρηκούσας,⁹⁰ τύραννος ἐγεγόνεε μέγας.

CLVII. Τότε δὲ, ὡς οἱ ἄγγελοι τῶν Ἑλλήνων ἀπίκατο ἐς τὰς Συρηκούσας, ἐλθόντες αὐτῷ ἐς λόγους, ἔλεγον τάδε· “Ἐπεμψαν ἡμέας Λακεδαιμόνιοί τε, καὶ Ἀθηναῖοι, καὶ οἱ τούτων σύμμαχοι, παραλαμψομένους σε πρὸς τὸν βάρβαρον· τὸν γὰρ⁹¹ ἐπιόντα ἐπὶ τὴν Ἑλλάδα πάντως κου πυνθάναει· ὅτι Πέρσης ἀνὴρ μέλλει, ζεύξας τὸν Ἑλλησποντον, καὶ ἐπάγων πάντα τὸν ἡῶον στρατὸν ἐκ τῆς Ἀσίας, στρατηλατήσει⁹² ἐπὶ τὴν Ἑλλάδα· πρόσχημα μὲν ποιούμενος, ὡς ἐπ’ Ἀθήνας ἐλαύνει, ἐν νόῳ δὲ ἔχων πᾶσαν τὴν Ἑλλάδα ὑπ’ ἐωυτῷ ποιήσασθαι. σὺ δὲ δυνάμιός τε ἦκεις μεγάλης,⁹³ καὶ μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα,⁹⁴ ἄρχοντί γε Σικελίης· βοήθει τε τοῖσι ἐλευθεροῦσι τὴν Ἑλλάδα, καὶ συνελευθέρου. ἀλλῆς μὲν γὰρ γινομένη⁹⁵ πᾶσα ἡ Ἑλλάς, χεῖρ μεγάλη συνάγεται, καὶ ἀξιόμαχοι γινόμεθα τοῖσι ἐπιούσι· ἦν δὲ ἡμέων οἱ μὲν καταπροδιδῶσι, οἱ δὲ μὴ θέλωσι τιμωρέειν, τὸ δὲ ὑγιαῖνον τῆς Ἑλλάδος ἢ ὀλίγον, τοῦτο δὲ ἤδη δεινὸν γίνεται, μὴ πέσῃ πᾶσα ἡ Ἑλλάς. μὴ γὰρ ἐλπίζης, ἦν

89. ἀπίκατο] In the third person plural of the perfect and pluperfect, where the Ionians and Dorians change the *v* before *ται* and *το* into *α*, the original aspirated consonant is replaced before the *α*; but in this verb *κ* remains instead of *χ*. M. G. G. 198, 5. c. 157.

90. Συρηκούσας] Syracuse was the birth-place of Theocritus and Archimedes. *Urbem Syracusam maximam esse Græcarum urbium, pulcherrimamque omnium sæpe audistis*, Cicero, in Ver. II. iv. 52. a very interesting description of the city follows, 52 and 53. L. A.

91. τὸν γὰρ κ. τ. λ.] i. e. πάντως γ. κ. π., ὅτι Π. ἄ., ἐπιὼν ἐπὶ τὴν Ἑ., μ., ζ. &c. τὸν ἐπιόντα ἐ. τ. Ἑ. occurs again c. 177. W. A similar construction is noticed vol. i. p. 92. n. 82. V.

92. μέλλει — στρατηλατήσει] The Attic writers join the present and the future with the verb μέλλω, but never the aorist; Th. Magister; Phavorinus; Phrynichus: in μέλλει ὀλέσσαι, Homer, II. Ω. 46. ἄν is understood. L.

93. δυνάμιος—ἦκεις μεγ.] for δ. εἴ ἦκεις: a solitary instance, W. but not on that account to be rejected. S. To the examples of the latter phrase, vol. i. p. 219. n. 90. add μορφῆς εἴ ἠκούσας, Lucian, Im. c. 11. εὐτόκιος, γένους εἴ ἦκων, Suidas; φύσεως εἴ ἦ., Philostratus, V. A. viii. 18. πιθανότητος εἴ ἦκει, Hyperides in Dion. Hal. t. ii. p. 179, 40. V.

94. μέτα] Instead of the composition of a preposition with the verb εἶμι, the preposition only is often put. M. G. G. 594, 2.

95. γινομένη] The nominative absolute. M. G. G. 562, 1.

ἡμέας καταστρέψηται ὁ Πέρσης, μάχη κρατήσας, ὡς οὐκ ἔξει παρὰ σέ γε, ἀλλὰ πρὸ τούτου φύλαξαι. βοηθέων γὰρ ἡμῖν, σευτωῖ τιμωρέεις· τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτή ὡς τὸ ἐπίπαν⁹⁶ χρηστή ἐθέλει⁹⁷ ἐπιγίνεσθαι.” Οἱ μὲν ταῦτα ἔλεγον.

CLVIII. Γέλων δὲ πολλὸς ἐνέκειτο⁹⁸ λέγων τοιαῦδε· “Ἄνδρες Ἕλληνες, λόγον ἔχοντες πλεονέκτην,⁹⁹ ἐτολμήσατε, ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον παρακαλέοντες, ἔλθεῖν· αὐτοὶ δὲ, ἐμεῦ πρότερον δεηθέντος βαρβαρικοῦ στρατοῦ συνεπάψασθαι, ὅτε μοι πρὸς Καρχηδονίους νεῖκος συνῆπτο, ἐπισκήπτοντός¹⁰⁰ τε τὸν Δωριέος¹ τοῦ Ἀναξανδρίδου πρὸς Ἑγεσταίων² φόνον ἐκπρήξασθαι, ὑποτείνοντός³ τε τὰ ἐμπόρια συνελευθεροῦν, ἀπ’ ὧν ὑμῖν μεγάλα ὠφελεία τε καὶ ἐπαυρέσιες⁴ γέγονασι, οὔτε ἐμεῦ εἵνεκα ἦλθετε βοηθήσοντες, εὔτε τὸν Δωριέος φόνον ἐκπρηξόμενοι· τό τε κατ’ ἡμέας,⁵ τάδε ἅπαντα ὑπὸ βαρβάροισι νέμεται. ἀλλὰ, εὖ γὰρ ἡμῖν καὶ ἐπὶ τὸ ἄμεινον κατέστη· νῦν δὲ, ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀπῖκται ἐς ἡμέας, οὔτω δὴ Γέλωνος μνηστis γέγονε· ἀτιμῆς δὲ πρὸς ἡμέων κυρήσας, οὐκ ὁμοίωσομαι ὑμῖν, ἀλλ’ ἐτοῖμός εἰμι βοηθεῖν, παρεχόμενος διηκοσίας⁶ τε τρήρεας καὶ δισμυρίους ὀπλίτας καὶ δισχιλίην ἵππον καὶ δισχιλίους

96. ὡς τὸ ἐπίπαν] *for the most part, always, universally.* H. on VIC. i. 19.

97. ἐθέλει] *nec vera virtus, cum semel excidit, curat reponi deterioribus,* Horace, III Od. v. 29.

98. πολλὸς ἐνέκειτο] *violently inveighed against them.* S. π. ἦν λισσόμενος ὁ ξείνος, ix. 91. πολλὸς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, viii. 59. π. ἐνέκειτο τὸ τοῦ Καίσαρος ὄνομα ἐπικαλούμενος, D. Cassius, xlii. 24. W. Κλέων δὲ π. ἐν. λέγων, pronounced a bitter invective, Thucydides, iv. 22. See BL. on Æsch. Th. 6. So the Latin *multus instabat*; BLO. as *Marius vero multus atque ferox instare*, Salust, B. J. 86.

99. πλεονέκτην] *arrogant and selfish.* L. S.

100. ἐπισκήπτοντος] *understand ἐμεῦ ἡμῖν.* S.

1. Δωριέος] v. 45. 46. vii. 205. W. L.

2. Ἑγεσταίων] *Egesta was at first called Acesta; the Romans changed the appellation to Segesta to avoid the former ill-omened name; Festus, p. 500. L. vol. i. p. 11. n. 49.*

3. ὑποτείνοντος] *Thucydides, viii.*

48. understand ἔλπιδα, Scholiast; ὑποτείνων μισθοῦς, Aristophanes, A. 632. ὑπισχνούμενος, Scholiast; Suidas. V. The ellipsis is supplied by Synesius, ἔλπιδα πικρὰν ὑποτείνει τοῦ μέλλοντος, Ep. 105. p. 247. a. and by an anonymous author in Suid. t. iii. p. 548. Dionysius supplies ὑποσχέσεις, A. R. t. ii. p. 749. SCH. on B. 88.

4. ἐπαυρέσιες] *Thucydides, ii. 53. W.*

5. τὸ—κατ’ ἡμέας] *Diodorus supplies the ellipsis, ἀήτητηρον τὴν πατρίδα, τὸ καθ’ αὐτὸν μέρος, ἀποδεικνύων, xix. 72. SCH. on B. 158. The meaning of the passage is εἰ ἐβουλήθη τὴν ἀφ’ ἡμῶν βοήθειαν προσδοκᾶν, τάδε ἅπαντα ὑπὸ β. ἂν ἐνέμετο; compare vol. i. p. 77. n. 19. ST.*

6. διηκοσίας κ. τ. λ.] *According to Ephorus, Gelon, besides 200 ships, armed only 2000 cavalry, and 10,000 infantry, Scholiast on Pind. P. i. 146. but afterwards Dionysius is said to have equipped, from Syracuse alone, 120,000 infantry, 12,000 cavalry, and 400 ships of war; Diodorus, ii. 5. W.*

τοῦτάς καὶ δισχιλίους σφενδοθήτας καὶ δισχιλίους ἵπποδρόμους ψιλούς· σῆτόν τ' τε ἀπίση τῇ Ἑλλήνων στρατιῇ, ἔστ' ἂν διαπολεμήσωμεν, ὑποδέκομαι παρέξειν. ἐπὶ δὲ λόγῳ τοιῷδε τάδε ὑπίσχομαι, ἐπ' ᾧ⁹ στρατηγός τε καὶ ἡγεμῶν τῶν Ἑλλήνων ἔσομαι πρὸς τὸν ῥύρβυρον· ἐπ' ἄλλῳ δὲ λόγῳ οὐτ' ἂν αὐτὸς ἔλθοιμι, οὐτ' ἂν ἄλλους πέμψαιμι.”

CLIX. Ταῦτα ἀκούσας, οὐ τε ἠνέσχετο⁹ ὁ Σύαγρος, εἰπέ τε τάδε· “Ἡ κε¹⁰ μέγ' οἰμῶξειεν ὁ Πελοπίδης Ἀγαμέμνων, πυθόμενος Σπαρτιήτας¹¹ τὴν ἡγεμονίην ἀπαραιρηῆσθαι ὑπὸ Γέλωνός¹² τε καὶ Συρηκουσίων. ἀλλὰ τούτου μὲν τοῦ λόγου μηκέτι μνησθῆς, ὅπως τὴν ἡγεμονίην τοι παραδώσομεν. ἀλλ', εἰ μὲν βούλει βροθῆειν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων, εἰ δ' ἄρα μὴ δικαιοῖς ἄρχεσθαι, σὺ δὲ μὴ βροθῆειν.”¹³

CLX. Πρὸς ταῦτα ὁ Γέλων, ἐπειδὴ ὦρα ἀπεστραμμένους¹⁴ τοὺς λόγους τοῦ Συάγρου, τὸν τελευταῖόν σφι τόνδε ἐξέφαινε λόγον· “Ὡ ξεῖνε Σπαρτιῆτα, ὄνειδεα¹⁵ κατιόντα ἀνθρώπῳ φιλέει ἐπανά-

7. σῆτόν] Sicily was so celebrated for its fertility, that it was called one of the granaries of Rome; and Pliny says that it rewarded the husbandman an hundred-fold. *A.*

8. ἐπὶ — λ. τοιῷδε —, ἐπ' ᾧ] The relative is put for various conjunctions, as here for ὥστε, on condition that; but because this relative properly refers to a pronoun demonstrative, the latter is sometimes expressed, and the preposition is put before both pronouns. *M. G. G.* 479. *a.* Thucydides, i. 103. *BL. AR.*

9. ἠνέσχετο] This is one of the verbs which receive a double augment. *M. G. G.* 170.

10. ἦ κε] An imitation of Homer, ἦ κε μέγ' οἰμῶξειε γέραν ἱππηλάτα Πηλεὺς, *Il. H.* 125. *W.* and not very unlike ἦ κεν γηθῆσαι Πρίαμος, *Il. A.* 255. *V.*

11. Σπαρτιήτας] “In all confederacies the Spartans were looked on as the principal associates; and in all wars carried on by public contributions, [they challenged the chief command as their right and peculiar. Nor could any exigency prevail with them to depart from that claim, or resign it to the greatest of princes. Gelon,

king of Sicily, though promising to furnish them with large supplies against the barbarians, on condition he might be declared captain-general of the Grecian forces, was rejected,” *Potter, iii. 1.*

12. ὑπὸ Γέλωνος] *L.* considers the omission of the article to imply contempt; by a Gelon and by Syracusans.

13. σὺ δὲ μὴ βροθῆειν] *vol. i. p. 186. n. 15.* Here *δικαίει* may be understood from the preceding verb. *S.*

14. ἀπεστραμμένους] *averse from his proposal, and indignantly rejecting it. S.*

15. ὄνειδεα κ. τ. λ.] τὸ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται, *Æschines, F. L.* 46. ἐν τοῖσι ὡσι τῶν ἀνθρώπων οἰκέει ὁ θυμὸς, *vii. 39.* ἀνθρώπῳ may refer both to the participle preceding and to the infinitive following; with the former it is equivalent to ἐς τὸν ἀνθρώπον. Or ἐς τὸν θυμὸν may be understood. Compare οὕτω μαίνεσθε, ὥστε, κατιόντος τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλέων ὑμῖν ἔπεα κακὰ, *i. 212. V.* *irritant animos demissa per aurem, Horace, A. P.* 180. The metaphor may be borrowed from drawing water, ἐξ αὐτοῦ (τοῦ φρέατος) ἀντλέε-

γειν¹⁶ τὸν θυμόν. σὺ μέντοι, ἀποδεξάμενος ὑβρίσματα¹⁷ ἐν τῷ λόγῳ, οὐ με ἔπεισας ἀσχήμονα ἐν τῇ ἀμοιβῇ γενέσθαι. ὅκου¹⁸ δὲ ὑμεῖς οὕτω περιέχεσθε τῆς ἡγεμονίης, οἶκός καὶ ἐμὲ μᾶλλον ὑμέων περιέχεσθαι, στρατιῆς τε ἐόντα πολλαπλασίης ἡγεμόνα καὶ νηῶν πολὺ πλεύνων. ἀλλ' ἐπεὶ τε ὑμῖν ὁ λόγος οὕτω προσάντης κατίσται, ἡμεῖς τι ὑπέιξομεν τοῦ ἀρχαίου λόγου. εἰ τοῦ μὲν πεζοῦ ὑμεῖς ἡγέοισθε, τοῦ δὲ ναυτικοῦ ἐγὼ· εἰ δὲ ὑμῖν ἡδονὴ τοῦ κατὰ θάλασσαν ἡγεμονεύειν, τοῦ πεζοῦ ἐγὼ θέλω· καὶ ἡ τούτοισι ὑμέας χρεῶν ἐστὶ ἀρέσκεσθαι,¹⁹ ἢ ἀπιέναι συμμάχων τοιῶνδε ἐρήμους.²⁰

CLXI. Γέλων μὲν δὴ ταῦτα προετίειτο·²⁰ φθάσας δὲ ὁ Ἄθηναίων ἄγγελος τὸν Λακεδαιμονίων, ἀμείβετό μιν τοῖσδε·²¹ “ὦ βασιλεῦ Συρηκουσίων, οὐκ ἡγεμόνος δεομένη, ἡ Ἑλλάς ἀπέπεμψεν ἡμέας πρὸς σέ, ἀλλὰ στρατιῆς. σὺ δὲ, ὅκως μὲν στρατιὴν πέμψεις, μὴ ἡγεύμενος τῆς Ἑλλάδος, οὐ προφαίνεις· ὡς δὲ στρατηγῆσαι αὐτῆς, γλίχεται. ὅσον μὲν νυν παντὸς τοῦ Ἑλλήνων στρατοῦ ἐδέου ἡγέεσθαι, ἐξήρκει ἡμῖν τοῖσι Ἀθηναίοισι ἡσυχίην ἄγειν, ἐπισταμένοισι, ὡς ὁ Λάκων ἱκανός τοι ἔμελλε ἔσσεσθαι καὶ ὑπὲρ ἀμφοτέρων ἀπολογεύμενος· ἐπεὶ τε δὲ, ἀπάσης²² ἀπελαυνόμενος,²³ δέεαι τῆς ναυτικῆς ἄρχειν, οὕτω ἔχει²⁴ τοι· οὐδ', ἦν ὁ Λάκων ἐπὶ τοι ἄρχειν αὐτῆς, ἡμεῖς ἐπήσομεν. ἡμετέρη γάρ ἐστι αὕτη γε, μὴ αὐτῶν βου-

ται κληωνῆτω, ἀντὶ δὲ γαυλοῦ, ἡμισυ ἄσκού οἱ προσδέδεται ὑποτύψας δὲ τούτω, ἀντλέει, καὶ ἔπειτα ἐγγέει ἐς δεξομένην, vi. 120. or from a casting net, σαγήνη βληθείση εἰς τὴν θάλασσαν, St. Matthew, xiii. 47.

16. ἐπανάγειν] Steph. Th. L. Gr. 828, 829, literally *to bring up against*. Ἐνάγειν is often used by our author in the sense of ‘to incite,’ iv. 79. 145. v. 49. L.

17. ὑβρίσματα] Yet it was natural that the mother country should preserve some sort of authority over the colony; and Corinth, the μητρόπολις of Syracuse, had on the present occasion placed her forces under the command of the Lacedæmonian generals. L.

18. ὅκου] *where, in a case in which*. AR. on Th. iii. 12. Euripides, O. 538. *contemptu tulus esse, ubi in jure parum præsidiū esset*, Livy, i. 56.

19. ἀρέσκεσθαι] *to rest contented with, to be satisfied with, to make up*

your mind to. iii. 34. iv. 78. (ix. 66, twice; S.) Thucydides, ii. 68. viii. 84. Lucian, t. i. p. 648. t. ii. p. 639. Longinus, 33. In the same sense *στέργειν* is used by Isocrates, de P. 30. and *ἀγαπᾶν* by Lysias, V. and Demosthenes, H. 2.

20. προετίειτο] The active voice of this verb signifies ‘to propose or offer (conditions of peace, &c.),’ Polybius, v. 103, 7. and often: but the middle denotes ‘to claim certain privileges or rewards for services or benefits conferred,’ ‘to propose that one’s self should have;’ ix. 34, twice; S. v. 24. The passive occurs, Isocrates, Panath. 44. V. Polyb. i. 31, 7. &c.

21. ἀμείβετό μιν τοῖσδε] i. 35. W. 22. ἀπάσης] agrees with ἡγεμονίης, implied in the preceding verb ἡγέεσθαι. HER. on VIG. iii. 1, 9.

23. ἀπελαυνόμενος] *being repulsed*; and so perhaps in v. 94. S.

24. ἔχει] *understand ἐωυτὸν τὸ πρῆγμα*. W.

λομένων Λακεδαιμονίων. τούτοισι μὲν ὦν ἠγέεσθαι βουλομένοισι οὐκ ἀντιτείνομεν, ἄλλω δὲ παρήσομεν οὐδεὶν ναυαρχείν. μάτην²⁵ γὰρ ἂν ὦδε πάραλον Ἑλλήνων στρατὸν πλεῖστον εἶημεν²⁶ ἐκτημένοιοι, εἰ Συρηκουσίοιοι, ἔόντες Ἀθηναῖοιοι,²⁷ συγχωρήσομεν τῆς ἡγεμονίης,²⁸ ἀρχαιότατον μὲν ἔθνοιο παρεχόμενοι, μῶνοι δὲ ἔόντες οὐ μετανάσται²⁹ Ἑλλήνων. τῶν καὶ Ὀμηροιο ὁ ἐποποιόιο ἀνδρα ἄριστον ἔφησε εἰς Ἴλιον ἀπικέσθαι τάξει τε καὶ διακοσμῆσαι στρατὸν.³⁰ οὕτω οὐκ ὕνειδοιο ἡμῖν ἐστὶ οὐδὲν λέγειν ταῦτα.”

CLXII. Ἀμείβετο Γέλων τοῖσοδε· “Ξεῖνε Ἀθηναῖε, ὕμειο οἴκατε τοὺο μὲν ἄρχονταο ἔχειν, τοὺο δὲ ἄρξομένοιο³¹ οὐκ ἔξειν. ἐπεὶ τοῖνυν, οὐδὲν ὑπιέντεο,³² ἔχειν τὸ πᾶν ἐθέλετε, οὐκ ἂν φθάνοιτε³³

25. μάτην] μ. γ. ἤβην ὦδὲ γ' ἂν κεκτῆμεθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι, Euripides, Her. 283. E.

26. εἶημεν] M. G. G. 524, 5.

27. ἔόντεο Ἀ.] The force of these words is explained just below; it is the same in χλευάζει ὑμᾶο, ἀξίῶν Ἀθηναίοιοι ὄνταο πρὸο τὸν ἐκ Πέλληοο δρῶμενον διαδικάζεσθαι, Demosthenes, H. 2. οὐκ αἰσχρὸν, εἰ ὑμῖοι ὄντεο Ἀθηναῖοιοι βάρβαρον ἄνθρωπον φοβηθήσοσθε, Rh. 10. ὁ Ἰππῖαο Αἰαντίδῃ θυγατέροιο ἐαντοῦ Ἀρχεδίκην, Ἀθηναῖοιο ὦν Λαμφακηνῶ, ἔδωκεν, Thucydides, vi. 59. V.

28. συγχωρήσομεν τῆοο ἡ.] ‘to resign’ or ‘give up to’ takes the genitive of the thing instead of the accusative. M. G. G. 331. c.

29. οὐ μετανάσται] i. 56. W. τὴν Ἀττικὴν ἄνθρωποιο ἔκκοιο οἰ ἀὐτοιο ἀεῖ, Thucydides, i. 2. Hudson. μ., μέτοικοιο καὶ μετὰ τὸ γενηθῆναῖοι που ἀναστατωθέντεο ἐκεῖθεν; from νόοο, the same as νέω, whence νόοοτοιο is derived; Eustathius. P. φυγάδεο, Hesychius. T. These were held in less honor than the αὐτόχθοιοιο, who were considered more noble; because the μέτοικοιο were supposed διὰ μοχθηρίαν τρόπον καταλείποντεο τὰο ἰδίαο χῶραο, as was generally the case. ὡοο εἰ τιν' ἀτίμητοιο μετανάστωιο, Homer, Il. I. 644. Π. 59. D. τίοο εἶρηκε τῆοο ἐαντοῦο πατρίδοιο ἐγκώμιοιο τοιοῦτοιο οἰον Εὐριπίδοιο; “ἡ πρῶτα μὲν λεῶοο οὐκ ἐπακτοοο ἄλλοθεν, αὐτόχθοιοιο δ' ἔφωμεν' αἰ δ' ἄλλαι πόλεις, πεσοῶν ὁμοίωο διαφοραῖοο ἐκτισμέναιο, ἄλλαι παρ' ἄλλων εἰοῖν εἰσαγωγίμοιο.” (Er. fr. i. 7.) Plutarch, de Exil. p. 604.

D. V.

30. στρατὸν] Ἀθηναίων, τῶν ἡγεμόνευ' νῖδοοο Πετρωοο, Μενεοοσθεῦοο' τῶδο' οὕτω τιοο ὁμοίοιο ἐπιχθόνιοιοο γένετ' ἀνῆρ, κοσμῆσαι Ἰπποιοο τε καὶ ἀνέροιοο ἀσπιδιώταο, Homer, Il. B. 551. Gale. W.

31. ἄρξομένοιοιο] c. 159. W.

32. ὑπιέντεο] συγχωρήσαντεο, Suidas. W. ὑφέσθαι is ‘to lower one’s sails;’ ὕ. μοιο δοκεῖ· πνευσεῖται γὰρ πολλὸν, Aristophanes, R. 1218. νῦν ἐν κακοῖοο μοιο πλεῖν ὑφεῖμην δοκεῖ, Sophocles, E. 337. i. e. μὴ ὄλοιο τὸ ἰοτίοιο ἀναπετασόσῃ μεταφορικῶο δὲ λέγεται ἀπὸ τῶν πλεόντων, οἰ, πρὸο τὴν βίαν τῶν ἀνέμοιοο οὐκ ἀντίσχοιοτεο, ὑφῖαοιο τῶν ἰοτίοιοιο, Scholiast. KU. ὦοοπερ ἂν εἰ πλέωιο, καὶ παρὸν ἐξ οὐρίοιοο κομῖζεσθαι, εἰτα ὑφιέμην ὑπὸ δειλίαο, Aristides, pr. Cim. t. iii. p. 251. ἀπὸ μεταφορῶο τῶν χαλόντων τὰ ἰοτία, Scholiast. μὴ βοῦτε· ἀλλ' ὑφεοοθε τοῦ τόνου, Aristoph. V. 336. τῆοο γλώττοιο, Philostratus, V. Ap. iii. 25. τῆοο ὄρηῆοο, V. ii. 121, 4. ὑπέοο τῆοο ὄρηῆοο, i. 156. iii. 52. ἐλπίζω δὲ σφεαο ὑπήσειν τῆοο ἀγνωμοσύνηοο, ix. 4. Though the genitive appears to be the usual construction, yet here the verb may be put absolutely, and οὐδὲν for κατ' οὐδὲν in no respect; unless the accusative is the proper case and the genitive only attributable to an ellipsis, of τιοιο for instance. S. The English verb ABATE has a similar usage; “You would abate the strength of your displeasure,” Shakspeare, M. of V. v. “Some diseases have abated of their virulence,” Dryden, H. and P.

33. οὐκ ἂν φθάνοιτε] M. G. G. 553.

τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι καὶ ἀγγέλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ³⁴ αὐτῇ ἐξαραιρήται." οὗτος δὲ ὁ τύπος τοῦδε τοῦ ῥήματος, τὸ ἐθέλει λέγειν· δηλα γάρ, ὡς ἐν τῷ ἐνιαυτῷ ἐστὶ³⁵ τὸ ἔαρ δοκιμώτατον· τῆς δὲ τῶν Ἑλλήνων στρατιῆς, τὴν ἑνωτοῦ στρατιῆν.³⁶ σπερισκομένην ὦν τὴν Ἑλλάδα τῆς ἑνωτοῦ συμμαχίης εἰκαῖε,³⁷ ὡς εἰ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξαραιρημένον εἶη.

CLXIII. Οἱ μὲν δὴ τῶν Ἑλλήνων ἄγγελοι, τσσαῦτα τῷ Γέλωνι χρηματισάμενοι, ἀπέπλεον. Γέλων δὲ πρὸς ταῦτα, δείσας μὲν περὶ τοῖσι Ἕλλησι,³⁸ μὴ οὐ δυνέωνται³⁹ τὸν βάρβαρον ὑπερβιλέσθαι, δεινὸν δὲ καὶ οὐκ ἀνασχετὸν ποιησάμενος,⁴⁰ ἐλθὼν ἐς Πελοπόννησον, ἀρχεσθαι ὑπὸ Λακεδαιμονίων, ἐὼν Σικελίης τύραννος, ταύτην μὲν τὴν ὁδὸν⁴¹ ἠμέλησε,⁴² ὁ δὲ ἄλλης εἶχετο· ἐπεὶ τε γὰρ τάχιστα ἐπύθετο τὸν Πέρσην διαβιβηκότα τὸν Ἑλλήσποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμων τὸν Σκύθew,⁴³ ἄνδρα Κῶον, ἐς Δελφοῦς, ἔχοντα χρήματα πολλὰ καὶ φιλίους λόγους,⁴⁴ καραδοκίσοντα τὴν

c. HER. and SEA. on VIC. v. 14, 5. you cannot be too quick, if you take your departure home as soon as possible; S. you have no time to lose in doing so; you cannot make too much haste. E. on Eur. Her. 721. MO. on Al. 678. A more familiar expression with us is the sooner you do it, the better.

34. τὸ ἔαρ] Περικλῆς τὸν ἐπιτάφιον λέγων, "τὴν νεότητα ἐκ τῆς πόλεως ἀνηρῆσθαι, ὡσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαυρεθῆη." Aristotle, Rh. i. 7, 2. τῶν μεταφορῶν εὐδοκιμοῦσι μάλιστα αἱ κατὰ ἀναλογίαν. ὡσπερ Π. ἐφη, "τ. ν. τὴν ἀπολομένην ἐν τῷ πολέμῳ οὕτως ἡφανίσθαι ἐκ τ. π., ὦ. εἴ τις τὸ ε. ἐκ τ. ε. ἐξέλη," Rh. iii. 10, 3. WA. In the funeral oration the metaphor is much more in place, W. *ver enim tanquam adolescentiam significat, ostenditque fructus futuros; reliqua tempora demetendis fructibus et percipiendis accommodata sunt: fructus autem senectutis est ante partorum bonorum memoria et copia*, Cicero, de Sen. xix. Childhood is called ε. παντὸς βίου in Stobæus, p. 435, 37. Δημάδης ὁ ῥήτωρ ἔλεγεν εἶναι "ε. τοῦ δήμου" τοὺς ἐφήβους, Athenæus, iii. 55. V.

35. ἐστὶ] εἶναι would be more correct; δ. γ. ὡς (λέγειν ὁ ἐθέλει λέγειν) ἐν τῷ ε. εἶναι τὸ ε. &c. S. but Herodo-

tus often deviates from the regular construction. G.

36. στρατιῆν] understand εἶναι δοκιμώτατον. S.

37. εἰκαῖε] i. e. ὁμοιον ἐνόμιζε. ST.

38. δείσας—περὶ τοῖσι Ἕ.] This construction is imitated by Thucydides, Aristophanes, and Philostratus as well as the other sophists. V.

39. δυνέωνται] δυνεώμεθα, iv. 97. W.

40. οὐκ ἀνασχετὸν ποιησάμενος] So οὐκέτι ἂ. ἐποιούντο, Thucydides, i. 118. BLO.

41. ὁδὸν] line of conduct. ἐν ἔσειεν ἀγρίας ὁδοῖς, Sophocles, An. 1286. πραγμάτων ὀρθὰν ὁδὸν, Pindar, O. vii. 84. ποίαν ὁ. ἔλθω πρ., Libanius, t. i. p. 167. ἐπὶ τὴν αὐτὴν ὁ., p. 388. ὄρῳ τὴν ἐμὴν ὁ., p. 805. MUS. *viam consilii inveniebant*, Livy, iv. 48.

42. ταύτην—ἠμέλησε] This is not a solitary instance of this verb taking an accusative; θνήσκοντας ἀμελεῖ, Euripides, Ion, 442. Plutarch, Demosth. p. 1553. O. M. p. 608. MUS. M. G. G. 326. obs. 2.

43. Σκύθew] vol. i. p. 261. n. 21.

44. φιλίους λόγους] conciliatory words to be used if occasion should require. ἔλεγε πρὸς αὐτὸν πολλοὺς καὶ φ. λ., viii. 106. W.

μάχην, ἣ̄ πεσέεται,⁴⁵ καὶ ἦν μὲν ὁ βάρβαρος νικᾷ, τὰ τε χρήματα αὐτῷ̄ δίδοναι, καὶ γῆν τε καὶ ὕδωρ, τῶν ἄρχει ὁ Γέλων· ἦν δὲ οἱ Ἕλληνες, ὀπίσω ἀπάγειν.

CLXIV. Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξιόμενος παρὰ πατρός τὴν τυρανίδα Κῶν ἐν βεβηκυῖαν,⁴⁶ ἐκῶν τε εἶναι⁴⁷ καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης,⁴⁸ ἐς μέσον⁴⁹ Κῳοῖσι καταθεῖς τὴν ἀρχὴν, οἴχετο ἐς Σικελίην. ἔνθα μετὰ Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μεσσήνην μεταβαλοῦσαν⁵⁰ τὸ οὖνομα. τοῦτον δὲ ὦν ὁ Γέλων τὸν Κάδμον καὶ τοιοῦτῳ τρόπῳ ἀπικόμενον, διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνῆδεε ἑοῦσαν, ἔπεμπε· ὅς ἐπὶ τοῖσι ἄλλοισι δικαιοῖσι τοῖσι ἐξ ἑωυτοῦ ἐργασμένοισι καὶ τότε οὐκ ἐλάχιστον τούτων ἐλείπετο· κρατήσας γὰρ μεγάλων χρημάτων, τῶν οἱ Γέλων ἐπεγράπετο, παρεὼν⁵¹ κατασχέσθαι,⁵² οὐκ ἐθέλησε· ἀλλ', ἐπεὶ οἱ Ἕλληνες ἐπεκράτησαν τῇ ναυμαχίῃ,⁵³ καὶ Ξέρξης οἰχώκεε ἀπελαύνων, καὶ δὴ καὶ ἐκεῖνος ἀπύκετο ἐς τὴν Σικελίην, ἀπὸ πάντα τὰ χρήματα ἄγων.⁵⁴

CLXV. Λέγεται δὲ καὶ τὰδε ὑπὸ τῶν ἐν Σικελίῃ οἰκημένων, ὡς ὄμως, καὶ⁵⁵ μέλλων ἄρχεσθαι ὑπὸ Λακεδαιμονίων, ὁ Γέλων ἐβόηθησε ἂν τοῖσι Ἕλλησι, εἰ μὴ ὑπὸ Θήρωνος⁵⁶ τοῦ Αἰνησιδήμου⁵⁷

45. πεσέεται] This form renders it probable that the circumflexed termination of Doric futures implied a contraction. M. G. G. 180. c. 168.

46. ἐν βεβηκυῖαν] well established, εὐσταθῆ. Archilochus says, the gods often μάλ' ἐν βεβηκότας ὑπτίους κλίνουσιν, in Stob. p. 561, 53. ὁ πόλεμος οὗτος ἐν τὴν Ἑλλάδα ἔτι βεβηκυῖαν διέσεισεν ἐκ βάθρων, Pausanias, iii. 7. ἐν βήσεται ἡ πόλις, μᾶλλον δὲ ἐστήξει, Philostratus, V. A. iv. 8. Sophocles, E. 985. V. W. μοῖρα ἐπ' ἔσθλα βεβῶσαν, 1099. βεβάναι εὐτυχία, Euripides, Her. 611. MUS. Hence is derived βέβαιος 'stable, firm.' S.

47. εἶναι] Thomas M. notices this passage as remarkable from the absence of negation. W. vol. i. p. 85. n. 10.

48. ἀπὸ δικαιοσύνης] This preposition is put with words which signify a quality of the mind, an interest, from which an action is produced; from a love of justice. M. G. G. 573.

49. ἐς μέσον] ἐς μ. τ. ἀ. τιθεῖς, ἰσονομίην ὑμῖν προαγορεύω, iii. 142. ST.

50. μεταβαλοῦσαν] L. has proved that this change took place between Olymp. lxxi, 4. and Olymp. lxxvi, 1.

51. παρεὼν] HER. on VIG. vi. 1, 2.

52. κατασχέσθαι] to keep for his own use; κατέχειν, to keep for another. KU. L.

53. ναυμαχίῃ] at Salamis. L.

54. ἀπὸ π. τ. χ. ἄγων] Though Herodotus often makes use of tmesis, instances are rare of more than one word intervening between the preposition and its verb: ἀπὸ γὰρ βίον αὐτίκα λείψω, Sophocles, Ph. 1187. ἀ. νῦν με λείπετε, 1207. BL.

55. καὶ] i. e. καὶ περ, ST. καὶ τοι; as ὥστε, καὶ τοὺς Λακεδαιμονίους πρόσθεν οὐ δεχόμενοι, τότε τὴν πόλιν αὐτοῖς παρέδωκαν, Xenophon, H. iv. 4. 15. See M. G. G. 607. III. obs. T. on Hom. Il. A. 63.

56. Θήρωνος] Pindar, O. ii. iii. L.

57. Αἰνησιδήμου] c. 154. S.

'Ακραγαντίων⁵⁸ μονάρχου ἐξελασθεὶς ἐξ Ἰμέρης Τήριλλος ὁ Κρι-
νίππου, τύραννος ἐὼν Ἰμέρης, ἐπῆγε ὑπ' αὐτὸν τὸν χρόνον τοῦτον⁵⁹
Φοινίκων καὶ Λιβύων καὶ Ἰβήρων καὶ Λιγύων⁶⁰ καὶ Ἐλισύκων⁶¹
καὶ Σαρδονίων καὶ Κυρνίων⁶² τριήκοντα μυριάδας, καὶ στρατηγὸν
αὐτῶν Ἀμίλκαν τὸν Ἄντωνος, Καρχηδονίων⁶³ ἑόντα βασιλέα·⁶⁴
κατὰ ξεινίην⁶⁵ τε τὴν ἐωυτοῦ ὁ Τήριλλος ἀναγνώσας, καὶ μάλιστα

58. Ἀκραγαντίων] Agragas was called Agrigentum by the Romans; its modern name is *Girgenti*. *L.*

59. ὑπ' αὐτὸν τ. χ. τ.] τοῖς αὐτοῖς χρόνοις, Diodorus, xi. 1. Ephorus in Schol. on Pind. P. i. 146. *W.* Both these historians state that it was by virtue of a treaty which Xerxes had made with the Carthaginians that they carried the war into Sicily. *L.*

60. Λιγύων] called by the Romans *Ligures*. *L.* The principal harbour probably derives its modern name, *Leghorn, A.* from the designation *portus Ligurinus*.

61. Ἐλισύκων] mentioned by Hecataeus, ἔθνος Λιγύων, Stephanus of Byz.; connected perhaps with the Helvii and Helvetii. *W.* *gens Elesy-cum prius loca hæc tenebat, atque Narbo civitas erat ferocis maximum regni caput*, Avienus, O. M. 584. *L.*

62. Κυρνίων] ἀπείριτος εἰν ἄλ Κύρ-
νος, ἣν ῥά τε Κορσίδα φῶτες ἐπιχθόνιοι καλέουσιν, Dionysius, 458. now *Corsica*. *L.* Ajaccio in this island was the birth-place of Napoleon Buonaparte. *A.*

63. Καρχηδονίων] Though Herodotus has mentioned the Carthaginians in more places than one, and in the fourth book has enumerated the different nations of Libya, he has given us no detailed account of this people, and made no mention of their empire, their power, or their commerce. But, without departing from his plan and causing his readers to lose sight of the subject proposed to be treated of, he could not have spoken of the Carthaginians in a suitable manner: and, besides, the Greeks had too little connexion with the Carthaginians to take much interest in such a digression, as no people then had much intercourse with that nation but the Sicilians. *L.*

64. βασιλέα] This title was often given to the generals and chief magistrates of the Carthaginians: Polyæ-nus, i. 27, 2. *W.* (*Hannibal*) *prator factus est, postquam rex fuerat anno secundo et vigesimo: ut enim Romæ consules, sic Carthagine quotannis annui bini reges creabantur*, Nepos, xxii. 7, 4. *L.*

65. ξεινίην] As there is nothing in the manners of modern times which at all resembles the ancient customs respecting *hospitality*, the most remarkable particulars are here collected. The barbarous disposition to consider all strangers as enemies gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families with which they were connected by the ties of hospitality. This connexion was esteemed sacred, and was under the particular sanction of Ζεὺς ξένιος. The same word ξένος, which had originally denoted a barbarian and an enemy, (ix. 11.) then became the term to express either a host or his guest. When persons were united by the tie of hospitality, each was ξένος to the other; though, when they were together, he, who received the other, was properly distinguished as ξενόδοκος. In Euripides (Al. 559.) and in Plato, we find mention of ξενῶνες, apartments appropriated to the reception of such visitors; *hospitale cubiculum*, Livy, i. 58. The bond of hospitality might subsist, (1) between private individuals; (2) between private persons and states; (3) between different states. Private hospitality was called ξενία; public, προξενία. Persons, who, like Glaucus and Diomedes, ratified their hospitality in war, were called δορύξενοι; (Homer,

διὰ τὴν Ἀναξίλειω τοῦ Κρητίειω προθυμίην, ὅς, Ῥηγίου εἶν τύραν-
νος, τὰ ἐωυτοῦ τέκνα δούς ὁμήρους Ἀμίλκα, ἐπῆγέ μιν ἐπὶ τὴν Σικε-
λίην, τιμωρέων τῷ πενθερῷ· Τηρίλλου γὰρ εἶχε θυγατέρα Ἀναξι-
λεως, τῇ οὐνομα ἦν Κυδίππη. οὕτω δὴ οὐκ οἶόν τε γενόμενον
βοηθέειν τὸν Γέλωνα τοῖσι Ἕλλησι, ἀποπέμπειν ἐς Δελφοὺς τὰ
χρήματα.

CLXVI. Πρὸς δὲ, καὶ τάδε λέγουσι, ὡς συνέβη τῆς αὐτῆς ἡμέ-
ρης⁶⁶ ἐν τε τῇ Σικελίῃ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκαν τὸν
Καρχηδόνιον, καὶ ἐν Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην. τὸν δὲ
Ἀμίλκαν, Καρχηδόνιον ἐόντα πρὸς πατρός, μητρύθεν δὲ Συρηκού-
σιον, βασιλεύσαντά τε κατ' ἀνδραγαθίην Καρχηδονίων, ὡς ἡ συμ-
βολή τε ἐγένετο καὶ ὡς ἐσοῦτο τῇ μάχῃ, ἀφανισθῆναι πυνθάνομαι·
οὔτε γὰρ ζῶντα οὔτε ἀποθανόντα φανῆναι οὐδαμοῦ γῆς· τὸ πᾶν γὰρ
ἐπεξελθεῖν διζήμενον⁶⁷ Γέλωνα.

II. Z. 215-236.). This connexion was in all cases hereditary, and was confirmed by gifts mutually interchanged; which, at first, were called *σύμβολα*; (Euripides, *M.* 613.) afterwards, when reduced to a kind of tickets instead of presents, *ἀστραγάλοι*, (*tessera hospitalis*, Plautus, *Roen.* v. 2, 87. 92.). Every thing gave way to this connexion: Admetus could not bear the thought of turning away his *ξένος*, Hercules, even when his wife was just dead; and is highly praised for it, (Eur. *Al.*). Hospitality might however be renounced by a solemn form of abjuration, and yet, after that, might be renewed by a descendant. Thus, between the city of Sparta and the family of Alcibiades, *προξενία* had subsisted: his grandfather had solemnly renounced it; but he, by acts of kindness, revived it again, (Thucydides, v. 43. vi. 89.). See Feithius, *Ant. Hom.* iii. 13. Potter, iv. 21. Thomasinus, de *Tess. Hosp.* *BE. BA.* on Eur. *Al.* 613. *MI.* ii. 4. *T.* on *Hom.* II. Z. 14. 215.

66. *τῆς αὐτῆς ἡμέρης*] Aristotle, *Poet.* 23. (?) agrees with this account; but Diodorus, xi. 24. makes the victory of Gelon coincide with the battle of Thermopylae. *IV.* Ælian, V. II. vi. 11. V. What was more honorable to Gelon than the victory itself, was the stipulation which he made that

for the future the Carthaginians should sacrifice no more children to Saturn. Plutarch, *Ap.* p. 175. A. de S. Num. *Vind.* p. 552. B. Diodorus does not mention this condition; and it would seem to have been soon neglected, as the barbarous practice was continued till Olymp. cxvii.; *ibid.* xx. 14.

67. *διζήμενον*] According to Polyænus, Gelon was perfectly aware of the manner in which Amilcar perished. "Gelon, the tyrant of Sicily, being encamped opposite to Himilco, king of Carthage, who had come into Sicily, dared not to give him battle. But having clothed in his royal apparel Peditarchus, the commander of his archers, who strongly resembled him, he ordered him to advance beyond the camp, and to sacrifice upon the altars. He also ordered a body of archers to accompany him, clothed in white and with myrtle branches in their hands, and their bows concealed behind these branches; and commanded them, when they should see Himilco advance in like manner from his camp to sacrifice, to draw their arrows on him. Peditarchus having done as he was ordered, Himilco, who had not the slightest suspicion, came out of his camp to offer up victims. Whilst he was engaged in sacrificing and pouring libations, a shower of ar-

CLXVII. Ἔστι δὲ ὑπ' αὐτῶν Καρχηδονίων ὅδε ὁ λόγος λεγόμενος, οἰκῶτι χρωσμένων,⁶⁸ ὡς οἱ μὲν βάρβαροι τοῖσι Ἑλλησι ἐν τῇ Σικελίῃ ἐμάχοντο, ἐξ ἡοῦς ἀρξάμενοι μέχρι δαίλης⁶⁹ ὀψίης·⁷⁰ ἐπὶ τοσοῦτο γὰρ λέγεται ἐλκύσαι τὴν σύστασιν· ὁ δὲ Ἀμίλκας ἐν τούτῳ τῷ χρόνῳ μένων ἐν τῷ στρατοπέδῳ ἐθύετο καὶ ἐκαλλιρέετο,⁷¹ ἐπὶ πυρῆς μεγάλης σώματα ὅλα καταγίζων· ἰδὼν δὲ τροπὴν τῶν ἐωυτοῦ γινομένην, ὡς ἔτυχε ἐπισπένδων τοῖσι ἱροῖσι, ὥσε ἐωυτὸν ἐς τὸ πῦρ οὕτω εἰ κατακαυθέντα ἀφανισθῆναι. ἀφανισθέντι δὲ Ἀμίλκᾳ τρώπῳ εἶπε τοιοῦτω, ὡς Φοίνικες⁷² λέγουσι, εἶτε ἐτέρῳ, ὡς Σιρκούσιοι, Καρχηδόνιοι τοῦτο μὲν οἱ θύουσι,⁷³ τοῦτο δὲ μνήματα⁷⁴ ἐποίησαν ἐν πάσῃσι τῆσι πόλισι τῶν ἀποικίδων, ἐν αὐτῇ τε μέγιστον Καρχηδόνι. Τὰ μὲν ἀπὸ⁷⁵ Σικελίης, τοσαῦτα.

CLXVIII. Κερκυραῖοι δὲ, τάδε ὑποκρινάμενοι τοῖσι ἀγγέλοισι, τοιαύδε ἐποίησαν· καὶ γὰρ τούτους παρελάμβανον οἱ αὐτοὶ, οἷπερ καὶ ἐς Σικελίην ἀπίκατο, λέγοντες τοὺς αὐτοὺς λόγους, ταύς καὶ πρὸς Γέλωνα ἔλεγον. οἱ δὲ παραντίκα μὲν ὑπίσχοντο⁷⁶ πέμψειν τε καὶ ἀμνύειν, φράζοντες, ὡς “οὐ σφι περιοπτῆ⁷⁷ ἐστὶ ἡ Ἑλλὰς ἀπολ-

rows poured suddenly upon him, and thus he perished;” i. 27, 2. L. V.

68. οἰκῶτι χρωσμένων] λόγῳ οἰκῶτι χρωσμένοι, iii. 111. φέρε, ἴδω παντὶ τῷ οἰκῶτι, vii. 103. ἔδ' ἐστὶν ἀφανῆ, ἀνάγκη τοὺς διδάσκοντας τεκμηρίως καὶ εἰκόσι ζητεῖν, Hyperides in Clem. Al., Str. vi. p. 747. and in Theodoret, Or. Gr. vi. p. 102. W.

69. δαίλης] of evening, δαίλης of a timid female.

70. μέχρι δ. ὀψίης] Dionysius, viii. 49. ἐς τὸ τελευταῖον τῆς δ. μέρος τὸ περὶ ἡλίου δυσμᾶς, Photius; till late in the evening; or opposed to which is π. δαίλην πρῶτην, in the early part of the evening, viii. 6. π. δ. ἥδη ὀψίαν, Thucydides, viii. 26. iii. 74. Dion., v. p. 351. Lucian, in As. p. 100. in Gal. p. 177. δ. δ. γινομένην, viii. 9. Ἄλιαν, H. A. i. 14. ὀψία (δαίλην, ὑστέρη, Hesyclus) is often used substantively, ἔρα or δαίλη being understood. Steph. Th. L. Gr. 7127. D. S. B. 58. SCH. LEI. SCHL. BLO. and AR. on Thuc. iii. 74.

71. ἐκαλλιρέετο] S. has overlooked this passage, in giving c. 113. as the only instance of the verb taking for its

subject the person offering sacrifice.

72. φοίνικες] i. e. the Carthaginians. V. W.

73. οἱ θύουσι] Gregory Naz. says of the emperor Julian, πολλοὺς εἰδὼς τῶν πρὸ αὐτοῦ δόξης ἡξιωμένων, ὡς ἂν ὑπὲρ ἀνθρώπων νομισθεῖεν, τέχναις τισὶν ἐξ ἀνθρώπων ἀφανισθέντας, καὶ διὰ τοῦτο θεοὺς νομισθέντας, ἔρωτι τῆς αὐτῆς δόξης ἐαλωκῶς, βίβλαι κατὰ τοῦ ποταμοῦ πειρᾶται τὸ σώμα, St. ii. p. 117. v. See the deaths of Heraclides of Pontus, and Empedocles in Diogenes, v. 89. 91. viii. 67. “quī scīs an prudens huc se dejecerit, atque serrari nolit?” dicam; Siculique poetæ narrabo interitum: “deus immortalis haberi dum cupit Empedocles, ardentem frigidus Ætnam insiluit,” Horace, A. P. 462. V.

74. μνήματα] μνημῆσιον ἐωυτῆς καταλιπέσθαι, WA. and τοῦτο ἀναθεῖναι μνημόσυνον ἐ., ii. 135.

75. ἀπὸ] for περὶ, as πυθέσθαι ἀπὸ τῆς Ξέρξεω στρατιῆς, c. 195. τὰ ἀ. τούτων τῶν ποταμῶν, iv. 53. τὰ ἀ. τῆς νήσου, 195. S. ST.

76. ὑπίσχοντο] v. 30. W. M. G. G. 234.

77. περιοπτῆ] Verbals, which go-

λυμείη· ἦν γὰρ σφαλῆ, σφεῖς γε οὐδὲν ἄλλο ἢ⁷⁸ δουλεύσουσι τῇ πρώτῃ τῶν ἡμερέων· ἀλλὰ τιμωρητέον εἶη⁷⁹ ἐς τὸ δυνατώτατον.” ὑπεκρίναντο μὲν οὕτω εὐπρόσωπα.⁸⁰ ἐπεὶ δὲ ἔδει βοηθῆειν, ἄλλα ποεῦντες, ἐπλήρωσαν νέας ἐξήκοντα· μόγις δὲ ἀναχθόντες, προσέμιξαν τῇ Πελοποννήσῳ, καὶ περὶ Πύλον⁸¹ καὶ Ταίναρον⁸² γῆς τῆς Λακεδαιμονίων ἀνεκώχουον τὰς νέας, παραδοκούντες⁸³ καὶ οὗτοι τὸν πόλεμον, ἧ πεσέεται· ἀελπτέοντες⁸⁴ μὲν τοὺς Ἕλληνας ὑπερβαλέεσθαι, δοκούντες δὲ τὸν Πέρσῃν, κατακρατήσαντα πολλὸν, ἀρξῆεν πάσης τῆς Ἑλλάδος. ἐποίεον ὧν ἐπίτηδες, ἵνα ἔχῃσι πρὸς τὸν Πέρσῃν λέγειν τοιαῦδε· “ὦ βασιλεῦ, ἡμεῖς, παραλαμβανόντων τῶν Ἑλλήνων ἡμέας ἐς τὸν πόλεμον τοῦτον, ἔχοντες δύναμιν οὐκ ἐλαχίστην, οὐδὲ νέας ἐλαχίστας παρασχόντες ἂν,⁸⁵ ἀλλὰ πλείστας μετὰ γε Ἀθηναίους, οὐκ ἔθελήσαμεν τοι ἀντιῶσθαι,⁸⁶ οὐδέ τι ἀποθύμιον ποιῆσαι.” Τοιαῦτα λέγοντες ἠλπίζον πλεον τι τῶν ἄλλων οἴσεσθαι· τὰ περ ἂν καὶ ἐγένετο, ὡς ἐμοὶ δοκεῖ. πρὸς δὲ τοὺς Ἕλληνας σφι σκῆψις ἐπεποιήτο, τῇ περ δὴ καὶ ἐχορήσαντο· αἰτιωμένων γὰρ τῶν Ἑλλήνων, ὅτι οὐκ ἐβούθηον, ἔφασαν “ πληρῶσαι μὲν ἐξήκοντα τριήρας, ὑπὸ δὲ ἐτησιέων ἀνέμων ὑπερβαλέειν Μαλέην⁸⁷

vern an accusative, often change the object into the subject, and are then referred to it with a passive signification, and put in the same gender, number, and case; like the Latin participle of the future passive. M. G. G. 447, 3. b.

78. οὐδὲν ἄλλο ἢ] After this phrase, ποιούσι, γίγνεται, or some equivalent word, is usually left out. M. G. G. 612. III.

79. τιμωρητέον εἶη] Here the verbal is used impersonally, as the Latin gerund. M. G. G. 447.

80. εὐπρόσωπα] εὐπρεπῶς. ad ea rex, aliter atque animo gerebat, placide respondit, Sallust, J. 75. specious words. ἀφορμὴν εὐπρόσωπον, Pausanias, iv. p. 288. V.

81. Πύλον] also bore the name of Coryphasium; it is now Navarino. A. L.

82. Ταίναρον] now Cape Mutaran; L. a modern Greek corruption of μέτωπον, “front,” from its bold projection into the sea. A.

83. παραδοκούντες] c. 163. viii. 67. περισκοποῦντες ὀπότεροις ἂν πρόσθωνται. ut, quæ facillima et tutissima esset, qui-

etern præstarent, spectatoresque belli, fortunarum alienarum eventum sine ullo discrimine rerum suarum opperirentur, Livy, xxxv. 48. nam, utrius partis melior fortuna belli esset, ad ejus societatem inclinatuos, xxxi. 32. mediam et tutissimam viam consilii,—qui eventum expectaverimus, ut fortuna applicarem nostram consilia, xxxii. 21. consilium erat, qua fortuna rem daret, ea inclinare vires, i. 27. The attempt of the Corcyraeans to excuse this τὴν πρότερον ἀπραγμοσύνην may be seen in Thucydides, i. 32. V. παραδοκούντες τὰς τοῦ πολέμου ῥοπὰς, Diodorus, xi. 15. κ. τὸ τοῦ π. τέλος, 3. IV.

84. ἀελπτέοντες] ἀφελπτέοντες, Homer, II. H. 310. derived from ἀελπτος; as ἀβλεπτεῖν from ἔβλεπτος, and ἀσεπτεῖν from ἄσεπτος. V.

85. παρασχόντες ἂν] understand εἰ ἐβουλήθημεν τοῖσι Ἕλλησι συμμαχίην συνθέσθαι. vol. i. p. 52. n. 27. ST.

86. ἀντιῶσθαι] ἐναντιῶσθαι. S.

87. Μαλέην] This promontory retains its ancient name: the Italians call it Capo di Santo Angelo. L. The dangers, attendant on doubling this

οὐκ οἶοί τε γενέσθαι· οὕτω οὐκ ἀπικέσθαι ἐς Σαλαμίνα, καὶ οὐδεμιῇ κακότητι λειψθῆναι τῆς ναυμαχίης.” οὗτοι μὲν οὕτω διεκρούσαντο⁸⁸ τοὺς Ἕλληνας.

CLXIX. Κρήτες δὲ, ἐπεὶ τέ σφεας παρελάμβανον οἱ ἐπὶ τούτοις ταχθέντες Ἑλλήνων, ἐποίησαν τοιόνδε· πέμψαντες κοινῇ θεοπρόπους ἐς Δελφοὺς, τὸν θεὸν ἐπειρώτων, “εἴ σφι ἄμεινον γίνεται τιμωρέουσι τῇ Ἑλλάδι;” ἡ δὲ Πυθίη ὑπεκρίνατο· “ἜΩ νήπιω, ἐπιμέμφεσθε,⁸⁹ ὅσα ὑμῖν ἐκ τῶν Μενέλεω τιμωρημάτων⁹⁰ Μίνω⁹¹ ἔπεμψε μνηίων δακρύματα,⁹² ὅτι οἱ μὲν⁹³ οὐ συνεξεπρήξαντο⁹⁴ αὐτῷ τὸν ἐν Καμίκῳ θάνατον⁹⁵ γενόμενον, ὑμεῖς δὲ κείνοισι τὴν ἐκ Σπάρτης ἀρπαχθεῖσαν ὑπ’ ἀνδρὸς βαρβάρου γυναῖκα.”⁹⁶ Ταῦτα οἱ Κρήτες ὡς ἀπενειχθέντα ἤκουσαν, ἔσχοντο τῆς τιμωρίας.

CLXXI. Ἡ μὲν δὴ Πυθίη, ὑπομνήσασα ταῦτα, ἔσχε βουλομένους τιμωρέειν τοῖσι Ἕλλησι.

CLXXII. Θεσσαλοὶ δὲ ὑπὸ ἀναγκαίης⁹⁷ τὸ πρῶτον ἐμῆδισαν, ὡς⁹⁸ διέδεξαν,⁹⁹ ὅτι οὐ σφι ἦνδανε τὰ οἱ Ἀλευάδαι¹⁰⁰ ἐμηχανέωντο. ἐπεὶ τε γὰρ ἐπυθέατο τάχιστα μέλλοντα διαβαίνειν τὸν Πέρσην ἐς

cape, gave rise to the proverb *cum ad Ælialeam destiteris, obliviscere quæ sunt domi*. A.

88. διεκρούσαντο] ταύτη διακρουσάμενος αὐτοὺς τῇ προφάσει, Dionysius; A. R. x. 17. ἠπάτησαν; P. deceived by their delays, or shuffling duplicity. It occurs frequently in Demosthenes, S. F. L. 12. 49. 73. Mid. 9. 37. 51. 55. c. Tim. 9. 33. Pho. 6. N. X. 3. B. i. 14. The disingenuous conduct of the Corcyræans had well nigh cost them dear. The Greeks, at the end of the war, wished to destroy them: but Themistocles dissuaded them, by representing, that if they destroyed all the cities, which had not made common cause against the barbarians, Greece would suffer greater injury than if the Persians were to conquer it. L.

89. ἐπιμέμφεσθε] understand ταῦτα; τ. ἐπιμεμφόμενοι, ii. 161. The order is ἐ. τ. δ., ὁ. Μίνω⁹¹ ἔ. ὕ. ἐκ τ. τ. Μενέλεω, μ., ὅτι κ. τ. λ. IV.

90. Μενέλεω τιμωρημάτων] succours to avenge Menelaus. S. The auxiliaries sent, under Idomeneus and Meriones, to Menelaus are here called M. τιμω-

ρήματα, (i. e. βοηθήματα, so τιμωροὶ M. stands for βοηθοὶ M., c. 171.) as ‘the gifts sent to Hercules’ are called Ἡρακλεΐδωρρήματα, Sophocles, Tr. 681. V. The dative often accompanies substantives, which are derived from or allied to verbs governing the dative: they said τιμωρεῖν τινί, M. G. G. 396. as in c. 171.

91. Μίνω⁹¹] Minos the second was posterior to Minos the first by about 120 years. L.

92. M. ἔ. μ. δακρύματα] a complete trimeter, either accidental, or taken from the response of the Pythoness. RE.

93. οἱ μὲν] the Greeks. ST.

94. συνεξεπρήξαντο] συνεπρήξαντο Μενέλεω τὰς Ἑλένης ἀρπαγὰς, v. 94. V.

95. θάνατον] Minos was suffocated in a bath; Zenobius, iv. 92. V.

96. γυναῖκα] Helen. L.

97. ὑπὸ ἀναγκαίης] c. 174. S.

98. ὡς] VIG. viii. 10, 16.

99. ὡς διέδεξαν] as they showed very plainly. i. 31. 73. ii. 134. 162. iii. 72. 82. viii. 3. ix. 58. S.

100. οἱ Ἀλευάδαι] c. 6. L. 130. S.

τὴν Εὐρώπην, πέμπουσι εἰς τὸν Ἴσθμὸν ἀγγέλους. ἐν δὲ τῷ Ἴσθμῷ¹ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος, ἀραιρημένοι ἀπὸ τῶν πολιῶν τῶν τὰ ἀμείνω φρονουσέων² περὶ τὴν Ἑλλάδα. ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι, ἔλεγον· “Ἄνδρες Ἕλληνες, δεῖ φυλάσσεσθαι τὴν ἐσβολὴν³ τὴν Ὀλυμπικὴν, ἵνα Θεσσαλίη τε καὶ ἡ σύμπασα ἢ Ἑλλὰς ἐν σκέπη τοῦ πολέμου. ἡμεῖς μὲν νυν ἐτοιμοὶ εἶμεν συμφυλάσσειν· πέμπειν δὲ χρὴ καὶ ὑμεῖς στρατιὴν πολλήν, ὡς, εἰ μὴ πέμψετε, ἐπίστασθε ἡμεῖς ὁμολογήσειν τῷ Πέρσῃ· οὐ γάρ τοι, προκατημένους τοσοῦτο πρὸ⁴ τῆς ἄλλης Ἑλλάδος, μούνοους πρὸ ὑμέων δεῖ ἀπολέσθαι. βοηθέειν δὲ οὐ βουλόμενοι, ἀναγκαίην ἡμῖν οὐδεμίαν⁵ οἰοί τέ ἐστε προσφέρειν· οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφυ. ἡμεῖς δὲ πειρησόμεθα αὐτοὶ τινα σωτηρίην μηχανεώμενοι.” Ταῦτα ἔλεγον οἱ Θεσσαλοὶ.

CLXXIII. Οἱ δὲ Ἕλληνες πρὸς ταῦτα ἐβουλεύσαντο εἰς Θεσσαλίην πέμπειν κατὰ θάλασσαν πεζὸν στρατὸν, φυλάζοντα τὴν ἐσβολήν. ὡς δὲ συνελέχθη ὁ στρατὸς, ἔπλεε δι’ Εὐρίπῳ· ἀπικόμενος δὲ τῆς Ἀχαιῆς⁶ εἰς Ἄλον, ἀποβὰς, ἐπορεύετο εἰς Θεσσαλίην, τὰς νέας αὐτοῦ καταλιπών. καὶ ἀπίκετο εἰς τὰ Τέμπεα,⁷ εἰς τὴν ἐσβολὴν, ἥπερ ἀπὸ Μακεδονίης τῆς κάτω εἰς Θεσσαλίην φέρει παρὰ Πηνειὸν ποταμὸν, μεταξὺ δὲ Οὐλύμπου τε οὖρεος ἑόντα καὶ τῆς Ὀσσης. ἐνθαῦτα ἐστρατοπεδεύοντο τῶν Ἑλλήνων κατὰ μυρίους ὀπλίται συλλεγέντες, καὶ σφι προσῆν ἡ τῶν Θεσσαλῶν ἵππος. ἐστρατήγεε δὲ, Λακεδαιμονίων μὲν, Εὐαίνετος ὁ Καρήνου, ἐκ τῶν πολεμάρχων⁸ ἀραιρημένος, γένεος μέντοι ἐὼν οὐ τοῦ βασιλεῖος· Ἀθηναίων δὲ, Θεμιστοκλῆς ὁ Νεοκλέος. Ἐμειναν δὲ ὀλίγας ἡμέρας ἐνθαῦτα· ἀπικόμε-

1. Ἴσθμῷ] c. 145. L.

2. τῶν τὰ ἀμείνω φρονουσέων] Ἑλλήνων τ. τ. ἀ. φρονούντων, c. 145. ST.

3. τὴν ἐσβολὴν] the pass, i. e. the passage between two hills. This signification occurs, c. 173, thrice; 175. i. 185. Thucydides, iii. 112. Xenophon, An. i. 2, 21. BLO. H. iv. 7, 7.

4. πρὸ] in advance of.

5. ἀναγκαίην — οὐδεμίαν] κρείσσον οὐδὲν ἀνάγκας, Euripides, Al. 986. W.

6. τῆς Ἀχαιῆς] of Phthiotis. L.

7. Τέμπεα] τὰ στενά τῶν ὄρων, καὶ οἱ σύνδενδροὶ τόποι. GL. τέμπος is an Æolian word for τέμενος; Suidas.

This valley is now called Μπρατρα. L.

8. πολεμάρχων] βασιλείως ἕγοντος, ὑπ’ ἐκεῖνον πάντα ἄρχεται, καὶ τοῖς μὲν πολεμάρχουσιν αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκείνοι δὲ τοῖς πεντηκοντῆρσιν, αὐτῶν δ’ οὗτοι τοῖς ἐνωμοτάρχαις, καὶ οὗτοι τῇ ἐνωμοσίᾳ, Thucydides, v. 66. Each polemarch commanded a μόρα. In the city the polemarchs presided over the συσσίτια, and sent rations to those who were absent from a reasonable cause. It would seem, from what follows, that they were generally of the blood royal. W. L. Xenophon, H. iv. 5, 8.

νοι⁹ γὰρ ἄγγελοι παρὰ Ἀλεξάνδρου¹⁰ τοῦ Ἀμύντεω, ἀνδρὸς Μακεδόνοσ,¹¹ συνειβούλευόν σφι ἀπαλλάσσεσθαι, μὴ δέ, μένοντασ ἐν τῇ ἐσβολῇ, καταπατηθῆναι ὑπὸ τοῦ στρατοῦ ἐπιόντοσ· σημαίνοντεσ τὸ πληθὸσ τε τῆσ στρατιῆσ, καὶ τὰσ νέασ. ὡσ δὲ οὔτοί σφι ταῦτα συνειβούλευον, χρησάτᾳ γὰρ ἐδόκεον συμβουλευεῖν, καὶ σφι εὖνοοσ ἐφαίνετο ἐὼν ὁ Μακεδών, ἐπειθοντο. δοκέειν δέ μοι, ἀρῥωδίῃ ἦν τὸ πείθον, ὡσ ἐπύθοντο καὶ ἄλλην εἴουσαν ἐσβολὴν¹² ἐσ Θεσσαλοῦσ κατὰ τὴν ἄνω Μακεδονίην διὰ Περῤῥαιβῶν κατὰ Γόννον πόλιν, τῇ περ διῆ καὶ ἐσέβαλε ἡ στρατιῆ ἡ Ξέρξεω· καταβάντεσ δὲ οἱ Ἕλληνεσ ἐπὶ τὰσ νέασ, ὀπίσω ἐπορεύοντο ἐσ τὸν Ἴσθμόν.

CLXXIV. Αὕτη ἐγένετο ἡ ἐσ Θεσσαλίην στρατηίῃ, βασιλέοσ τε μέλλοντοσ¹³ διασβαίνειν ἐσ τὴν Εὐρώπην ἐκ τῆσ Ἀσίησ, καὶ ἐόντοσ ἤδη ἐν Ἀβύδω. Θεσσαλοὶ δὲ, ἐρημωθέντεσ συμμάχων, οὔτω δὴ ἐμήδισαν προθύμωσ, οὐδ' ἔτι ἐνδοιαστῶσ,¹⁴ ὡστε ἐν τοῖσι πρήγμασι ἐφαίνοντο βασιλεῖ ἄνδρεσ ἐόντεσ χρησιμώτατοι.

CLXXV. Οἱ δὲ Ἕλληνεσ, ἐπεὶ τε ἀπίκατο ἐσ τὸν Ἴσθμόν, ἐβουλεύοντο πρὸσ τὰ λεχθέντα ἐξ Ἀλεξάνδρου, ἧ τὲ στήσονται τὸν πόλεμον καὶ ἐν οἷοισι χώροισι· ἡ νικῶσα δὲ γνώμη¹⁵ ἐγένετο, τὴν ἐν Θερμοπύλῃσι¹⁶ ἐσβολὴν φυλάξει. στεινοτέρῃ γὰρ ἐφαίνετο εἴουσα

9. ἀπικόμενοι] *iv.* 118. τῷ παρὰ Κυαξάρουσ ἤκοντι ἀγγέλω, Xenophon, *Cyr.* *iv.* 5, 53. πεμπόμενοι, Thucydides, *vii.* 8. These participles are often suppressed. *SCHW. SCH.* on *B.* 215.

10. Ἀλεξάνδρου] The Athenians retained a grateful sense of the friendly offices of this prince, and of none more than the present. *V.* *viii.* 140. *LAU.*

11. ἀνδρὸσ Μακεδόνοσ] "a Macedonian man, as Herodotus in the simple language of his age calls him, though king of Macedonia by inheritance from a long race of ancestors, claiming their descent from Hercules;" *MI.* *viii.* 2.

12. ἄλλην—ἐσβολὴν] "so that the Greeks, in their station in Tempe, might be taken in the rear;" *MI.* *viii.* 2.

13. μέλλοντοσ] The construction of the participle with the genitive absolute expresses several relations of propositions to each other, and stands for various conjunctions with the finite

verb. It here serves as a definition of time, resolvable by *ὅτε*, *ἐπειδὴ*, &c. and is followed by *οὔτω* δὴ, as if in confirmation. *M. G. G.* 565.

14. ἐνδοιαστῶσ] Hence perhaps Thucydides says *ἐ. ἀκροῶνται*, *vi.* 10. which is imitated by D. Cassius, *p.* 387, 92. Dionysius also has the word, *A. R.* *p.* 388. *BLO.*

15. ἡ νικῶσα—γνώμη] Xenophon suppresses the substantive, *An.* *vi.* 1, 11. 2, 7. *B.* 50. *SCHW. SCH.*

16. Θερμοπύλῃσι] "Here only one pass was known, where the ridge, at its eastern extremity, meets the sea. This was termed *the gate*; a term of precisely the same import in the common speech of many parts of England;" *MI.* *viii.* 2. "The gate of a country is not like the gate of a house; but rather a difficult pass to be surmounted before we can penetrate into the most valuable part of the country;" A. Drummond, *Trav.* *p.* 246. Hence Margate, Ramsgate, &c. *Ghaut* in India denotes a mountain pass. *BU.*

τῆς ἐς Θεσσαλίην, καὶ ἅμα ἀγχοτέρη¹⁷ τῆς ἐουσιῶν· τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες¹⁸ Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ἤδεσαν εἶσαν πρότερον, ἥπερ, ἀπικόμενοι ἐς Θερμοπύλας, ἐπίθοντο Τρηχινίων.¹⁹ ταύτην ὦν ἐβουλεύσαντο φυλάσσοντες τὴν ἐσβολὴν, μὴ παριέναι ἐς τὴν Ἑλλάδα τὸν βάρβαρον· τὸν δὲ ναυτικὸν στρατὸν πλέειν γῆς τῆς Ἰστιαιώτιδος²⁰ ἐπὶ Ἀρτεμίσιον.²¹ ταῦτα²² γὰρ ἀγχοῦ τε ἀλλήλων ἐστὶ, ὥστε πυνθάνεσθαι τὰ κατὰ ἐκατέρους ἔοντα· οἱ τε χῶροι οὕτω ἔχουσι.

CLXXVI. Τοῦτο μὲν, τὸ Ἀρτεμίσιον ἐκ τοῦ πελάγεος τοῦ Θρηϊκίου ἐξ εὐρέος²³ συνάγεται ἐς στεινὸν πόρον, τὸν μεταξὺ ἔοντα γήσου τε Σκιάθου²⁴ καὶ ἠπέιρου Μαγνησίης·²⁵ ἐκ δὲ τοῦ στεινοῦ, τῆς Εὐβοίης ἤδη τὸ Ἀρτεμίσιον δέκεται αἰγιαλός· ἐν δὲ, Ἀρτέμιδος ἰρόν. ἡ δὲ αὔ²⁶ διὰ Τρηχίτιος ἔσσοδος ἐς τὴν Ἑλλάδα ἐστὶ, τῇ στεινοτάτῃ, ἡμίπλεθρον. οὐ μέντοι κατὰ τοῦτό γ' ἐστὶ τὸ στεινότατον τῆς χώρας τῆς ἄλλης, ἀλλ' ἐμπροσθὲ τε Θερμοπυλέων καὶ ὀπισθε· κατὰ τε Ἀλπηνοῦς, ὀπισθε ἔοντας, εἶσα ἀμαξιτὸς μούνη· καὶ ἔμπροσθε, κατὰ Φοῖνικα ποταμὸν, ἀγχοῦ Ἀνθηλῆς²⁷ πόλιος, ἀμαξιτὸς ἄλλη μούνη. τῶν δὲ Θερμοπυλέων²⁸ τὸ μὲν πρὸς ἐσπέρης, ὅρος ἀβυ-

17. ἀγχοτέρη] This adjective is formed from the adverb ἀγχοῦ 'near,' which occurs just below; ἀγχίων is another form of the comparative. M. G. G. 132. ἀγχοτάτω, c. 176.

18. ἤλωσαν οἱ ἀλόντες] The participle with the article may be rendered by *those who* &c. In that case the same verb is often put both as a finite verb, and as a participle; οἴχεσθαι τοὺς οἰχομένους, c. 220. This construction is particularly frequent in Plato, M. G. G. 556, 4. 269. *obs.*

19. Τρηχινίων] Trachis, now *Zeitun*, A. was so named from τραχὺς, "rough." L.

20. Ἰστιαιώτιδος] A district in the north of Eubœa; Histiaea, its capital, is now *Orio*. L.

21. Ἀρτεμίσιον] The coast, on the north-north-east of Eubœa, was so named from a temple of Diana; as well as the branch of the sea between that part of the island and the main land, L. "the road of Artemisium," *MI.* viii. 3.

22. ταῦτα] Thermopylæ and Artemisium. L.

Herod.

23. ἐκ τοῦ π.—ἐξ εὐρέος] As in Plato, *Rep.* ix. p. 252., the division of the words which belong to each other is the cause of the preposition's being repeated. M. G. G. 591, 1.

24. Σκιάθου] now *Sciatho*. L. A.

25. Μαγνησίης] The promontory of Magnesia was also called *Sepias* "cuttle-fish;" because Thetis, to escape from Peleus, there changed herself into this fish. Hence the neighbouring shore was sacred to her and the other Nereids. c. 191. 183. It is now *Cape St. George, Berlizi*, or *Monasteri*. L. Euripides, *An.* 1255.

26. ἡ δὲ αὔ] for τοῦτο δὲ, ἡ &c. answering to τοῦτο μὲν. *HER.* on *VIC.* i. 16.

27. Ἀνθηλῆς] In the temple of Ceres Amphictyonis near this town, the Amphictyonic council held its autumnal sessions. L.

28. τῶν—Θερμοπυλέων] *hoc jugum, ab Leucate et mari ad occidentem verso per Ætoliā ad alterum mare orienti obiectum tendens, cui aspreta rupesque interjectas habet, ut non modo exercitus, sed ne expediti quidem facile ullas ad*

τόν¹⁹ τε καὶ ἀπόκρημνον, ὑψηλὸν, ἀνατεῖνον ἐς τὴν Οἴτην·²⁰ τὸ δὲ πρὸς τὴν ἡῶ τῆς ὁδοῦ, θάλασσα ὑποδέκεται καὶ τενάγεια.²¹ ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά,²² τὰ “ χύτρουσ”²³ καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἴδρυται Ἑρακλέος ἐπ’ αὐτοῖσι. ἐδέδμητο δὲ τεῖχος κατὰ ταύτας τὰς ἐσβολὰς, καὶ τό γε παλαιὸν πύλαι ἐπῆσαν. ἔδειμαν δὲ Φωκέες τὸ τεῖχος, δέισαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκῆσοντες γῆν τὴν Αἰολίδα,²⁴ τὴν περ νῦν ἐκτέαται. ἄτε δὴ πειωμένων²⁵ τῶν Θεσσαλῶν καταστρέφεισθαι σφεας, τοῦτο προεφυλάζαντο οἱ Φωκέες· καὶ τὸ ὕδωρ τὸ θερμὸν τότε ἐπῆκαν ἐπὶ τὴν ἔσοδον, ὡς ἂν χαραδρωθεῖη ὁ χῶρος, πᾶν μηχανεώμενοι, ὅπως μὴ σφι ἐσβάλοιεν οἱ Θεσσαλοὶ ἐπὶ τὴν χώραν. τὸ μὲν νυν τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδέδμητο, καὶ τὸ πλέον αὐτοῦ ἤδη ὑπὸ χρόνου ἔκειτο. τοῖσι δὲ, αὐτῖς ὀρθώσασι, ἔδοξε ταύτῃ ἀπαμύνειν ἀπὸ τῆς

transitum calles inveniant. extremos ad orientem montes Cētam vocant, quorum quod altissimum est, Cullidromon adpellatur: in cuius valle ad Maliacum sinum vergente iter est non latius quam lx passus. hæc una militaris tia est, qua traduci exercitus, si non prohibeantur, possint. ideo Pylæ, et ab aliis, quia calidæ aquæ in ipsis faucibus sunt, Thermopylæ locus adpellatur, nobilis Lacedæmoniorum adversus Persas morte magis memorabili, quam pugna, Livy, xxxvi. 15. Strabo, ix. p. 428. W. Θερμοπύλαι κατέλαβεν (ὁ Ἄντιόχος), ὡς τὴν δυσχωρίαν προβαλούμενος τοῖς πολεμίοις. δίοδος δ' ἐστὶν αἱ Θερμοπύλαι στενὴ καὶ ἐπιμήκης· καὶ αὐτὴν περιέχει, τῇ μὲν θάλασσα τραχέια καὶ ἀλίμενος, τῇ δὲ ἔλος ἄβατον τε καὶ βαραθρῶδες. κορυφαὶ τε εἰσὶν ἐν αὐτῇ δύο ὄρων ἀπόκρημνοι καὶ τούτων, τὴν μὲν, Τειχιούντα καλοῦσι, τὴν δὲ, Καλλιδρόμον. ἔχει δὲ ὁ τόπος θερμῶν ὑδάτων πηγὰς, καὶ Θερμοπύλαι ἀπὸ τοῦδ' ἐπικληίζονται, Arrian, Syr. 17. V. See A.

19. ὄρος ἄ. κ.τ.λ.] οὔρεα ὑψηλὰ καὶ ἄβατα, c. 198. ἀποκρήμνοισι οὔρεσι, ἐνθα πρόσβασιν ἀνθρώπων οὐδεμίαν εἶναι, iii. 111. V.

20. Οἴτην] This chain of mountains is now called *Banina*. L. A.

21. θάλασσα — καὶ τενάγεια] *qua loca usque ad mare in via palustri limo et voraginibus claudunt*, Livy, xxxvi.

18. V.

22. θερμὰ λουτρά] ὃ ναύλοχα καὶ πετραῖα θ. λ., καὶ πάγους Οἴτας περιναίεσθοντες, οἳ τε μέσσαν Μηλιδα παρλίμναν χρυσυλακάτου τ' ἄκταν κόρας, ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλέονται, Sophocles, Tr. 642. W. ἐν Θερμοπύλῃσι θεὰ γλαυκῶπις Ἀθῆνη ποιεῖ θερμὰ λουτρά παρὰ ῥήγμινι θαλάσσης, Pisander in Schol. on Arist. N. 1034. V. Catullus, lxxviii. 53. MUS.

23. χύτρουσ] *caldrons*. L. Pausanias says the bluest water he ever saw was that at Thermopylæ, which flowed ἐς τὴν κολυμβήθραν, ἣν τινα ὀνομάζουσιν οἱ ἐπιχώριοι χ. γυναικειούς, iv. 35. His preceptor Herodes Atticus, who displayed his munificence in the construction of many public edifices, had baths built here for the accommodation of invalids; *κολυμβήθρας τοῖς νοσοῦσι παιωνίους*, Philostratus, Vit. p. 551. Compare St. John, v. 2—4. V. W. L. The feminine form occurs in Xenophon, φέροντας πῦρ ἐν χύτραις, “in kettles,” H. iv. 5, 4. In the preceding section he mentions a place called τὰ θερμὰ on the north of the Isthmus of Corinth.

24. γῆν τὴν Αἰολίδα] τὴν τότε μὲν Αἰ., νῦν δὲ Θετταλίαν καλουμένην, Diodorus, iv. 67. W. Thucydides, i. 2. iii. 2. notes. AR.

25. ἄτε δὴ π.] *on the supposition that, &c.* M. G. G. 568, 2.

Ἑλλάδος τὸν βάρβαρον. κώμη δέ ἐστι ἀγχοτάτω τῆς ὁδοῦ, Ἄλπη-
νοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι²⁶ ἐλογίζοντο οἱ Ἕλληνες.

CLXXVII. Οἱ μὲν νῦν χῶροι οὗτοι τοῖσι Ἕλλησι εἶναι ἐφαι-
νοντο ἐπιτήδεσι. ἅπαντα γὰρ προσκεψάμενοι, καὶ ἐπιλογισθέντες,
ὅτι οὔτε πλήθει²⁷ ἔξουσι χρᾶσθαι αἱ βάρβαροι, οὔτε ἵππῳ, ταύτη
σφι ἔδοξε δέκεσθαι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα. ὡς δὲ ἐπίθοντο
τὸν Πέρσῃν ἔοντα ἐν Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἴσθμοῦ, ἐστρατεύ-
οντο αὐτῶν οἱ μὲν ἐς Θερμοπύλους πεζῇ, ἄλλοι δὲ κατὰ θάλασσαν
ἐπ' Ἀρτεμίσιον.

CLXXVIII. Οἱ μὲν δὴ Ἕλληνες κατὰ τάχος ἐβοήθεον δια-
ταχθέντες· Δελφοὶ δ' ἐν τούτῳ τῷ χρόνῳ ἐχρηστηριάζοντο τῷ θεῷ,
ὑπὲρ ἑωντῶν καὶ τῆς Ἑλλάδος καταρρώδηκότες. καὶ σφι ἐχρήσθη
“ἀνέμοισι²⁸ εὐχεσθαι· μεγάλους γὰρ τούτους ἔσεσθαι τῇ Ἑλλάδι
συμμάχους.” Δελφοὶ δὲ, δεξάμενοι τὸ μαντήϊον, πρῶτα μὲν, Ἑλ-
λήνων τοῖσι βουλομένοισι εἶναι ἐλευθέροισι ἐξήγγειλαν τὰ χρησ-
θέντα αὐτοῖσι· καὶ σφι δεινῶς καταρρώδέουσι τὸν βάρβαρον ἐξαγ-
γείλαντες, χάριν ἀθάνατον κατέθεντο· μετὰ δὲ ταῦτα, οἱ Δελφοὶ
τοῖσι ἀνέμοισι βωμόν τε ἀπέδεξαν ἐν Θυίῃ·²⁹ τῇ περ τῆς Κηφισοῦ
θυγατρὸς Θυίης³⁰ τὸ τέμενός ἐστι, ἐπ' ἧς καὶ ὁ χῶρος οὗτος τὴν
ἐπωνυμίην ἔχει· καὶ θυσίησί σφεας μετήϊσαν. Δελφοὶ μὲν δὴ κατὰ
τὸ χρηστήριον ἔτι καὶ νῦν τοὺς ἀνέμους ἰλάσκονται.

CLXXIX. Ὁ δὲ ναυτικὸς Ξέρξῳ στρατὸς, ὀρμεώμενος ἐκ Θέρ-
μης πόλιος, παρέβαλε³¹ νηυσὶ τῇσι ἄριστα πλεούσῃσι δέκα ἰθὺ
Σκιαθόν· ἔνθα ἦσαν προφυλάσσουσαι γέες τρεῖς Ἑλληνίδες, Τροι-
ζηνίη³² τε καὶ Αἰγιναιή καὶ Ἀττικὴ. προΐδόντες δὲ οὗτοι³³ τὰς
νέας τῶν βαρβάρων, ἐς φυγὴν ὤρμησαν.

26. ἐπισιτιεῖσθαι] Xenophon, H. ii. 1, 21. An. vii. 1, 5. SCHL.

27. πλήθει] angustias Themistocles quarebat, ne multitudine circumiretur, Nepos, ii. 3. V.

28. ἀνέμοισι] Δελφοὶ, Ξέρξῳ ἐπὶ τὴν Ἑλλάδα στρατεύσαντος, ἀνειπούσης τῆς Πυθίας, “ὦ Δ., λίσσεσθ' ἀνέμους, καὶ λώϊον ἔσται,” βωμόν καὶ θυσίαν ποιήσαντες τοῖς ἀνέμοις, ἀρωγὰς αὐτοῖς ἔσχον, Clement of A., Str. vi. p. 454. The Athenians received an oracle to the like effect. As it was the policy of Themistocles to make Athens a maritime power, he most probably bribed the oracle to second

his views; δεινὸς γὰρ ἔρπειν πλοῦτος ἐς τε τὰ βατα. V.

29. Θυίῃ] Herodotus is the only author, who mentions this place. L. See SCH. on B. 263.

30. Θυίης] There was a priestess of Bacchus of this name, who was the mother of Delphus by Apollo; Pausanias, x. 6. W. L.

31. παρέβαλε] is here taken in a middle sense, *moved itself towards, stood for.* S.

32. Τροιζηνίη] Træzenē is now Damala. L. A.

33. οὗτοι] refers to the Træzenians, Æginetans, and Athenians, who were

CLXXX. Τὴν μὲν δὴ Τροιζηνίην, τῆς ἤρχε Πρηξίνος, αὐτίκα αἰρέουσι ἐπισπόμενοι οἱ βάρβαροι. καὶ ἔπειτα τῶν ἐπιβατέων αὐτῆς τὸν καλλιστεύοντα³⁴ ἀγαγόντες ἐπὶ τῆς πρώρης τῆς νηὸς ἔσφαξαν, διαδέξιον³⁵ ποιούμενοι, τὸν εἶλον τῶν Ἑλλήνων πρῶτον καὶ κάλλιστον. τῷ δὲ σφαιγιασθέντι τούτῳ οὖνομα ἦν Λέων· τάχα³⁶ δ' αὖν τι καὶ τοῦ οὐνόματος ἐπαύροιο.³⁷

CLXXXI. Ἡ δὲ Αἰγιναιή, τῆς ἐτριηράρχεε Ἀσωνίδης, καὶ τινά σφι θύρῳβον παρέσχε, Πυθέω³⁸ τοῦ Ἰσχειοῦ ἐπιβατεύοντος,³⁹ ἀνδρὸς ἀρίστου γενομένου ταύτην τὴν ἡμέρην· ὅς, ἐπειδὴ ἡ ναὺς ἠλίσκετο, ἐς τοῦτο ἀντεῖχε μαχόμενος, ἐς ὃ κατεκρουργήθη⁴⁰ ἅπας. ὡς δὲ πεσὼν οὐκ ἀπέθανε, ἀλλ' ἦν ἔμπροος, οἱ Πέρσαι, οὔπερ ἐπεβάτεον ἐπὶ τῶν νεῶν, δι' ἀρετὴν τὴν ἐκείνου περιποιῆσαί μιν περὶ πλείστου ἐποίησαντο, σμύρνησί τε ἰώμενοι τὰ ἔλκεα, καὶ σινδόνας⁴¹ βυσσίνης τελαμῶσι κατειλίσσοντες. καὶ μιν, ὡς ὀπίσω ἀπικοίτο ἐς τὸ

on board of the three ships. *HER.* on *VIG.* iii. 1, 9.

34. καλλιστεύοντα] κάλλιστον ἐόντα. From a misunderstanding of this passage, καλλιστεύειν has been sometimes rendered *fortissime se gerere*. *MUS.*

35. διαδέξιον κ. τ. λ.] i. e. ποιούμενοι διαδέξιόν τι οἶωνόν, τοῦτον, ὃν εἶλον πρῶτον, τῶν Ἑλλήνων, εἶναι καὶ κάλλιστον ἁπάντων. So ὕρνια μὲν τῶδ' αἴσιον ποιοῦμεθα, τὸ σόν τε χρηστὸν, καὶ λόγων εὐφημίαν, Euripides, *I. A.* 607. *V.*

36. τάχα κ. τ. λ.] and probably he might also, in some measure, be indebted to his name for this. i. 70. *ST.*

37. ἐπαύροιο] ἀφ' ὧν ἡμῖν τὰγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπαυρισκοίμεθα, Democritus in *Stob.* *Ecl. Eth.* ii. p. 205. τίν' αἰτίαν σῶων, ἧς ἐπηνρόμην ἐγώ; Euripides, *Hel.* 468. *W. V.*

38. Πυθέω] from the nominative Πυθῆς, viii. 92. by syncope for Πυθέω, as Ἀνδρέω, vi. 126. *S.*

39. ἐπιβατεύοντος] ἐπιβάτου ἐόντος. vol. i. p. 254. n. 58. οὐδέπῳ ποτ' ἐκ τῆς πόλεως ἐστρατεύσατο, οὔτε ἱππεὺς, οὔτε ὀπλίτης, οὔτε τριήραρχος, οὔτ' ἐπιβάτης, Lysias, ὕ. K. i. p. 107. *L.*

40. κατεκρουργήθη] he was cut to pieces; used here hyperbolically, as κατακοπέντα, viii. 92. ὁ Πύθης ἕως τοῦ-

δε ἐπὶ τῆς νεῶς ἐμάχετο, ἕως ἅπας κατεκρουργήθη, this and the use of καταχορδεύων in vi. 75. are given by Longinus, 31. as instances of the judicious and emphatic employment of common verbs: *dixeris egregie, notum si callida verbum reddiderit iunctura notum*, Horace, *A. P.* 47. Ζάνθος, ἐν τοῖς Λυδικοῖς, "Κάμβλητα," φησί, "τὸν βασιλεύσαντα Λυδῶν, πολυφάγον γενέσθαι καὶ πολυπότην, ἔτι δὲ γαστρίμαργον. τοῦτον οὖν ποτὲ νυκτὸς τὴν ἑαυτοῦ γυναῖκα κατακρουργήσαντα καταφαγεῖν" ἔπειτα πρῶτ', ἐρόντα τὴν χεῖρα τῆς γυναῖκος ἐνοῦσαν ἐν τῷ στόματι, ἑαυτὸν ἀποσφάζει περιβοήτου τῆς πράξεως γενομένης," Athenæus, x. 8. κρουργηδὸν διασπάσαντες, iii. 13. *W.* *laniatum corpore toto Deiphobum ridit, lacerum crudeliter ora, ora manusque ambas, populataque tempora raptis auribus, et truncas inhoneste vulnere nares*, Virgil, *Æ.* vi. 494.

41. σινδόνας κ. τ. λ.] Those, who embalm mummies, κατειλίσσουσι τῶν τὸ σῶμα σ. β. τ. κατατετμημένοισι, ii. 86. *W.* with bandages of cotton. *utuntur gossipii lanugine Ægyptii, (linearum petiurum loco, quibus nostri tantum utuntur,) ad ulcera vulneraque omnia sananda*, Prosper Alpinus, de *Pl. Æg.* p. 69. *L. SCHL.*

ἑωυτῶν στρατόπεδον, ἐπεδείκνυσαν ἐκπαγλεόμενοι πάσῃ τῇ στρατιῇ, περιέποντες εὖ· τοὺς δὲ ἄλλους, τοὺς ἔλαβον ἐν τῇ νηϊ ταύτῃ, περιεῖπον ὡς ἀνδράποδα.

CLXXXII. Αἱ μὲν δὴ δύο τῶν νεῶν οὕτω ἐχειρώθησαν· ἡ δὲ τρίτη, τῆς ἐτριηράρχεε Φόρμος, ἀνὴρ Ἀθηναῖος, φεύγουσα, ἐξοκέλλει ἐς τὰς ἐσβολὰς τοῦ Πηγνεῖοῦ· καὶ τοῦ μὲν σκάφους⁴² ἐκράτησαν οἱ βάρβαροι, τῶν δὲ ἀνδρῶν οὐ. ὡς γὰρ δὴ τάχιστα ἐπώκειλαν τὴν νέα οἱ Ἀθηναῖοι, ἀποθορόντες, κατὰ Θεσσαλίην πορευόμενοι, ἐκομίσθησαν ἐς Ἀθήνας· ταῦτα οἱ Ἕλληνες, οἱ ἐπ' Ἀρτεμισίῳ στρατοπεδεύομενοι, πυνθάνονται παρὰ πυρσῶν⁴³ ἐκ Σκιάθου. πυνθόμενοι δὲ, καὶ καταρῥώδησαντες, ἀπὸ τοῦ Ἀρτεμισίου μετωρμίζοντο ἐς Χαλκίδα,⁴⁴ φυλάξοιτες μὲν τὸν Εὐριπον, λείποντες δὲ ἡμεροσκοπούς⁴⁵ περὶ τὰ ὑψηλὰ τῆς Εὐβοίης.

CLXXXIII. Τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπέλασαν περὶ τὸ ἔρμα⁴⁶ τὸ μεταξὺ ἐὸν Σκιάθου τε καὶ Μαγνησίης, καλεόμε-

42. σκάφους] When the words σκάφη νεῶν are joined, there is no periphrasis; but the former word signifies only *the hull of the vessel*, without masts or rigging, just as they appear on the stocks, or sometimes, when disabled, after a battle. ὑππιόττο σ. ν., θάλασσα δ' οὐκέτ' ἦν ἰδεῖν, ναυαγίων πλήθουσα καὶ φόνον βροτῶν, Æschylus, P. 424. Euripides, Rh. 389. This vessel, which struck near the mouth of the Peneus, had become a mere wreck. C. ναὸς σ., Eur. Tr. 688. C. 696. BL.

43. παρὰ πυρσῶν] παρὰ is generally used with animate objects, after the verbs ἀκούειν, μαθάνειν, πυνθάνεσθαι, &c. but sometimes also with inanimate objects, αὐτῶ ἐξουσία ἦν σαφῶς εἰδέναι π. τῆς βασάνου, Antiphon, p. 112, 12. V. M. G. G. 588, 4. Torches were raised above the walls, as signals: if they were held steady, it indicated friends; but if they were waved to and fro, an enemy. L. They seem also to have announced the number of the enemy, and the direction in which they were approaching. AR. τὸ διὰ πυρσῶν ἀνατεινομένων σημαίνειν ὅ τι οὖν, κυρίως ἐστὶ φρυκταρεῖν, Hesyclus. Compare Thucydides, iii. 22. 80. ii. 94. BL. Stanley on Æsch. Ag. 1. W.

44. Χαλκίδα] now Egrino. L.

Pliny derives the name from χαλκός "brass," which was first used there. A.

45. ἡμεροσκοπούς] Æschylus, Th. 66. Sophocles, An. 259. Aristophanes, Av. 1174. τοὺς ἐν ἡμέρᾳ φρουροῦντας, Scholiast; BL. c. 192. 219. These scouts used to go out before day-break, and repair to the place where they were to keep watch; they returned at night-fall. Sometimes, however, they remained out all night; and then they made signals to their party by fires, which in the day-time was done by smoke. Turnebus, Adv. xxvii. 7. χρῆ ἢ καθιστάται ἐπὶ τότῳ ὑψηλῶ καὶ ὡς ἐκ πλείστου φαινομένη, ἐμπείρου πολέμου καὶ ποδώκει· παραγέλλεσθαι δὲ τοῖς ἡμεροσκοποῖσι αἶρειν τὰ σύστημα ἐνίστε, καθάπερ οἱ πυρσενταὶ τοὺς πυρσούς· ὡς δὲ δεῖ τοῦτο γίνεσθαι, καὶ ὡς αἶρειν τοὺς φρυκτοὺς, ἐν τῇ Παρασκευαστικῇ βίβλῳ πλειδῶν εἴρηται, Æueas, Pol. 6. 7. L. speculator, (hemerodromos vocant Græci; ingens die uno cursu emetientes spatium) contemplatus regium agmen e specula quadam, præggressus nocte media Athenas pervenisset, Livy, xxxi. 24. W. ἡμεροδρόμος, vi. 105. ix. 12. S.

46. ἔρμα] ὕφαλον πέτραν, Harpo-

νον δὲ Μύρμηκα.⁴⁷ ἐνθαῦτα οἱ βάρβαροι ἐπειδὴ στήλην⁴⁸ λίθου ἐπέθηκαν, κομίσαντες ἐπὶ τὸ ἔρμα, ὄρμηθέντες αὐτοὶ ἐκ Θέρμης, ὡς σφι τὸ ἐμποδῶν ἐγεγόνεε καθαρὸν, ἐπέπλεον πάσῃσι τῆσι νηυσὶ, ἔνδεκα ἡμέρας παρέντες μετὰ τὴν βασιλέος ἐξέλασιν ἐκ Θέρμης. τὸ δὲ ἔρμα σφι κατηγήσατο,⁴⁹ ἔον ἐν πόρῳ μάλιστα, Πάμμων Σκύριος.⁵⁰ πανημερὸν δὲ πλώοντες, οἱ βάρβαροι ἐξανύουσι⁵¹ τῆς Μαγνησίης χώρας ἐπὶ Σηπιάδα τε καὶ τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἔοντα καὶ Σηπιάδος ἀκτῆς.

CLXXXIV. Μέχρι μὲν νυν τούτου τοῦ χώρου καὶ Θερμοπυλέων, ἀπαθῆς τε κακῶν⁵² ἦν ὁ στρατὸς, καὶ πλῆθος ἦν τηνικαῦτα ἔτι, ὡς ἐγὼ συμβαλλεόμενος εὐρίσκω, τόσον· τῶν μὲν ἐκ τῶν νεῶν τῶν ἐκ τῆς Ἀσίας, εὐσεῶν ἑπτὰ καὶ διηκοσιῶν καὶ χιλιῶν, τὸν μὲν ἀρχαῖον ἐκάστων τῶν ἐθνέων ἔοντα ὄμιλον,⁵³ τέσσερας καὶ εἴκοσι μυριάδας, καὶ πρὸς, χιλιάδα τε καὶ τετρακοσίους, ὡς ἀνὰ διηκοσίους⁵⁴ ἄνδρας λογιζομένοισι ἐν ἐκάστῃ νηί. ἐπεβάτευν δὲ ἐπὶ τουτέων τῶν νεῶν, χωρὶς ἐκάστων τῶν ἐπιχωρίων ἐπιβατέων,⁵⁵ Περσέων τε καὶ Μήδων καὶ Σακέων τριήκοντα ἄνδρες. οὗτος ἄλλος ὄμιλος γίνε-
ται τρισμύριοι καὶ ἑξακισχίλιοι, καὶ πρὸς, διηκόσιοί τε καὶ δέκα. προσθήσω δ' ἔτι τούτῳ καὶ τῷ προτέρῳ ἀριθμῷ τοὺς ἐκ τῶν πεντηκοντέρων· ποιήσας,⁵⁶ ὅ τι⁵⁷ πλέον ἦν αὐτέων ἢ ἔλασσον, ἀν' ὄγδω-

cration; ἔπαισεν ἀφαντον ἕ., Æschylus, Ag. 976. ἔρματι προσβαλὼν ὄλετο, Eu. 561. ἀσῆμων ὑπὲρ ἐρμάτων φορεῦμαι, Anacreon in Hesych. BL. μὴ περὶ ἔρμα περιβάλλῃ τὴν ναῦν, Thucydides, vii. 25. BLO.

47. Μύρμηκα] "Ant."

48. στήλην] This stone pillar served, instead of a buoy, to mark the rock, which was level with the water's edge. Herodotus alludes to this, just below, where he speaks of the impediment as being removed. L.

49. κατηγήσατο] guided to, showed the way to, pointed out. ii. 49. 56. vi. 135. W. ix. 104. vii. 215. S.

50. Σκύριος] Scyros is now Sciro. L.

51. ἐξανύουσι] understand τὸν πλοῦν. ST.

52. ἀπαθῆς—κακῶν] i. 32. This genitive is often suppressed, as προεῖπον τοὺς ξένους ἀπαθεῖς ἀπίεναί, Thucydides, i. 26. BLO.

53. τὸν—ἀρχαῖον—ὄμιλον] the ori-

ginal contingent furnished by the several Asiatic nations, exclusive of the Persians, Medes, and Sacians, in contradistinction to those raised in Europe. L. This accusative is dependent on εὐρίσκω which precedes. S.

54. ἀνὰ διηκοσίους] Compare DU. and BLO. on Thuc. viii. 29.

55. ἐπιβατέων] Though the verb ἐπιβατεύειν is used exclusively of those who served as marines, W. the substantive here seems to denote the mariners and rowers. S. ST.

56. ποιήσας] making; i. e. τίθεις, setting down, supposing; assuming. εἰσὶ τῶν ξένων ἀτελεῖς, δέκα θῆσω· οὐκ οἶμαι πέντε εἶναι· καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσὶ πέντε ἢ ἕξ· οὐκ οὖν ἀμφοτέρων ἑκατάδεκα ποιήσωμεν αὐτοὺς εἴκοσιν· εἰ δὲ βούλεσθε, τριάκοντα, Demosthenes, Lep. 7. fac sane esse summum bonum, non dolere:—sit sane summum malum, dolere, Cicero, T. Q. iii. 18. In this sense the Greeks often use καὶ δὴ (especially with the per-

κοντα ἄνδρας ἐνεῖναι. συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ πρότερον⁵⁸ μοι εἰρέθη, τρισχίλια. ἤδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἴκοσι. τοῦτο μὲν νυν τὸ ἐκ τῆς Ἀσίας ναυτικὸν ἦν, σύμπαν ἐὼν πενήτηκοντα μυριάδες καὶ μία, χιλιάδες τε ἔπεισι ἐπὶ ταύτῃσι ἑπτὰ, καὶ πρὸς, ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦ δὲ πεζοῦ, ἑβδομήκοντα καὶ ἑκατὸν μυριάδες ἐγίνοντο· τῶν δὲ ἰππέων, ὀκτὼ μυριάδες. προσθήσω δ' ἔτι τούτοισι τὰς καμήλους τοὺς ἐλαύνοντας Ἀραβίους, καὶ τοὺς τὰ ἄρματα Λίβνας, πλῆθος ποιήσας δισμυρίους ἄνδρας. καὶ δὴ τό τε ἐκ τῶν νεῶν καὶ τοῦ πεζοῦ πλῆθος, συντιθέμενον, γίνεται διηκόσιαί τε μυριάδες καὶ τριήκοντα καὶ μία, καὶ πρὸς, χιλιάδες ἑπτὰ, καὶ ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦτο μὲν τὸ ἐξ αὐτῆς τῆς Ἀσίας στράτευμα ἕξαναχθὲν εἰρήται, ἄνευ τε⁵⁹ τῆς θεραπείης τῆς ἐπομένης καὶ τῶν σιταγωγῶν πλοίων καὶ ὅσοι ἐνέπλεον τούτοισι.

CLXXXV. Τὸ δὲ δὴ ἐκ τῆς Εὐρώπης ἀγόμενον στράτευμα ἐπιπροσλογοιστέα τούτῳ παντὶ τῷ ἐξηριθμημένῳ δόκησιν⁶⁰ δὲ δεῖ λέγειν. νέας μὲν νυν οἱ ὑπὸ Θρηήκης Ἕλληνες, καὶ ἐκ τῶν νήσων τῶν ἐπικειμένων τῇ Θρηήκῃ, παρείχοντο εἴκοσι καὶ ἑκατόν. ἐκ μὲν νυν τουτέων τῶν νεῶν ἄνδρες τετρακισχίλιοι καὶ δισμύριοι γίνονται. πεζοῦ δὲ, τὸν Θρηήκης παρείχοντο, καὶ Παίονες καὶ Ἑορδοὶ⁶¹ καὶ Βοττιαῖοι καὶ τὸ Χαλκιδικὸν⁶² γένος καὶ Βρύγοι καὶ Πίεοες καὶ Μακεδόνες καὶ Πεῤῥαῖβοι καὶ Ἐνιῆνες καὶ Δόλοπες καὶ Μάγνητες καὶ Ἀχαιοὶ καὶ ὅσοι τῆς Θρηήκης τὴν παραλίην νέμονται, τούτων τῶν ἐθνέων τριήκοντα μυριάδας δοκέω γενέσθαι. αὗται ὦν αἱ μυ-

fect tense), as Euripides, *M.* 387. *Hel.* 1058. *Aeschylus*, *Eu.* 892. *Sophocles*, *E.* 1465. ποιῶ δὴ ὑμᾶς ἐξαπατηθέντας ὑπ' ἐμοῦ ἦκειν εἰς φάσιν καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν γνώσεσθε δὴ που ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ, *Xenophon*, *An.* v. 7, 5. καὶ δὴ σφας ποιῶ ἴσους ἐκείνοις εἶναι, c. 186. *V. HER.* on *VIG.* viii. 7, 14. *E.* (τὴν στρατιάν) πεποίηκε χιλίων καὶ διακοσίων νεῶν, *Thucydides*, i. 10. *BLO.*

57. ὄ τι κ.τ.λ.] understand οὐ λογίζομαι, *I do not reckon what is more or less.* We should say simply, *more or less*; in Latin, *plus minus.* *S.*

58. πρότερον] c. 97. *L.*

59. ἄνευ τε] This is the usual place of the conjunction, although the con-

nexion is ἄνευ θεραπείης τε καὶ πλοίων. Numerous instances are given by *E.* on *Eur. Her.* 622.

60. δόκησιν] ταῦτ' οὐχὶ γίνεται, δ. εἰπεῖν, κάξακριβῶσαι λόγον, *Sophocles*, *Tr.* 432. *W.* δ. δὴ τὰδ' ἂν λέγοιμί σοι, *Euripides*, *Her.* 396. ὡς ἔμοιγε φαίνεται, δόξαν λέγω, *B.* 619. *MUS.* περὶ δὲ τούτου οὐκ οἶδ' ἂν εἰμὶ ἀκριβῆ λόγον εἰπεῖν, ἀλλὰ μόνον ὡς ἂν ἔμοιγε δοκῆ ἔχειν. *ST.*

61. Ἑορδοὶ] They occupied a district between the *Lyncestæ* and the territory of *Edessa.* *L.*

62. Χαλκιδικὸν] This race inhabited the three peninsulas of *Pallene*, *Sithonia*, and *Athos*, with the neighbouring part of *Thrace.* *A. L.*

ριάδες, κείνησι προσθεθεῖσαι τῆσι ἐκ τῆς Ἀσίας, γίνονται αἱ πᾶσαι ἀνδρῶν αἱ μάχιμοι μυριάδες διηκόσιαι καὶ ἐξήκοντα καὶ τέσσερες· ἔπεισι δὲ ταύτησι ἑκατοντάδες ἑκκαίδεκα, καὶ δεκάς.

CLXXXVI. Τοῦ μαχίμου⁶³ δὲ τούτου ἔοντος ἀριθμὸν τοσούτου, τὴν θεραπῆϊν τὴν ἐπομένην τούτοισι, καὶ τοὺς ἐν τοῖσι σιταγωγοῖσι ἀκάτοισι ἔοντας, καὶ μάλα ἐν τοῖσι ἄλλοισι πλοίοισι τοῖσι ἄμα πλέουσι τῇ στρατιῇ, τούτους τῶν μαχίμων ἀνδρῶν οὐ δοκέω εἶναι ἐλάσσονας, ἀλλὰ πλεῦνας. καὶ δὴ σφεας ποιέω ἴσους ἐκείνοισι εἶναι, καὶ οὔτε πλεῦνας, οὔτε ἐλάσσονας οὐδέν· ἐξισούμενοι δὲ οὔτοι τῷ μαχίμῳ, ἐκπληροῦσι τὰς ἴσας μυριάδας ἐκείνησι. οὕτω πεντηκοσίας τε μυριάδας καὶ εἴκοσι καὶ ὀκτὼ, καὶ χιλιάδας τρεῖς, καὶ ἑκατοντάδας δύο, καὶ δεκάδας δύο ἀνδρῶν ἠγαγε Ξέρξης ὁ Δαρείου μέχρι Σηπιάδος καὶ Θερμοπυλέων.

CLXXXVII. Οὔτος μὲν δὴ τοῦ συνάπαντος τοῦ Ξέρξεω στρατεύματος ἀριθμὸς. γυναικῶν δὲ σιτοποιέων, καὶ παλλακέων, καὶ εὐνούχων, οὐδεὶς ἂν εἴποι ἀτρεκέα ἀριθμὸν· οὐδ' αὖ ὑποζυγίων τε καὶ τῶν ἄλλων κτηνέων τῶν ἀχθοφόρων, καὶ κυνῶν Ἰνδικῶν⁶⁴ τῶν ἐπομένων, οὐδ' ἂν τούτων ὑπὸ πλήθεος οὐδεὶς ἂν εἴποι ἀριθμὸν. ὥστε οὐδέν μοι θῶμα παρίσταται προδοῦναι⁶⁵ τὰ ρέεθρα τῶν ποταμῶν ἔστι τῶν⁶⁶ ἀλλὰ μᾶλλον, ὅπως τὰ σιτία ἀντέχρησε, θῶμά μοι, μυριάσι τοσαύτησι. εὐρίσκω γὰρ συμβαλλόμενος, εἰ χοίνικα⁶⁷ πυρῶν

63. τοῦ μαχίμου] understand στρατεύματος. F. on B. 255. These words do not signify that the whole number above-mentioned were actually men who used weapons; but that such was the amount of the men to be brought into action on sea and land: it therefore includes the rowers, who certainly must have kept their posts at the oar, even in the hottest engagement. LAU.

64. κυνῶν Ἰνδικῶν] i. 192. The force with which Columbus took the field against the Indians in Hispaniola "consisted only of two hundred foot, twenty horse, and twenty large dogs;" Robertson, Am. A. D. 1495.

65. προδοῦναι] understand τοσαύτας μυριάδας, since the verb is transitive, *to fail*. ἐνδοῦναι καταποθέντα τῷ στρατοπέδῳ, Thomas Mag. V.

66. ἔστι τῶν] πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν, Thu-

cydides, iii. 92. W. The verb εἶμι seems at first to have been referred to a subject preceding, and to have been in the same number as the relative following. But generally, it stands in the third person singular of the present, though the relative following be in the plural, and the chief verb of the proposition in the imperfect, aorist, or future: and ἔστιν οἷ does not accord with the construction of the proposition, but stands by itself in an adjective sense, as ἐνιοι. M. G. G. 482. In Attic writers the phrase is common; in Herodotus very rare. V. τούτῳ τῷ λόγῳ εἰσὶ οἱ Ἑλλήνων ἐχρήσαντο, ii. 124. S.

67. χοίνικα] about a pint and a half. This was the daily ration of corn allowed to soldiers and to slaves: hence called ἡ χοῖνιξ ἡμερήσιος, D. Laertius, viii. 18. τὰ Πυθαγόρου αἰνίγματα τοιαῦτά ἐστι· "μὴ καθῆσθαι ἐπὶ

ἑκάστος τῆς ἡμέρας⁶⁸ ἐλάμβανε καὶ μηδὲν πλέον, ἕνδεκα μυριάδας μεδίμνων τελομένας ἐπ' ἡμέρῃ ἐκάστη, καὶ πρὸς, τριηκοσίους τε ἄλλους μεδίμνους καὶ τεσσεράκοντα.⁶⁹ γυναίξι⁷⁰ δὲ καὶ εὐνοίχοισι, καὶ ὑποζυγίοισι καὶ κυσὶ, οὐ λογιζομαι. Ἄνδρῶν δ' εὐουσέων τοσούτων μυριάδεων, κάλλεός τε εἵνεκα καὶ μεγάθεος οὐδεὶς αὐτῶν ἄξιονικότερος ἦν αὐτοῦ Ξέρξω ἔχειν τοῦτο τὸ κράτος.

CLXXXVIII. Ὁ δὲ δὴ ναυτικὸς στρατὸς ἐπεὶ τε ὄρμηθεὶς ἔπλεε, καὶ κατέσχε τῆς Μαγνησίης χώρας ἐς τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἑόντα καὶ Σηπιάδος ἀκτῆς, αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· αἵτε γὰρ τοῦ αἰγιαλοῦ ἑόντος οὐ μεγάλου, πρόκροσσαι⁷¹ ὄρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῶ νέας. ταύτην μὲν τὴν εὐφρόνην οὕτω· ἅμα δὲ ὄρθρω, ἐξ αἰθρίης⁷² τε καὶ νηνεμῆς, τῆς θαλάσσης Ζεσάσης,⁷³ ἐπέπεσέ σφι χειμῶν τε μέγας καὶ πολλὸς ἄνεμος ἀπηλιώτης,⁷⁴ τὸν δὴ

χοίνικα·" ἀντὶ τοῦ, μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιούσαν αἰε προσδέχασθαι, Athenæus, x. 77. SCHL.

68. τῆς ἡμέρας] ἐκάστης is understood. SCH. on B. 85.

69. τριηκοσίους—καὶ τεσσεράκοντα] Forty-eight *chænicæ* made a *medimnus*. The number of *medimni*, therefore, ought to have been 110,067; but in dividing 5,283,220 by 48 in order to reduce the *chænicæ* to *medimni*, our author appears to have committed the oversight of carrying to the quotient the last dividend 340, instead of the result of 3220 and then of 340, divided by 48, which would give 67. S.

70. γυναίξι κ. τ. λ.] These datives are governed by τὸ δοθὲν understood. ST.

71. πρόκροσσαι] iv. 152. Homer, II. Ξ. 35. T.'s note. ἐξορμήσαντες ἐπ' αὐτὸν ἐβοηδρόμουν, πρόκροσσοι φερόμενοι ἐπὶ τὸν κίνδυνον, Athenæus, i. 54. W. κλιμακῆδόν· κρόσσαι γὰρ καλοῦνται αἱ τευχομάχοι κλιμακες, Didymus; in French "par échelons;" in Latin *in quincuncem locatæ*. There were eight rows; that nearest the shore being longest, and the others each diminishing by one ship; so that the front line, which was furthest out at sea, would contain seven ships less than the rear rank; and the ships

would assume the form of a truncated equilateral triangle. S. RE.

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72. ἐξ αἰθρίης] vol. i. p. 52. n. 22.

73. Ζεσάσης] A frequent repetition of sibilants may be observed in this passage. The same metaphor occurs in *κύματα ἐπὶ πολὺ μετεωρισθέντα καὶ ἀναζέσαντα*, Gregory Naz., St. i. p. 55. v. ἐν ζέοντι τῷ κλύδωνι, Libanius, t. ii. p. 516. c. παρὰ τῷ Ἡροδότῳ, κατὰ μὲν τὰ λήμματα δαιμονίως ὁ χειμῶν πέφρασται, τινὰ δὲ περιέχει τῆς ὕλης ἀδοξότερα, καὶ τοῦτο μὲν ἴσως "ζ. καὶ τῆς θ." ὡς τὸ "ζ." πολὺ τὸ ὕψος περισιπᾷ διὰ τὸ κακόςτομον. ἀλλ' "ὁ ἄνεμος," φησὶν, "ἐκόπασε." (c. 191.) καὶ, "τοὺς περὶ τὸ ναυάγιον ἐκβρασσομένους (c. 188.) ἐξεδέχετο τέλος ἄχαρι." (viii. 13.) ἄσεμον γὰρ τὸ "κοπάσαι" καὶ ἰδιωτικόν τὸ δ' "ἄχαρι" τηλικούτου πάθους ἀνοίκειον, Louginus, 43. W.

74. ἀπηλιώτης] This, "according to Stuart's account of the tower of the winds, yet remaining at Athens, was

Ἑλλησποντιῆν⁷⁵ καλέουσι οἱ περὶ ταῦτα τὰ χωρία οἰκημένοι. ὅσοι μὲν νυν αὐτῶν αὐξόμενον ἔμαθον τὸν ἄνεμον, καὶ τοῖσι οὕτω εἶχε ὄρμου,⁷⁶ οἱ δ' ἔφθασαν τὸν χειμῶνα ἀνασπάσαντες τὰς νέας, καὶ αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐτῶν· ὅσας δὲ τῶν νεῶν μεταρσίας⁷⁷ ἔλαβε, τὰς μὲν ἐξέφερε πρὸς Ἴπνους⁷⁸ καλεομένους⁷⁹ τοὺς ἐν Πηλίῳ, τὰς δὲ ἐς τὸν αἰγιαλόν· αἱ δὲ περὶ αὐτὴν τὴν Σηπιάδα⁸⁰ περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν,⁸¹ αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.⁸² ἦν δὲ τοῦ χειμῶνος χρῆμα⁸³ ἀφόρητον.

CLXXXIX. Λέγεται δὲ λόγος, ὡς Ἀθηναῖοι τὸν Βορῆν ἐκ θεοπροπίου ἐπεκαλέσαντο, ἐλθόντος σφι ἄλλου⁸⁴ χρηστηρίου, “τὸν γαμβρὸν⁸⁵ ἐπίκουρον καλέσασθαι.” Βορῆς δὲ, κατὰ τὸν Ἑλλήνων

the east. But the Hellespont lay nearly north-east from Sepias: and the effects of the storm described by Herodotus show that the wind must have been some degrees northward of the east. The accuracy, however, in stating winds, usual with our seamen, was not common among the ancients; nor is it at this day in the Mediterranean, where generally winds are still named from the countries whence they blow, without any very exact reference to the points of the compass;” *MI.* viii. 3. The modern compass is divided into thirty-two points; the Greeks had but eight divisions, as appears from the above-mentioned octagonal tower, built by Andronicus Cyrrhastes, and called ‘the temple of the eight winds.’ On each side of the octagon is the name of the wind which it faces. *LAU.* These winds are N. ΒΟΡΕΑΣ, N.E. ΚΑΙΚΙΑΣ, E. ΑΠΗΛΙΩΤΗΣ, S.E. ΕΥΡΟΣ, S. ΝΟΤΟΣ, S.W. ΔΙΨ, W. ΖΕΨΥΡΟΣ, N.W. ΣΚΙΠΟΝ; Potter, i. 8. The names are somewhat different, according to Pliny, N. H. ii. 47. xviii. 34. *L.*

75. Ἑλλησποντιῆν] The names of winds in *ias* are formed from other nouns: so Στρυμονίης from the Strymon, viii. 118. Καικίας, from the Caicus, ἐτησίαι, γονίας, ὀρνίθια, συκοφαντίας, &c. *BL.*

76. τ. οὕτω εἶχε ὄρμου] *whose station was such as to enable them to draw their ships up on the beach.* Compare Thucydides, iii. 111, 2. *AR.* M. G. G. 315, 1.

77. μεταρσίας] *out at sea.*

78. Ἴπνους] “Ovens;” caverns so called. *L.*

79. καλεομένους] The Greek historians generally add this participle to the name of a place, when it is significant of its nature or situation. Thucydides, ii. 24. 55. *AR.*

80. Σηπιάδα] (οἱ ἄνεμοι) πνεύσαντες ἐβρώμενος περὶ τὴν Σ. ἄκραν συνέτριψαν πᾶσαν τὴν παρασκεύην τοῦ Περσικοῦ στόλου, Clement of A., Str. vi. p. 753, 36. στόλος εἰς Ἴπνούνα τόπον τραχὺν τῶν περὶ Πήλιον παρενεχθεῖς, Strabo, ix. p. 675. c. d. *V.*

81. ἐς Μελίβοιαν πόλιν] *ad Melibœam urbem: situ est in radicibus Ossæ montis, qua parte in Thessaliâ vergit, opportune imminens super Demetriadem, Livy, xlv. 13. L.*

82. ἐξεβράσσοντο] *τούτων ἅμα ταῖς ναῦσιν ἐκβρασθέντων, οἱ Ῥηγῖνοι πολλοὺς τῶν ναυτῶν ἐξώγησαν, Diodorus, xiv. p. 719. τὸ σῶμα ἐξεβράσθη ταῖς Ἐρυθραῖς κατὰ τὴν ἀκτὴν, Hippias in Ath. vi. 74. Tourp.*

83. χρῆμα] vol. i. p. 22. n. 67.

84. ἄλλου] *different from those mentioned, c. 140. 141. L.*

85. γαμβρὸν] Βορέας κῆδος συνῆψε τοῖς Ἀθηναίοις, ἀρπάσας Ὀρείθειαν τὴν Ἐρεχθέως, ἐξ ἧς ἔσχε Ζήτην καὶ Κλάϊν καὶ Κλεοπάτρην, Scholiast on Soph. An. 991. Suidas says that the oracle ordered the Athenians ἀνέμφ συγγενεῖ θύειν· εἶναι δὲ συγγενεῖς λέγεται (ὁ Β.) διὰ τὴν Ὠ., Themistocles is described as *στησάμενος τὴν ναυμαχίαν κατιόντος τοῦ πνεύματος, Ari-*

λόγον, ἔχει γυναικα Ἀττικὴν,⁸⁶ Ὁρειθυίην τὴν Ἐρεχθέος. κατὰ δὴ τὸ κῆδος τοῦτο, οἱ Ἀθηναῖοι, ὡς φάτις ὄρηται,⁸⁷ συμβαλλόμενοι σφι τὸν Βορῆν γαμβρὸν εἶναι, καὶ ναυλοχείοντες τῆς Εὐβοίης ἐν Χαλκίδι, ὡς ἔμαθον αὐξόμενον τὸν χειμῶνα, ἢ καὶ πρὸ τούτου, ἐθύοντό τε καὶ ἐπεκαλέοντο τὸν τε Βορῆν καὶ τὴν Ὁρειθυίην τιμωρῆσαι σφι καὶ διαφθεῖραι τῶν βαρβάρων τὰς νέας, ὡς καὶ πρότερον⁸⁸ περὶ Ἄθων· εἰ μὲν νυν διὰ ταῦτα τοῖσι βαρβάροισι ὄρμεουσι ὁ Βορῆς ἐπέπεσε, οὐκ ἔχω εἰπεῖν. οἱ δ' ὦν Ἀθηναῖοι σφι λέγουσι βοθησαντα τὸν Βορῆν πρότερον, καὶ τότε ἐκεῖνα κατεργάσασθαι· καὶ ἶρον,⁸⁹ ἀπελθόντες, Βορέω ἰδρύναντο παρὰ ποταμὸν Ἴλισσόν.

CXC. Ἐν τούτῳ τῷ πόνῳ νέας οἱ ἐλαχίστας λέγουσι⁹⁰ διαφθάρηαι, τετρακοσίων οὐκ ἐλάσσονας, ἄνδρας τε ἀναριθμήτους, χρημάτων τε πλῆθος ἄφθονον· ὥστε Ἀμειοκλεῖ τῷ Κρητίειω, ἀνδρὶ Μάγνητι, γηοχέοντι περὶ Σηπιάδα, μεγάλως ἢ ναυηγίη ἐγένετο χρηστή.⁹¹ ὅς πολλὰ μὲν χρύσεια ποτήρια ὑστέρω χρόνῳ ἐκβρασσόμενα ἀνείλετο, πολλὰ δὲ ἀργύρεα· θησαυροὺς τε τῶν Περσέων εὔρε, ἄλλα τε χρύσεια ἄφατα χρήματα περιεβύλλετο. ἀλλ' ὁ μὲν, τᾶλλα οὐκ εὐτυχέων, εὐρήμασι μέγα πλούσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις συμφορὴ λυπεῦσα⁹² παιδοφόνος.⁹³

CXCI. Σιταγωγῶν δὲ ὀλλιάδων καὶ τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἐπὶν ἀριθμὸς.⁹⁴ ὥστε δείσαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ, μὴ σφι κεκακωμένοισι ἐπιθέωνται⁹⁵ οἱ Θεσσαλοὶ, ἔρκος ὑψηλὸν ἐκ τῶν ναυηγίων περιεβύλοντο. ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ, ἔντομά⁹⁶ τε ποιεῦντες καὶ καταείδοντες γύησι τῷ

stides, t. iii. p. 349. on which the Scholiast says: οὕτω φησὶν ἔστησαν τὰς ναῦς, ὡστ' ἔχειν Βορέαν ὀπισθεν, ἵνα προσβαλὼν τοῖς Πέρσαις ὀξέως ἐπέλθοι τοῦτο δὲ φησὶν ἀπὸ τοῦ μύθου, ὅτι ὁ Βορέας, ἐραστὴς ὦν Ὁρειθυίας, συνέπραξε τοῖς Ἀ. V. Pausanias also mentions Boreas as διὰ τὸ κῆδος ἀμύνατα (τ. Ἀ.) τῶν τριήρων τῶν βαρβαρικῶν ἀπολέσαι τὰς πολλὰς, i. 19. W. Some make Boreas to be a prince of Thrace. L.

86. Ἀττικὴν] The country of Attica was also called Atthis, or Acte, "Shore." L. A.

87. ὡς φ. ὦ.] ὡς ὁ ματαιότερος λόγος ὦ., iii. 56. ST.

88. πρότερον] vi. 44. 95. vii. 22. L.

89. ἶρον] Plato, Ph. t. iii. p. 229. c. L.

90. λέγουσι] Diodorus, xi. 12. W.

91. ναυηγίη ἐγένετο χρηστή] according to the proverb "It is an ill wind that blows no one any good."

92. ἦν—λυπεῦσα] ἐλύπει. S.

93. συμφορὴ—παιδοφόνος] ἀχάρτι συμφορῇ ἐλυπεῖτο, τρόπον ὅντινα οὖν φονεύσας ἕνα τῶν παίδων. ST. That such is the sense will appear on a comparison of i. 35. 41. iii. 50. 52. S.

94. οὐκ ἐπὶν ἀριθμὸς] i. e. τοσαῦτα ὥστε μὴ δύνασθαι ἀριθμεῖσθαι: so αὐτῶν δὲ Ταραντίνων οὐκ ἐ. ἀ., c. 170. ST.

95. ἐπιθέωνται] M. G. G. 208, 3. 210, 2.

96. ἔντομα] in ii. 119. is used of

ἀνέμφ⁹⁷ οἱ μάγοι, πρὸς τε τούτοισι, καὶ τῇ Θέτι καὶ τῆσι Νηρηΐσι θύοντες, ἔπαυσαν τετάρτη ἡμέρῃ, ἢ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε.⁹⁸ τῇ δὲ Θέτι ἔθουον, πυθόμενοι παρὰ τῶν Ἴωνων τὸν λόγον, ὡς ἐκ τοῦ χώρου τούτου ἀρπασθεῖη ὑπὸ Πηλέος, εἴη τε ἅπανα ἡ ἀκτὴ ἢ Σηπιάς ἐκείνης τε καὶ τῶν ἄλλων Νηρηΐδων. Ὁ μὲν δὴ τετάρτη ἡμέρῃ ἐπέπαυτο.

CXCII. Τοῖσι δὲ Ἑλλησι οἱ ἡμεροσκόποι, ἀπὸ τῶν ἄκρων⁹⁹ τῶν Εὐβοϊκῶν καταδραμόντες δευτέρῃ ἡμέρῃ, ἀπ' ἧς ὁ χειμῶν πρῶτος ἐγένετο, ἐσήμαινον πάντα τὰ γενόμενα περὶ τὴν ναυηγίην. οἱ δὲ, ὡς ἐπύθοντο, Ποσειδέωνι Σωτῆρι εὐζάμενοι, καὶ σοι δῖς προχέαντες, τὴν ταχίστην ὀπίσω ἠπείγοντο ἐπὶ τὸ Ἀρτεμίσιον, ἐλπίσαντες ὀλίγας τινὰς σφι ἀντιζῶντας ἔσεσθαι νῆας. οἱ μὲν δὴ, τὸ δεύτερον ἐλθόντες, περὶ τὸ Ἀρτεμίσιον ἐναυλόχεον, Ποσειδέωνος Σωτῆρος ἐπωνυμίην ἀπὸ τούτου ἔτι καὶ ἐς τὸδε νομίζοντες.

CXCIII. Οἱ δὲ βάρβαροι, ὡς ἐπάυσάτο τε ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο,¹⁰⁰ κατασπᾶσαντες τὰς νῆας, ἔπλεον παρὰ τὴν ἠπειρον.

human victims. sanguine placatis ventos et virgine caesa: sanguine quaerendi reditus, animaque litandum Argolica, Virgil, *Æ.* ii. 116. Apollonius uses the same word of a sacrifice near this identical spot: after mentioning Σηπιάς ἄκρη, Σκιάθος, Μέγνησα, and τύμβος Δολοπήτιος, he says ἐνθα ἔ. μήλων κείαν, ὀρινομένης ἄλδς οἴδματι, adding presently τὴν δ' ἀκτὴν Ἀφέτας Ἀργούς ἔτι κικλήσκουσιν, i. 582—591. τοῖς μὲν κατοικομένοις περὶ ἡλίον δυσμὰς ἐναγίζουσι τοῖς δὲ οὐρανίαις ὑπὸ τὴν ἑῷ, ἀνατέλλοντος τοῦ ἡλίου. ἐντομα δὲ, τὰ σφάγια κυρίας τὰ τοῖς νεκροῖς ἐναγίζόμενα, διὰ τὸ ἐν τῇ γῆ αὐτῶν ἀποτέμενεσθαι τὰς κεφαλὰς. οὕτω γὰρ θύουσι τοῖς χθονίοις. τοῖς δὲ οὐρανίοις ἄνω ἀναστρέφοντες τὴν τράχηλον σφάζουσιν. Ὅμηρος, “αὐ φέρουσιν μὲν πρῶτα” (Il. A. 459. T.), Scholiast; Steph. Th. L. G. 9271. GR. W. S. ST. all agree in thinking human sacrifices are here intended. L. thinks that human victims are never meant, unless expressly signified.

97. καταείδοντες γόησι τῶ ἀ.] trying to charm the wind by enchanters. For the construction see vol. ii. p. 10. n. 66. ἀνωλόλυξε, καὶ κατῆδε βάρβαρα μέλη, μαγεύουσα, Euripides, I. T. 1338. Seneca, M. 684. ἔθυσεν αὐτοῦ παῖδα,

ἐπφῶδον Ὀρηκίων ἀημάτων, *Æschylus*, A. 1390. At Sicyon a priest used to sacrifice, ἡμερούμενος τῶν πνευμάτων τὸ ἄγριον καὶ δὴ καὶ Μηδείας, ὡς λέγουσιν, ἐπφῶδς ἐπφᾶδει, Pausanias, ii. 12. V. The γόητες were perhaps a certain class among the μάγοι. De Pauw. S. 98. ἐκόπασε] τρίτῃ ἡμέρῃ ἐπεὶ τὸν ἐ., Abydenus in Euseb. Pr. Ev. v. 12. οἱ ἄνεμοι παραχρόμη ἐκόπασαν καὶ τὸ κύμα ἐστορέθη, *Ælian* in Suid. ἐκόπασεν ὁ ἄνεμος, St. Matthew, xiv. 32. W. ἡσύχασεν, ἐπάυσατο, Hesychius; rested from fatigue after violent exertion. SCHL. V.

99. τῶν ἄκρων] This passage confirms the second interpretation given in vol. i. p. 291. n. 20.

100. κύμα ἔστρωτο] fluctus simul ac ventus psuūt, sternuntur et conflagrescunt, et mox fluctus esse desinunt, *A. Gellius*, N. A. ii. 30. Ποσειδῶν ἀκύμονα πόντου τίθησι νῆατα, Euripides, I. T. 1445. auso Venus ipsa favebit, sternet et aquoreas, aquore nata, eius, Ovid, Her. xix. 159. V. ἄλκυόνες στορεσεῦντι τὰ κύματα, τὰν τε θάλασσαν, τὸν τε νότον, τὸν τ' ἔβρον, ὡς ἔσχατα φυκία κινεῖ, Theocrit. vii. 57. H. E. omne stratum silet aquor, et omnes ventosi ceciderunt murmuris auræ, Virgil, E. ix. 57.

κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης, ἰθεῖαν ἔπλεον ἐς τὸν κώλον τὸν ἐπὶ Παγασέων¹ φέροντα. ἔστι δὲ κώρος ἐν τῷ κόλῳ τούτῳ τῆς Μαγνησίης, ἐνθα λέγεται² τὸν Ἡρακλέα καταλειφθῆναι ὑπὸ Ἰήσονός τε καὶ τῶν συνεταίρων,³ ἐκ τῆς Ἀργούσ ἐπ' ὕδωρ πεμφθέντα, εὐτ' ἐπὶ τὸ κῶας ἔπλεον ἐς Αἴαν⁴ τὴν Κολχίδα· ἐνθευθεν γὰρ ἔμελλον ὑδρευσάμενοι ἐς τὸ πέλαγος ἀφήσειν.⁵ ἐπὶ τούτου δὲ τῷ χώρῳ οὐνομα γέγονε Ἀφέται.⁶ ἐν τούτῳ ὦν ὄρμον οἱ Ξέρξω ἐποιεῦντο.

CXCIV. Πεντεκαίδεκα δὲ τὴν νηῶν τουτέων ἔτυχόν τε ὕσταται πολλὸν ἐξαναχθεῖσαι, καὶ κως κατεῖδον τὰς ἐπ' Ἀρτεμισίῳ τῶν Ἑλλήνων νῆας. ἔδοξάν τε δὴ τὰς σφετέρας εἶναι οἱ βάρβαροι, καὶ πλείοντες ἐσέπεσον ἐς τοὺς πολεμίους· τῶν ἐστρατήγεε ὁ ἀπὸ Κύμης τῆς Αἰολίδος ὑπαρχος Σανδῶκης ὁ Θαμασίου· τὸν δὲ πρότερον τούτων βασιλεὺς Δαρεῖος, ἐπ' αἰτίῃ τοιῆδε λαβῶν, ἀνεσταύρωσε, ἔοντα τῶν βασιληῶν δικαστέων·⁷ ὅτι ὁ Σανδῶκης ἐπὶ χρήμασι ἄδικον δίκην ἐδίκασε. ἀνακρεμασθέντος ὦν αὐτοῦ, λογιζόμενος ὁ Δαρεῖος,

1. Παγασέων] The town, the promontory near it, and the gulf of Volos, all bore this name, which is a Doric derivative from πηγῆναι "to build," (because the Argo was built there,) or πηγῆ "a spring." *ferunt olim Pagasa navalibus Argo egressam longe Phasidos isse tiam*, Propertius, i. 20, 17. L.

2. λέγεται] μυθολογεῖται τοὺς Ἀργοναύτας τὸν Ἡ. καταλιπεῖν διὰ τοιαύτην αἰτίαν· οὐ γὰρ ἐθέλειν αὐτὸν ἄγειν τὴν Ἀργὴν μετὰ τῶν ἄλλων, ὡς ὑπερβάλλοντα πολὺ τῶν πλωτήρων, Aristotle, Pol. iii. 9. Ἡσιόδος ἐν τῷ Κήυκος γάμῳ "ἐκβάντα" φησὶν "αὐτὸν ἐφ' ὕδατος ζήτησιν, τῆς Μαγνησίας παρὰ τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφέτας καλουμένας ἀπολειφθῆναι, Scholiast on Ap. Rh. L.

3. συνεταίρων] οἶδα ἑορτὴν τὴν "ἑταιρίδεια," ἀγομένην ἐν Μαγνησίᾳ· ἥς μνημονεύει Ἠγήσανδρος ἐν Ἰπομνήμασι, γράφων ἄδε "τὴν τῶν ἑταιριδεῶν ἑορτὴν συντελοῦσι Μάγνητες· ἰστοροῦσι δὲ, πρῶτον Ἰάσονα, τὸν Αἴσονος, συναγαγόντα τοὺς Ἀργοναύτας, Ἐταιρίῳ Διὰ θῆσαι," Athenæus, xiii. 31. L.

4. ἐπὶ τὸ κ. ἔπλεον ἐς Αἴαν] ἐς τὴν Ἐρυθραῖαν ἐπὶ ξύλον πλεῖν, V. Hom.

17. ἐπὶ ξύλα· παρέπεμψάν τινας ἐς Ἀσίην, Thucydides, iv. 13. πέμπουσιν ἄνδρας εἰς Παγασὰς ἐπὶ σίτον, Xenophon, H. v. 4, 56. πέμψας τριήρεις ἐς Λακεδαιμόνα ἐπὶ χρήματα, i. 6, 8. i. e. χ. ἀξούσας, 9. ἐχώρων εἰς ἀγορὰν ἐπ' ἄλφита, Aristophanes, C. 819. The poets use μετὰ, as πλέων ἐς Τεμέσην μ. χαλκόν, Homer, Od. A. 183. τὸ χρύσειον ἔπλει μ. κῶας Ἰήσων Αἰσονίδας, οἱ δ' αὐτῷ ἀριστῆες συνέποντο, Theocritus, xiii. 16. *lecti juvenes, Argivæ robora pubis, auratam optantes Colchis avertere pellem*, Catullus, lxix. 4. V. Κόλχων ἐς αἴαν — (ἄνδρες ἀριστοὶ) τὸ πάγχρυσον δέρος Πελία μετήλθον, Euripides, M. 2. *navis, quæ nominatur nomine Argo, quæ vecti Argivi delecti viri, petebant illam pellem inauratam arietis, Colchici, imperio regis Pelia*, Ennius in Rh. ad Her. ii. 2. Cic. T. Q. i. 20. *BA. quem Pelias rex in Colchos abire jubet; pellemque arietis memorabilem gentibus reportaret*, Justin, xlii. 2. See also vol. i. p. 6.

5. ἀφήσειν] *to launch out or put to sea*. Compare MUS. on Soph. Aj. 250. BLO. on Thuc. vii. 19.

6. Ἀφέται] *nōw Fetio. A.*

7. βασιληῶν δικαστέων] iii. 14. W.

εἶρέ οἱ πλέω ἀγαθὰ⁸ τῶν ἀμαρτημάτων πεποιημένα ἐς οἶκον τὸν βασιλῆιον· εὐρῶν δὲ τοῦτο ὁ Δαρεῖος, καὶ γνοὺς, ὡς ταχύτερα αὐτὸς ἢ σοφώτερα ἐργασμένοις εἶη, ἔλυσε. βασιλέα μὲν δὴ Δαρεῖον οὕτω διαφυγῶν μὴ ἀπολέσθαι,⁹ περιῆν· τότε δὲ ἐς τοὺς Ἕλληνας καταπλώσας, ἔμελλε οὐ τὸ δεύτερον διαφυγῶν ἔσεσθαι.¹⁰ ὡς γὰρ σφεας εἶδον προσπλέοντας οἱ Ἕλληνες, μαθόντες αὐτῶν τὴν γινομένην ἀμαρτάδα, ἐπαναχθέντες, εὐπετέως σφέας εἶλον.

CXCv. Ἐν τούτων μῆ Ἀρίδωλις πλέων ἦλω, τύραννος Ἀλαβάνδων¹¹ τῶν ἐν Καρίῃ· ἐν ἐτέρῃ δὲ ὁ Πάφιος στρατηγὸς Πενθύλος ὁ Δημονόου, ὃς ἦγε μὲν δυώδεκα νῆας ἐκ Πάφου,¹² ἀποβαλὼν δὲ σφεων τὰς ἑνδεκα τῷ χειμῶνι τῷ γενομένῳ κατὰ Σηπιάδα, μῆ τῇ περιγενομένη καταπλέων ἐπ' Ἀρτεμίσιον ἦλω. τούτους οἱ Ἕλληνες, ἐξιστορήσαντες, τὰ ἐβούλοντο πυθέσθαι ἀπὸ¹³ τῆς Ξέρξεω στρατιῆς, ἀποπέμπουσι δεδεμένους ἐς τὸν Κορινθίων Ἰσθμόν.

CXCvi. Ὁ μὲν δὴ ναυτικὸς ὁ τῶν βαρβάρων στρατὸς, παρέξ τῶν πεντεκαίδεκα νεῶν, τῶν εἶπον Σανδώκεα στρατηγέειν, ἀπῆκετο ἐς Ἀφέτας. Ξέρξης δὲ καὶ ὁ πεζὸς, πορευθεὶς διὰ Θεσσαλίας καὶ Ἀχαιῆς, ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος¹⁴ ἐς Μηλιάς· ἐν Θεσσαλίῃ μὲν ἀμιλλαν ποιησάμενος ἵππων τῶν ἑνωτοῦ, ἀποπειρώμενος καὶ τῆς Θεσσαλίας ἵππου, πυθόμενος, ὡς ἀρίστη εἶη τῶν ἐν Ἕλλησι· ἔνθα δὴ αἱ Ἕλληνίδες ἵπποι ἐλίποντο πολλόν. τῶν μὲν νυν ἐν Θεσσαλίῃ ποταμῶν, Ὀνόχωνος μόνους οὐκ ἀπέχρησε τῇ στρατιῇ τὸ ρέεθρον, πινόμενος· τῶν δὲ ἐν Ἀχαιῇ ποταμῶν ρέοντων, οὐδὲ ὅστις ὁ μέγιστος αὐτῶν ἐστὶ Ἡπιδανός, οὐδὲ οὗτος ἀντέσχε, εἰ μὴ φλαύρωσ.

CXCviii. Ταῦτα μὲν τὰ ἐν Θεσσαλίῃ, καὶ τὰ ἐν Ἀχαιῇ. ἀπὸ δὲ τούτων τῶν χώρων ἦϊε ἐς τὴν Μηλίδα παρὰ κόλπον¹⁵ θαλάσσης, ἐν τῷ ἄμπωτις τε καὶ ῥηχίη ἀνά πᾶσαν ἡμέρην γίνεται. περὶ δὲ τὸν

8. πλέω ἀγαθὰ] vol. i. p. 264. n. 56.

9. διαφυγῶν μὴ ἀπολέσθαι] καὶ πάρος ἀπεφυγέτην σφῶν τὸ μὴ πίτνειν κακῶς, Sophocles, *E. C.* 1739. ἔφευγε τὸ μὴ εἰδέναι, *An.* 269.

10. δ. ἔσεσθαι] perhaps δ., περιέσεσθαι; *R.E.* for, although past tenses are often expressed by such a circumlocution, this seems a solitary instance of periphrasis for the future tense. *S.*

11. Ἀλαβάνδων] Alabanda was near the modern village of *Karpuseli. A.*

12. Πάφου] now *Bufu. A.*

13. ἀπὸ] περί.

14. τριταῖος] here means *on the third day before, three days before. πυθόμενοι παραγεγονέαι τὸν Φιλάμωνα τριταῖον ἀπὸ Κυρήνης, Polybius, xv. 33, 11. S.*

15. κόλπον] The Maliac gulf, *L.* now the gulf of *Zeiton. A.*

κόλπον τούτον ἐστὶ χῶρος πεδινός, τῇ μὲν εὐρύς, τῇ δὲ καὶ κάρτα στεινός. περὶ δὲ τὸν χῶρον οὖρεα ὑψηλὰ καὶ ἄβρατα περικλητεῖ πῦσαν τὴν Μηλίδα γῆν, Τρηχίνιαί πέτραι καλεόμεναι. πρώτη μὲν νυν πόλις ἐστὶ ἐν τῷ κόλῳ, ἴοντι ἀπὸ Ἀχαιῆς, Ἀντικύρη¹⁶ παρ' ἣν ποταμὸς Σπερχήϊος,¹⁷ ῥέων ἐξ Ἐνιήνων, ἐς θάλασσαν ἐκδιδοῖ. ἀπὸ δὲ τούτου διὰ εἴκοσι κού σταδίων ἄλλος ποταμὸς, τῷ οὖνομα κεῖται¹⁸ Δύρας,¹⁹ τὸν, βοηθέοντα τῷ Ἡρακλεῖ καιομένῳ, λόγος ἐστὶ²⁰ ἀναφανῆναι. ἀπὸ δὲ τούτου δι' ἄλλων εἴκοσι σταδίων ἄλλος ποταμὸς ἐστὶ, ὃς καλεῖται Μέλας.²¹

CXCIX. Τρηχίς δὲ πόλις ἀπὸ τοῦ Μέλανος τούτου ποταμεῦ πέντε στάδια ἀπέχει. ταύτῃ δὲ καὶ εὐρύτατόν ἐστι πάσης τῆς χώρας ταύτης ἐκ τῶν οὐρέων ἐς θάλασσαν, κατ' ἃ Τρηχίς πεπόλισται· δισχίλιά τε γὰρ καὶ δισμύρια πλέθρα τοῦ πεδίου ἐστὶ. τοῦ δὲ οὖρεος, τὸ περικλητεῖ τὴν γῆν τὴν Τρηχινίην, ἐστὶ διασφάξ πρὸς μεσαμβρίην Τρηχίνιος· διὰ δὲ τῆς διασφάγος Ἀσωπὸς ποταμὸς ῥέει παρὰ τὴν ὑπωρέην τοῦ οὖρεος.

CC. Ἔστι δὲ ἄλλος Φοίνιξ ποταμὸς, οὐ μέγας, πρὸς μεσαμβρίην τοῦ Ἀσωποῦ· ὃς, ἐκ τῶν οὐρέων τούτων ῥέων, ἐς τὸν Ἀσωπὸν ἐκδιδοῖ. κατὰ δὲ τὸν Φοίνικα ποταμὸν στεινότατόν ἐστι· ἀμαξιτός²² γὰρ μία μούνη δέδμηται.²³ ἀπὸ δὲ τοῦ Φοίνικος ποταμοῦ πεντεκαίδεκα στάδια ἐστὶ ἐς Θερμοπύλας. ἐν δὲ τῷ μεταξὺ Φοίνικος ποταμοῦ καὶ Θερμοπυλέων, κώμη τέ ἐστι, τῇ οὖνομα Ἀνθήλη κεῖται, παρ' ἣν δὴ παραρρέων ὁ Ἀσωπὸς ἐς θάλασσαν ἐκδιδοῖ, καὶ χῶρος περὶ αὐτὴν

16. Ἀντικύρη] There was another city of this name in Phocis; and both were celebrated for the production of hellebore. *A. L.*

17. Σπερχήϊος] *ferit amne citato Maliacas Sperchios aquas*, Lucan, vi. 366. *W.* from *σπέρχειν* "to hasten." *A.*

18. κεῖται] is placed, is. *κείμαι*, as well as other verbs of gesture, has the signification of *είμι*. *ἔως οὖν γῆς ὄρθ' ἔκειθ' ὄρισματα, πύργοι τ' ἄθραστοι ἦσαν*, Euripides, *Hec.* 16. *ὦν ἔκειτ' ἀγών*, S. 675. *ὄπλων ἔ. ἀ. πέρι*, Sophocles, *Aj.* 949. *τοῖς ἐν ἀζιώμασιν ἤρωσι κειμένοις*, Athenaeus, i. 22. *MAR.* τῇ οὖνομα Ἀνθήλη κεῖται, c. 200. *ἀλέσι μὲν σφί ἐστι Ἀτάραντες οὖ.*, ἐνὶ δὲ ἐκάστῳ αὐτῶν οὖ. οὐδὲν κέεται,

iv. 184. *V.* ii. 17. vii. 216.

19. Δύρας] *Δ.*, *ὃν φασὶν ἐπιχειρῆσαι τὴν Ἡρακλέους σβέσαι πυρὰν* on the summit of Mount Eta, Strabo, ix. p. 428. *V.*

20. λόγος ἐστὶ] iii. 115. *W.* 5. vii. 129. i. e. *μυθεύονται*. *V.*

21. Μέλας] "Black." *ab amniculo, quem Melana vocant*, Livy, xxxvi. 22. *L.*

22. ἀμαξιτός] understand *ὁδός*. *F. B.* 192. *ἐχώρου κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσαν*, Xenophon, H. ii. 4, 10.

23. δέδμηται] is constructed. *ὁδοῦ, τὴν ἔδειμαν*, ii. 124. *tales fama cunit Xerxem construxisse vias*, Lucan, ii. 672. *W.*

εὐρύς, ἐν τῷ Δήμητρος τε ἱρὸν Ἀμφικτυονίδος²⁴ ἴδρυται, καὶ ἔδραι εἰσὶ Ἀμφικτύοσι²⁵ καὶ αὐτοῦ τοῦ Ἀμφικτύονος ἱρὸν.

CCI. Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ· οἱ δὲ δὴ Ἕλληνες ἐν τῇ διόδῳ. καλέεται δὲ ὁ χῶρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιόικων Πύλαι. ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν τούτοισι τοῖσι χωρίοσι. ἐπεκράτεε²⁶ δὲ ὁ μὲν τῶν πρὸς βορῆν ἀνεμον ἔχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων²⁷ τὸ ἐπὶ ταύτης τῆς ἡπείρου.

CCII. Ἦσαν δὲ οἷδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσην ἐν τούτῳ τῷ χώρῳ· Σπαρτιηγέων τε τριηκόσιοι ὀπλίται, καὶ Τεγεητέων καὶ Μαντινέων²⁸ χίλιοι, ἡμίσεες ἑκατέρων· ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας, εἴκοσι καὶ ἑκατόν· καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας, χίλιοι· τοσοῦτοι μὲν Ἀρκαδῶν· ἀπὸ δὲ Κορίνθου, τετρακόσιοι· καὶ ἀπὸ Φλιοῦντος,²⁹ διηκόσιοι· καὶ Μυκηναίων³⁰ ὀγδώκοντα· οὔτοι μὲν ἀπὸ Πελοποννήσου παρῆσαν. ἀπὸ δὲ Βοιωτῶν, Θεσπιέων τε ἑπτακόσιοι, καὶ Θηβαίων τετρακόσιοι.

CCIII. Πρὸς τούτοισι ἐπικλήτοι ἐγένοντο Λοκροὶ³¹ τε οἱ Ὀπούν-

24. Δ.—Ἀμφικτυονίδος] the same as the *Pylæan Ceres*: Δημητρὶ τῇ Πυλαίῃ, τῇ τοῦτον οὐκ Πελασγῶν Ἀκρίσιος τὸν νηὸν ἐδείματο, Callimachus, *Ep.* xli. *W.* Πύλας· τόπος Θεσσαλίας, ἐν ᾧ καὶ τὸ τῆς Πυλαίας Δήμητρος ἱερὸν ἴδρυται, *Eroctian*; Δ. ἰ., ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουν οἱ Ἀμφικτυόνες, *Strabo*, p. 429. τὴν σύνοδον Π. ἐκάλουν· ἔθουν δὲ Δήμητρι οἱ Πυλαγόραι, *Ulpien on Dem.* p. 43, 27. *V.*

25. Ἀμφικτύοσι] *vol.* i. p. 218. n. 88. Δελφοί, πολεμουῖντες πρὸς τοὺς ὀμόρους, τὸν Ἀκρίσιον μετεπέμψαντο ἐξ Ἀργός, ὅς, κατὰ ζῆλον τοῦ Ἀμφικτυωνικοῦ συνεδρίου, ὃ κατεστήσατο Ἀμφικτύων ὁ Δευκαλίωνος ἐν Θερμοπύλαις τῆς Θεσσαλίας, ἕτερον ἐν Δελφοῖς κατεστήσατο, καὶ τὸ ἐν Θερμοπύλαις ἀναλαβὼν, τὰς συνόδους ἀντὶ μιᾶς δύο πεποίηκε, καὶ νόμους ἔθετο, καθ' οὓς ἕμελλον ἕκαστα διοικεῖν, *Scholias* on *Eur. O.* 1093. This assembly was held alternately at Delphi, in the spring, and in the temple of *Ceres* near *Anthela*, in the autumn. *L.* Ἑλ-

λάνων ἀγοραὶ Πυλάτιδες, *Sophocles*, *Tr.* 648.

26. ἐπεκράτεε κ.τ.λ.] The order is (κατὰ) δὲ τὸ ἐπὶ τ. τ. ἢ ἐπ. ὁ μὲν (Πέρσης) πάντων τῶν (χωρίων) π. β. ἕ. ε. μ. τ., οἱ δὲ (Ἕλληνες) τ. π. ν. κ. μ. φ. σ.

27. φερόντων] understand τόπων ἢ χωρίων; so τὴν ἐπὶ θάλασσαν φέρουσαν χώραν, and τὰ μέρεα ἐς θ. φέροντα, *iv.* 99. τὰ ἐς τὴν μεσόγαίαν φ., 100. 101. *W.*

28. Μαντινέων] *Mantineia* was celebrated for the battle in which *Epa-minondas* fell. *A.*

29. Φλιοῦντος] There are three towns of this name; (1) in *Argolis*, now *Drepono* or *Thermisi*, (2) in *Sicyonia*, now *Staphliaca*, and (3) in *Elis*. *L.A.*

30. Μυκηναίων] *Krabata* stands near the ruins of *Mycenæ*; the name of which was probably derived from *μυχός* "a recess." *A.*

31. Λοκροὶ] *Diodorus* makes them amount to 1000, *Pausanias* to 6000, which is less probable. *V. W. L.*

τιοι πανστρατιῆ, καὶ Φωκέων χίλιοι. αὐτοὶ γὰρ σφεας ἐπεκαλέσαντο οἱ Ἕλληνες,³² λέγοντες δι' ἀγγέλων, ὡς “ αὐτοὶ μὲν ἦκοιεν πρὸδρομοὶ τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμάχων προσδύκιμοι πᾶσάν εἰσι³³ ἡμέρην· ἢ θάλασσά τέ σφι εἶη ἐν φυλακῇ, ὑπ' Ἀθηναίων τε φρουρεομένη καὶ Αἰγινητέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων· καὶ σφι εἶη δεινὸν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα, ἀλλ' ἀνθρωπον· εἶναι δὲ θνητὸν οὐδένα, οὐδέ ἔσσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη³⁴ τοῖσι δὲ μεγίστοισι αὐτῶν,³⁵ μέγιστα·³⁶ ὀφείλειν ὦν καὶ τὸν ἐπελαύνοντα, ὡς ἔοντα θνητὸν, ἀπὸ τῆς δόξης πεσέειν³⁷ ἄν.” Οἱ δὲ, ταῦτα πυνθανόμενοι, ἐβόηθηον ἐς τὴν Τρηχίνα.

CCIV. Τούτοισι ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιας ἐκάστων· ὁ δὲ³⁸ θωμαζόμενος μάλιστα, καὶ παντὸς τοῦ στρατεύματος ἡγεόμενος, Λακεδαιμόνιος ἦν, Λεωνίδης ὁ Ἀναξανδρίδew· κτησάμενος τὴν βασιληίην ἐν Σπάρτῃ ἐξ ἀπροσδοκίτου.³⁹

CCV. Διζῶν γὰρ οἱ ἔόντων πρεσβυτέρων ἀδελφεῶν, Κλεομένεός τε καὶ Δωριέος, ἀπελήλατο τῆς φροντίδος περὶ τῆς βασιληΐης. ἀποθανόντος δὲ Κλεομένεος ἡπαιδὸς ἔρσενος γόνου, Δωριέος τε οὐκέτι⁴⁰ ἔόντος, ἀλλὰ τελευτήσαντος καὶ τούτου ἐν Σικελίῃ, οὕτω δὴ ἐς Λεωνίδην ἀνέβαινε ἡ βασιληΐη· καὶ διότι πρότερος ἐγεγόνει Κλεομβρότου, (οὗτος γὰρ ἦν νεώτατος Ἀναξανδρίδew παῖς,) καὶ δὴ καὶ εἶχε Κλεομένεος θυγατέρα. ὅς⁴¹ τότε ἦγε ἐς Θερμοπύλας, ἐπιλεξιόμενος

32. αὐτοὶ — οἱ Ἕλληνες] namely, those who marched to Thermopylæ. LAU.

33. ἦκοιεν—εἰσι] Herodotus is fond of varying the moods; so ἰδέσθαι δόκοσι τέ εἰσι, καὶ ὅ τι ποιεῖοιεν, c. 208. S.

34. συνεμίχθη] understand τοῖσι ἀγαθοῖσι. S. οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ· ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς, Euripides, Æo. fr. vi. 3. alterum enim ex altero, sicuti Plato ait, verticibus inter se contrariis deligatum est; sustuleris unum, abstuleris utrumque, A. Gellius from Chrysippus, N. A. vi. 1. V.

35. αὐτῶν] θνητῶν.

36. μεγίστοισι—μέγιστα] Sometimes two superlatives in two different propositions are compared with each other, in order to show that a quality exists in the highest degree in one

subject, in the same measure as it is possessed by another in the highest degree. In this construction the two propositions may be condensed into one by the omission of τοσοῦτω and ὄσῳ. M. G. G. 462.

37. ἀπὸ τῆς δόξης πεσέειν] to be frustrated in his expectations, to be disappointed of his hope; L. MI. φόβος πᾶσι βαρβάρους παρὴν γνώμης ἀποσφαλεῖσιν, Æschylus, P. 397. ἐγὼ γνώμης πολλὸν ἐκτὸς ἔβην, Theognis, 962. BL. to fall from his glory. S.

38. τούτοισι—μὲν νυν—ὁ δὲ] This formula is of the same signification as the Latin, cum—tum. M. G. G. 288. obs. 3.

39. ἐξ ἀπροσδοκίτου] unexpectedly. M. G. G. 574.

40. οὐκέτι] v. 42—48. vii. 158. L.

41. ὅς] The relative refers to the end of c. 204., the passage from διζῶν

ἀνδρας τε τοὺς κατεστεῶτας τριηκοσίους,⁴² καὶ τοῖσι ἐτύχανον παῖδες ἑόντες. παραλαβὼν δὲ ἀπῆκετο καὶ Θηβαίων⁴³ τοὺς ἐς τὸν ἀριθμὸν λογισάμενος εἶπον,⁴⁴ τῶν ἐστρατήγεε Λεοντιάδης ὁ Εὐρυμάχου. τοῦδε δὲ εἵνεκα τούτους σπουδῆν⁴⁵ ἐποίησατο Λεωνίδης μούτους Ἑλλήνων παραλαβεῖν, ὅτι σφέων μεγάλως κατηγορήτο⁴⁶ μηδίξειν. παρεκάλεε ὦν ἐς τὸν πόλεμον, θέλων εἰδέναι, εἴ τε συμπέμψουσι, εἴ τε καὶ ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν Ἑλλήνων συμμαχίην· οἱ δὲ, ἀλλοφρονέοντες,⁴⁷ ἔπεμπον.

CCVI. Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρώτους ἀπέπεμψαν Σπαρτιῆται, ἵνα, τούτους ὀρῶντες, οἱ ἄλλοι σύμμαχοι στρατεύωνται· μὴ δὲ καὶ οὗτοι μηδίσωσι, ἦν αὐτοὺς πυνθάνωνται ὑπερβαλλομένους· μετὰ δὲ, Κάρνεια⁴⁸ γὰρ σφι ἦν ἐμποδῶν, ἔμελλον, ὀρτάσαντες καὶ φυλακὰς λιπόντες ἐν τῇ Σπάρτῃ, κατὰ τάχος βοηθέειν πανδημεί. ὡς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσειν· ἦν γὰρ κατὰ τωτὸ Ὀλυμπιάς⁴⁹ τούτοισι τοῖσι πρήγμασι⁵⁰ συμπεσοῦσα. οὐκ ὦν δοκέοντες κατὰ τάχος οὕτω διακριθῆσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον, ἔπεμπον τοὺς προδρόμους.⁵¹ Οὔτοι μὲν δὴ οὕτω διεένωντο ποιήσειν.

to θυγατέρα being parenthetical. M. G. G. 477. a.

42. τοὺς κατεστεῶτας τριηκοσίους] The only permanent corps, which we know of, was that of the 300 knights. The ephors chose from among the citizens, in the flower of their age, three men, who were called hippagretæ; and each of these chose a hundred knights. The knights appear to have served on foot, near the king's person, in the centre: τῷ μέσῳ, ἥπερ ὁ βασιλεὺς Ἄγισ ἦν, καὶ περὶ αὐτὸν οἱ τριακόσιοι, ἰππῆς καλούμενοι, Thucydides, v. 72. L. S.

43. Θηβαίων] This genitive depends on τοὺς, which is used relatively. M. G. G. 354, 5.

44. εἶπον] c. 202. L.

45. σπουδῆν] haste. vi. 120. ix. 1. 66. 89. Thucydides, iii. 49. Polybius, i. 27, 9. Euripides, Ph. 863. SCHL.

46. κατηγορήτο] used impersonally, a charge had been brought against them. P.

47. ἀλλοφρονέοντες] though disaffected. There were two parties at Thebes; those ἀπὸ τῆς ἐτέρας μερίδος sent 400 men; Diodorus, xi. 4. W.

48. Κάρνεια] Κ. γὰρ αὐτοῖς ἐτύχανον ὄντα, Thucydides, v. 75, twice; 76. Καρνεῖος ἦν μὴν, ἱερομήνια Δωριεῦσι, 54. τοῦ γ. Καρνείου πολλὰς ἔχοντος ἱερὰς ἡμέρας, οὐκ ἐστρατεύοντο, Scholiast. V. The festival, according to Demetrius of Scepsis, lasted nine days, Athenæus, iv. 19. and was instituted in the twenty-sixth Olympiad, according to Sosibius in his Chronicle, Ath. xiv. 37. in honor of Apollo, Theocritus, v. 82. Of the reason for its institution various accounts are given; Pausanias, iii. 13. L. Potter, ii. 20. It coincided with the Athenian month Μεταγειτυνίαν; Plutarch, Nic. Hudson. On another occasion the Lacedæmonians were detained at home by the Hyacinthia; ix. 7. 11. V. vol. i. p. 295. n. 62.

49. Ὀλυμπιάς] The seventy-fifth Olympiad; ἦν τῆς ὥρης μέσον θέρος, viii. 12. Compare 26. and 72. W.

50. κατὰ τωτὸ—τ. τ. πρήγμασι] κατὰ τὸ αὐτὸ, Diodorus, xx. 76. SCH. i. e. κ. τὸν αὐτὸν χρόνον, which governs a dative. M. G. G. 386, 1.

51. προδρόμους] Æschylus thus describes an army taking the field;

CCVII. Οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταρρώδεοντες, ἐβουλευόντο περὶ ἀπαλλαγῆς. τοῖσι μὲν νυν ἄλλοισι Πελοποννησίοισι ἐδόκεε, ἐλθοῦσι ἐς Πελοπόννησον, τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ, Φωκῶν καὶ Λοκρῶν περισπερχόντων⁵² τῇ γνώμῃ ταύτῃ, αὐτοῦ τε μένειν ἐψηφίζετο, πέμπειν τε ἀγγέλους ἐς τὰς πόλεις, κελεύοντάς σφι ἐπιβοηθεῖν, ὡς ἐόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι.

CCVIII. Ταῦτα βουλευομένων σφέων, ἔπεμπε Ξέρξης κατάσκοπον ἰππέα, ιδέσθαι,⁵³ ὅσοοι τέ εἰσι καὶ ὅ τι ποιοῖεν. ἀκηκόεε δὲ, ἔτι ἐὼν ἐν Θεσσαλίῃ, ὡς ἀλισμένη εἶη⁵⁴ ταύτῃ στρατιῇ ὀλίγῃ, καὶ τοὺς ἡγεμόνας, ὡς εἶησαν Λακεδαιμόνιοι τε καὶ Λεωνίδης ἐὼν γένος Ἑρακληΐδης. ὡς δὲ προσέλασε ὁ ἰππεὺς πρὸς τὸ στρατόπεδον, ἐθηεῖτό τε, καὶ κατῶρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι· ὁ δὲ τοὺς ἔξω ἐμάνθανε, τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἔκειτο. ἔτυχον δὲ τοῦτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι. τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους.⁵⁵ ταῦτα δὴ θεώμενος ἐθώμαζε καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα ἀτρεκέως, ἀπήλαυε ὀπίσω κατ' ἡσυχίαν· οὐ τε γὰρ τις ἐδίωκε, ἀλογίης τε ἐνεκέρησε⁵⁶ πολλῆς· ἀπελθὼν δὲ, ἔλεγε πρὸς Ξέρξεα τὰ περ ὀπίωπεε πάντα.

μεθεῖται στρατὸς στρατόπεδον λιπὼν
ρεῖ πολὺς ὧδε λεῶς πρόδρομος ἰππότας,
Th. 79.

52. περισπερχόντων] As περισπερχῆς is derived from περισπέρχεσθαι, so from περισπερχῆς may be derived περισπερχέειν, i. e. περισπερχῆς εἶναι; as λυσιτελέειν for λυσιτελῆς εἶναι, ἀσεβέειν for ἀσεβῆς εἶναι, ἀσελγέειν for ἀσελγῆς εἶναι. S. Herodotus might have used περισπερχθέντων, περιθύμως ἔχοντων, ii. 162. κάρτα θυμωθέντων, vii. 39. ὀργισθέντων, Hesychius. σπερχομένη μέγα δὴ τι καὶ οὐ φατὸν, Callimachus, Del. 60. The simple verb occurs, i. 32. v. 33. V.

53. ἔπεμπε — ιδέσθαι] Verbs of 'sending,' &c. take after them an infinitive mood to express an object. M. G. G. 535, 5. b.

54. ἀλισμένη εἶη] The perfect preserves its proper signification through all its moods, and expresses a con-

dition continuing during the present, or, since the pluperfect has these moods in common with it, a past time, and arising from a past action. M. G. G. 500.

55. τὰς κόμας κτενιζομένους] τὰς κεφαλὰς κοσμοῦνται, c. 209. Λακεδαιμόνιοι, ὅτε μόνοι τῶν Ἑλλήνων ἐμελλονδέχασθαι βασιλέα, τριακόσιοι τὸν ἀριθμὸν ὄντες, ἐκάθηντο ἀσκούντες τὰς κόμας, D. Chrysostom, in Or. Syn. de Calv. p. 65. B. Λακεδαιμονίους ὄρας ἐν Θερμοπύλαις κτ., καὶ μετὰ τὴν φροντίδα τῶν τριχῶν τὸ κάλλιστον ἔργον ἐξεργασμένους, Libanius, t. ii. 489. c. W. V. Potter, iii. 8.

56. ἀλογίης—ἐνεκέρησε] *met with contempt.* The usual construction of this compound verb is with the dative; but see vol. i. p. 194. n. 95. W. κατεφρονήθη, Strabo, p. 716. A. ἀτιμίης κρηῆσας, c. 158. V.

CCIX. Ἀκούων δὲ, Ξέρξης οὐκ εἶχε συμβαλέσθαι τὸ ἐδόν, ὅτι παρασκευάζονται ὡς ἀπολεύμενοί⁵⁷ τε καὶ ἀπολέοντες κατὰ δύναμιν ἄλλ', αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιεῖν, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος ἔοντα ἐν τῷ στρατοπέδῳ. ἀπικόμενον δέ μιν εἰρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ εἶπε· “Ἡκουσας μὲν μεν καὶ πρότερον, εὔτε ὀρμῶμεν ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων ἀκούσας δὲ, γέλωτά με ἔθεν,⁵⁸ λέγοντα τά περ⁵⁹ ὄρων ἐκβησόμενα πρήγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀληθινήν ἀσκέειν ἀντία σεῦ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἀκουσον δὲ καὶ νῦν. οἱ ἄνδρες οὗτοι ἀπίκαται μαχεσόμενοι ἡμῖν περὶ τῆς ἐσόδου, καὶ ταῦτα παρασκευάζονται. νόμος γάρ σφι οὕτω ἔχων ἐστί· ἐπεὰν μέλλωσι κινδυνεύειν τῇ ψυχῇ,⁶⁰ τότε τὰς κεφαλὰς κοσμέονται.⁶¹ ἐπίσταο δὲ, εἰ τούτους τε καὶ τὸ ὑπομένον⁶² ἐν Σπάρτῃ καταστρέψαι, ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων, τό σε, βασιλεῦ, ὑπομενέει χεῖρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιληῆν τε καὶ καλλίστην πόλιν τῶν ἐν Ἑλληνισι προσφέρειαι καὶ ἄνδρας ἀρίστους.” Κάρτα τε δὴ ἄπιστα Ξέρξῃ ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δεύτερα ἐπειρώτα, “ὄντινα τρόπον, τοσοῦτοι ἔόντες, τῇ ἐωυτοῦ στρατιῇ μαχέσονται;” ὁ δὲ εἶπε· “Ἦ βασιλεῦ, ἐμοὶ χρᾶσθαι⁶³ ὡς ἀνδρὶ ψεύστη,⁶⁴ ἢν μὴ ταῦτά τοι ταῦτη⁶⁵ ἐκβῆ, τῇ ἐγὼ λέγω.”

CCX. Ταῦτα λέγων, οὐκ ἔπειθε τὸν Ξέρξεα. τέσσερας μὲν δὴ παρεξήκε⁶⁶ ἡμέρας, ἐλπίζων αἰεὶ⁶⁷ σφεας ἀποδρῆσθαι. πέμπτη

57. ὡς ἀπολεύμενοι κ. τ. λ.] i. e. to sell their lives as dearly as they could. LAU.

58. γέλωτά με ἔθεν] οὐ γ. ἐμὲ θήσεσθε, iii. 29. χλεθύην με ποιεῖν καὶ γ. καὶ λάσθην, Aeschion in Ath. viii. 13. ἔθου με θρύλλημα ἐν ἔθνεσι, γέλως δὲ αὐτοῖς ἀπέβην, LXX. Job, xvii. 6. W.

59. τά περ] τῇ περ would seem better. RE. W. S. ST.

60. κινδυνεύειν τῇ ψυχῇ] to risk their life. τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κ., ii. 120. Steph. Th. L. G. 4988. Thucydides, ii. 65. vi. 10. 47. where other instances are adduced by BLO.

61. κοσμέονται] μάλιστα περὶ τοὺς κινδύνους ἐθεράπευον τὴν κόμην, λιπαρὰν τε φαίνεσθαι καὶ διακεκριμένην, Plutarch, t. i. p. 53. D. V. The biographer of Lycurgus adds that this legis-

lator used to say that long hair added grace to a fine man, and rendered such as were ugly still more frightful. Long hair distinguished a free man from a slave. It was only from the time of their victory over the Argives that the Lacedæmonians suffered their hair to grow; i. 82. L.

62. τὸ ὑπομένον] vol. i. p. 59. n. 5.

63. χρᾶσθαι] i. e. χρῶ. V.

64. ψεύστη] vol. i. p. 146. n. 79.

65. ταῦτα—ταῦτη] οὐ τ. τ. μοῖρά πω τελεσφόρος κρᾶναι πέπρωται, Aeschylus, P. V. 520. Euripides, M. 366. Aristophanes, E. 840. nequiquam istuc istac ibit, a Tragedian in Cic. de N. D. iii. 26. V.

66. παρεξήκε] he allowed to pass; ἐξήκε, iii. 146. he sent out. V.

67. αἰεὶ] every moment.

δὲ, ὡς οὐκ ἀπαλλάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδεῖν τε καὶ ἀβου-
λίῃ διαχρεώμενοι μένειν, πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισ-
σίου, θυμωθεὶς, ἐντειλάμενός σφεας ζωγήσαντας ἄγειν ἐς ὕψιν
τὴν ἑνωτοῦ. ὡς δ' ἐπέπεσον φερόμενοι⁶⁸ ἐς τοὺς Ἕλληνας οἱ Μῆδοι,
ἐπιπτον πολλοί· ἄλλοι δ' ἐπεσήϊσαν, καὶ οὐκ ἀπελαύνοντο,⁶⁹ καίπερ
μεγάλως προσπταίοντες. δῆλον δ' ἐποίεον παντὶ τῷ καὶ οὐκ ἦκιστα⁷⁰
αὐτῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες.⁷¹
ἐγένετο δὲ ἡ συμβολὴ δι' ἡμέρης.

CCXI. Ἐπεὶ τε δὲ οἱ Μῆδοι τρηχέως περιείποντο, ἐνθαῦτα οὔτοι
μὲν ὑπεξήϊσαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι ἐπήϊσαν, τοὺς ἀθανάτους
ἐκάλεε βασιλεὺς, τῶν ἦρχε Ἰδάρνης· ὡς δὴ οὔτοι γε εὐπετέως
κατεργασόμενοι. ὡς δὲ καὶ οὔτοι συνέμισγον τοῖσι Ἕλλησι, οὐδὲν
πλέον ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς, ἀλλὰ τὰ αὐτά· ἅτε ἐν
στευνοπόρῳ τε χώρῳ μαχόμενοι, καὶ δόρασι βραχυτέροισι⁷² χρεώ-
μενοι, ἢπερ οἱ Ἕλληνες, καὶ οὐκ ἔχοντες πλήθει χρήσασθαι. Λακε-
δαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου, ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ
ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψειαν τὰ
νῶτα, ἀλέες φεύγεσκον δῆθεν· οἱ δὲ βάρβαροι, ὀρέωντες φεύγοντας,
βοῆ τε καὶ πατάγῳ⁷³ ἐπήϊσαν· οἱ δ' ἂν, καταλαμβανόμενοι, ὑπέ-

68. φερόμενοι] charging with head-
long impetuosity. M. G. G. 557. βία
φερομένων, Æschylus, Ch. 73.

69. οὐκ ἀπελαύνοντο] v. 94. they
were not repulsed or beaten off. S. iii.
51, thrice.

70. οὐκ ἦκιστα] vol. i. p. 296. n.
79. M. G. G. 463.

71. π. μ. ἄνθρωποι—δ. δ. ἄνδρες] On
another occasion Xerxes says "οἱ μὲν
ἄ. γεγόνασι μοι γυναῖκες· αἱ δὲ γ., ἄ.,"
viii. 88. Xerxes hoc se deceptum aiebat,
quod multos quidem homines haberet;
viros autem nullos, Frontinus, iv. 2, 9.
fidentes "jure ac merito sese increpi-
tos; neque illo die virum quenquam in
acie Romana fuisse, præter unum du-
cem," Livy, xxvii. 13. οἱ Ἀρκάδες
ὑπερεφίλουον τὸν Λυκομήδην καὶ μόνον
ἄνδρα ἠγούοντο, Xenophon, H. vii. 1,
24. ὁ Ἀντίοχος ἀπήγγειλε, ὅτι βασι-
λεὺς ἀρτοκόπους καὶ ὄψοποιούς καὶ θυ-
ρωροὺς παμπληθεῖς (i. e. πολλοὺς μὲν
ἀνθρώπους) ἔχοι· ἄνδρας δὲ, οἱ μάχονται
ἂν Ἕλλησι, πάνυ ζητῶν, οὐκ ἂν ἐφ' ἑ-
νῶτασθαι ἰδεῖν, 38, οὔτοι εἰσιν οἱ πλείστον

μὲν τῶν βοσκημάτων διαφέροντες, ἄν-
δρες δὲ καὶ οὐκέτι ἄνθρωποι μόνον νομι-
ζόμενοι, Hi. 7, 3. An. i. 7, 4. Caius
Marius, rusticanus vir, sed plane vir,
et ita tulit dolorem, ut vir; et, ut ho-
mo, majorem ferre sine causa necessa-
ria noluit, Cicero, T. Q. ii. 22. V. οὐκ
ἀνθρώπων ἑαυτῷ δεῖν, ἀλλὰ ἀνδρῶν,
Philostratus, i. 16. ἀνὴρ signifies ἄν-
δρεῖος, πρόθυμος, ἀνδρικὸν ἔχων φρόνη-
μα. HUT. Father d'Orleans, speak-
ing of the French army at the ever-
memorable battle of Cressy, says,
"les François avoient beaucoup de
troupes et point d'armée, grande multi-
tude d'hommes et peu de soldats, des
rois à leur tête et point de chefs." SP.
Alexander Macedonas monebat, "ne
multitudine hostium moverentur: quem-
admodum Dario majorem turbam ho-
minum esse, sic virorum sibi," Justin,
xi. 13. See Crombie, Gym. i. p. 325.
339.

72. βραχυτέροισι] vol. i. p. 214. n.
38.

73. βοῆ τε καὶ πατάγῳ] iii. 79. This

στρεφον⁷⁴ ἀντίοι εἶναι⁷⁵ τοῖσι βαρβάρουσι· μεταστρεφόμενοι δέ, κατέβαλλον πλήθει ἀναριθμήτους τῶν Περσέων· ἔπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι. ἐπεὶ δὲ οὐδὲν ἐδυνέατο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρεώμενοι, καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαννον ὀπίσω.

CCXII. Ἐν ταύτησι τῆσι προσόδοισι⁷⁶ τῆς μάχης λέγεται βασιλέα, θηεύμενον, τρὶς ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα περὶ τῆ στρατιῆς. Τότε μὲν οὕτω ἠγωνίσαντο· τῆ δ' ὑστεραίῃ οἱ βάρβαροι οὐδὲν ἄμεινον ἀέθλεον· ἄτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας κατατετρωματίσθαι τε καὶ οὐκ οἴους τε ἔσεσθαι ἔτι χειρας ἀνταείρασθαι, συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρεϊ ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ οὔρος ἐτάχθησαν, φυλάζοντες τὴν ἀτραπὸν. ὡς δὲ οὐδὲν εὔρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῆ προτεραίῃ ἐνώρων, ἀπήλαννον.

CCXIII. Ἀπορέοντος⁷⁷ δὲ βασιλέος, ὃ τι χρήσεται τῷ παρεόντι πρήγματι,⁷⁸ Ἐπιάλτης⁷⁹ ὁ Εὐρυδήμου, ἀνὴρ Μηλιεύς, ἠλθέ οἱ ἐς λόγους, ὡς μέγα τι παρὰ βασιλέος δοκέων οἴσεσθαι, ἔφρασε τε τὴν ἀτραπὸν,⁸⁰ τὴν διὰ τοῦ οὔρεος φέρουσαν ἐς Θερμοπύλας, καὶ διέφθειρε

was the barbarian manner of advancing to the attack; Τρῶες μὲν κλαγγῇ τ' ἐνοπή τ' ἴσαν, ὄρνιθες φῶς· οἱ δ' ἄρ' ἴσαν μιγαῖ μίενα πνειόντες Ἀχαιοὶ, ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν, Homer, II. G. 2. W. The reason of this was, Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει· οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς, ἀλλὰ γλῶσσα μέμικτο, πολυκλήτοι δ' ἔσαν ἄνδρες, Δ. 436. T.

74. ἀν—ὑπέστρεφον] ἀν with the indicative, particularly of the imperfect, often expresses 'the repetition' of an action, 'the habitude.' i. 42. iii. 51. 119. M. G. G. 598, 2. a. or 599.

75. ἀντίοι εἶναι] i. e. ὥστε ἀ. εἰ. ST.

76. προσόδοισι] ix. 101. Thucydides, v. 70. Arrian, ii. 10, 1. BZO.

77. ἀπορέοντος κ. τ. λ.] ἀπορῶν δ' ὅ τι χρήσαιθ' αὐτῷ, Æschines, in Ct. 33. W.

78. πρήγματι] might be suppressed. B. 230.

79. Ἐπιάλτης] Ionic for Ephialtes. Polyænus, vii. 15, 5. The action of

Ephialtes, properly speaking, was not treason. L. Θῶραξ ὁ Θεσσαλός, καὶ Τραχινίων οἱ δυνατοί, Καλλιάρχης καὶ Τιμαφέρνης, παρῆσαν στρατιὰν ἔχοντες· καλέσας δὲ Ξέρξης τούτους τε καὶ τὸν Δημάρατον καὶ τὸν Ἥλιαν τὸν Ἐφέσιον, ἔμαθεν ὡς οὐκ ἂν ἤττηθειεν Λακεδαιμόνιοι εἰ μὴ κυκλωθίησαν. ἠγουμένων δὲ τῶν δύο Τραχινίων, διὰ δυσβάτου στρατὸς Περσικὸς διεήλυθε, μυριάδες τέσσαρες· καὶ κατὰ νότον γίνονται τῶν Λακεδαιμονίων, καὶ κυκλωθέντες ἀπέθανον μαχόμενοι ἀνδρείως ἅπαντες, Ctesias, 24. V.

80. ἀτραπὸν] κατὰ τὴν ἀ. τὴν διὰ τῆς Οἴτης τείνουσαν περιαγαγὼν τὴν μετὰ Ἰθάρνου στρατιάν, ὁ Τραχίνιος κυκλώσασθαι σφισι τοὺς Ἕλληνας παρέσχε, Pausanias, iii. p. 214. A traitor pointed out this defile to Alexander the Great; Diodorus, xvii. 67. Polyænus, iv. 3, 27. and the Heracleotæ and Ænians, two centuries afterwards, showed it to Brennus and the Gauls; Pausanias, x. p. 852. where it is said, there were two ἀτραποὶ διὰ τῆς Οἴτης.

τοὺς ταύτη ὑπομείναντας Ἑλλήνων. ὕστερον δὲ, δείσας Λακεδαιμονίους ἔφυγε εἰς Θεσσαλίην· καὶ οἱ φυγόντι ὑπὸ τῶν Πυλαγόρων,⁸¹ τῶν Ἀμφικτυόνων εἰς τὴν Πυλαίην⁸² συλληγομένων, ἀργύριον ἐπεκλήρυθη.⁸³ χρόνῳ δὲ ὕστερον, κατήλθε γὰρ εἰς Ἀντικύρην, ἀπέθανε ὑπὸ Ἀθηνάδew, ἀνδρὸς Τρηχινίου. ὁ δὲ Ἀθηνάδης οὗτος ἀπέκτεινε μὲν Ἐπιάλτεια δι' ἄλλην αἰτίην, ἐτιμήθη μὲντοι ὑπὸ Λακεδαιμονίων οὐδὲν ἦσσαν. Ἐπιάλτης μὲν οὕτω ὕστερον τούτων ἀπέθανε.

CCXV. Ξέρξης δὲ, ἐπεὶ οἱ ἤρεσε τὰ ὑπέσχετο ὁ Ἐπιάλτης κατεργάσασθαι, αὐτίκα, περιχαρὴς γειόμενος, ἔπεμπε Ὑδάρνεια καὶ τῶν⁸⁴ ἐστρατιήγεε Ὑδάρνης. ὠρμέατο δὲ περὶ λύχνων ἀφ᾿⁸⁵ ἐκ τοῦ στρατοπέδου. τὴν δὲ ἀτραπὸν ταύτην ἐξεῦρον μὲν οἱ ἐπιχώριοι Μηλιέες· ἐξευρόντες δὲ, Θεσσαλοῖσι κατηγήσαντο⁸⁶ ἐπὶ Φωκέας τότε, ὅτε οἱ

μία μὲν ἡ ὑπὲρ Τραχίνος, ἑτέρα δὲ ἡ διὰ τῆς Αἰνιάνων, ὀδεύσαι στρατῶ ῥάων, δι' ἧς καὶ Ὑδάρνης ποτὲ Μῆδος κατὰ νότου τοῖς περὶ Λεωνίδην ἐπέθετο Ἑλλησι. Arrian writes that ὁ Ἀντίοχος εἰς τὰς κορυφὰς τῶν ὄρων Αἰτωλοῦς ἀνέπεμψε, μὴ τις λάθοι κατὰ τὴν λεγομένην "Ἀτραπὸν" περιελθὼν· ἧ δὲ καὶ Λακεδαιμονίοις τοῖς ἀμφὶ Λεωνίδαυ Ξέρξης ἐπέθετο, ἀφυλάκτων τότε τῶν ὄρων ὕτων, Arrian, Syr. 18. V.

81. Πυλαγόρων] The Pylagori were οἱ προεστῶτες Πυλαίας· ἢ οἱ πεμπόμενοι ἀπὸ τῶν πόλεων εἰς Ἀμφικτυονίαν ῥήτορες, ὥστε ἐκεῖ ἀγορεύσαι, Etymol. M. Besides these members of the council, there were the Ἱερομνήμονες· οἱ πεμπόμενοι εἰς Πυλαίαν ἱερογραμματεῖς, Hesychius; οἱ π. εἰς τὸ τῶν Ἀμφικτυόνων συνέδριον ἐξ ἐκάστης πόλεως τῶν τοῦ συνεδρίου μετεχουσῶν· οἱ εἰς Π. ἐκπεμπόμενοι γραμματεῖς, Suidas; οἱ π. σύνοδροι εἰς τοὺς Ἀμφικτυόνας ὑπὲρ τῆς πόλεως, Libanius. Æschines, when elected Πυλαγόρας, ἀφίκετο εἰς τοὺς Ἀμφικτυόνας, καὶ τοὺς ἱερομνήμονας πείθει ψφίσασθαι, &c. Demosthenes, Cor. 49. The Amphictyonic decrees run thus: ἔδοξε τοῖς Πυλαγόραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῶ κοινῶ τῶν Ἀμφικτυόνων, &c. *ibid.* 51, twice. τὸν ἱερομνήμονά φησι τῶν Ἀθηναίων καὶ τοὺς Πυλαγόρας τοὺς αἰετὸν πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὑπὸ τῶν προγόνων, Æschines, in Ct. 40. V. W. Wolf. From Æschi-

nes we gather the following additional particulars: "ἐκκλησίαν" τῶν Ἀμφικτυόνων ὀνομάζουσι, ὅταν μὴ μόνον τοὺς Π. καὶ τοὺς ἱερομνήμονας συγκαλέσωσι, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῶ θεῶ, 39, and that the deputation from Athens consisted of three Pylagoræ and one Hieromnemnon. The latter officer appears to have acted as Registrar or Notary. The etymology corresponds with those of the titles "Remembrancer" and "Recorder." To the references in vol. i. p. 218. n. 88. add Potter, i. 16.

82. Πυλαίην] understand σύνοδον. L.

83. ἀ. ἐπεκλήρυθη] a price was set upon his head by proclamation. S.

84. τῶν] viz. the "Immortal" band; c. 83. 211. L.

85. περὶ λύχνων ἀφ᾿⁸⁵] "λυχνοκαυτίαν" ἦν οἱ πολλοὶ λέγουσι, "λυχναψίαν" Κηφισόδωρος ἐν Ἐπί, Athenæus, xv. 61. λυχνοκαυτή was the name of an Egyptian festival, ii. 62. S. τῆς ἄρας οὕσης περὶ λ. ἀ., Diodorus, xix. 21. Philostratus, de V. A. vii. 15. A late hour of the night is described as ἄκρας νυκτὸς, ἡνίχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦθον, Sophocles, Aj. 285. W. i. e. περὶ πρῶτων ὕπνου, Thucydides, ii. 2. π. λ. ἀ. εἰ ad lumina prima, Horace, ii Ep. ii. 98.

86. Θεσσαλοῖσι κ.] ἡγεῖσθαι, especially in the sense of 'to lead,' takes the dative after it. M. G. G. 338. a.

Φωκέες, φράζαντες τείχεϊ τὴν ἐσβολὴν, ἦσαν ἐν σκέπη τοῦ πολέμου· ἔκ τε τόσου⁸⁷ δὴ κατεδέδεκτο εὐοῦσα οὐδὲν χρηστὴ Μηλιεῦσι.

CCXVI. "Ἐχει δὲ ὧδε ἡ ἀτραπὸς αὕτη· ἄρχεται μὲν ἀπὸ τοῦ Ἀσσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος ῥέοντος· οὐνομα δὲ τῷ οὐρεῖ τούτῳ καὶ τῇ ἀτραπῷ⁸⁸ τῶντὸ κεῖται "Ἀνόπαια."⁸⁹ τείνει δὲ ἡ Ἀνόπαια αὕτη κατὰ ῥάχιν τοῦ οὐρεος, λήγει δὲ κατὰ τε Ἀλπηνὸν πόλιν,⁹⁰ πρώτην⁹¹ εὐοῦσαν τῶν Λοκρίδιων πρὸς τῶν Μηλιέων, καὶ κατὰ Μελάμπυγόν⁹² τε καλεόμενον λίθον καὶ κατὰ Κερκώπων⁹³ ἔδρας, τῇ καὶ τὸ στεινότατόν ἐστι.

CCXVII. Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσαν οἱ Πέρσαι, τὸν Ἀσσωπὸν διαβάντες, ἐπορεύοντο πᾶσαν τὴν νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὐρεα τὰ Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων. ἡὼς τε διέφαινε,⁹⁴ καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὐρεος. κατὰ δὲ τοῦτο τοῦ οὐρεος⁹⁵ ἐφύλασσαν, ὡς καὶ πρότερόν⁹⁶ μοι δεδήλωται, Φωκέων χίλιοι ὀπλιται, ῥυόμενοί τε τὴν σφετέρην χώραν καὶ φρουρέοντες τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφυλάσσετο ὑπὸ τῶν εἰρηται,⁹⁷ τὴν δὲ διὰ τοῦ οὐρεος ἀτραπὸν ἐβελονταὶ Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσαν.

CCXVIII. Ἐμαθον δὲ σφεας οἱ Φωκέες ὧδε ἀναβιβηκάτας· ἀναβαίνοντες γὰρ ἐλάθανον⁹⁸ οἱ Πέρσαι τὸ οὔρος, πᾶν ἐὼν δρυῶν⁹⁹ ἐπίπλεον. ἦν μὲν δὴ νημεμίη, ψόφου δὲ γινομένου πολλοῦ, ὡς οἶκος

87. ἔκ τε τόσου κ. τ. λ.] v. 88. vi. 84. understand χρόνον, even so long ago as that, it had been shown to be used for no good by the Malians. S.

88. τῇ ἀτραπῷ] Thucydides, iv. 36. where he compares the situation of the Spartans in Sphacteria with this at Thermopylae. The article is used κατ' ἐξοχήν. BLO.

89. οὐνομα—τῇ ἄ.—κ. "Ἀνόπαια"] In such phrases the name is put in the nominative, and not in the genitive or dative, as in Latin. M. G. G. 306.

90. Ἀλπηνὸν πόλιν] κάμη, Ἀλπηνοὶ οὐνομα, c. 176, twice; 229. S.

91. πρώτην] in position, not in rank. W.

92. Μελάμπυγον] Zenobius, Ad. v. 10. Suidas; Erasmus, Chil. p. 207. W.

93. Κερκώπων] These appear to have been banditti who infested the mountain passes. L.

94. ἡὼς τε διέφαινε] viii. 83. ix. 47. S.

95. κατὰ—τοῦτο τοῦ οὐρεος] This construction is different from that noticed in vol. i. p. 119. n. 22. and in vol. ii. p. 47. n. 79. M.

96. πρότερον] c. 212. L.

97. εἰρηται] c. 202. L.

98. ἀναβαίνοντες—ἐλάθανον] understand τοὺς Φωκέας. The same happened when Brennus, at the head of his Gauls, ἐποιεῖτο τὴν ὁδὸν διὰ τῆς ἀτραποῦ, for then also τῶν Φωκέων τοῖς ἔχουσιν ἐπὶ τῇ ἀτραπῷ τὴν φρουρὰν, οὐ πρότερον ἐπιόντες οἱ βάρβαροι παρέσχοντο αἰσθησιν, πρὶν ἢ πλησίον ἐγγόνεσαν, Pausanias, x. 22. V.

99. δρυῶν] These mountains, according to all travellers, are now woodless. M. I. viii. 3. His quotation from Statius, A. i. 426. alludes to the preparations for the armada against Troy, and is therefore quite irrelevant.

ἦν, φύλλων ὑποκεχυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἔδραμον¹⁰⁰ οἱ Φωκέες καὶ ἔδυντο τὰ ὄπλα· καὶ αὐτίκα οἱ βάρβαροι παρήσαν. ὡς δὲ εἶδον ἄνδρας ἐνδυσμένους ὄπλα, ἐν θώματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδέν σφι φανήσθαι ἀντίζουον, ἐνεκύρησαν στρατῶ. ἐνθαῦτα Ὑδάρνης, καταβρόδῆσας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάλτεια, ποδαπὸς εἶη ὁ στρατός· πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς Πέρσας ὡς ἐς μάχην. οἱ δὲ Φωκέες, ὡς ἐβύλλοντο τοῖσι τοξέμασι πολλοῖσι τε καὶ πυκνοῖσι, οἴχοντο φύγοντες ἐπὶ τοῦ οὔρεος τὸν κόρυμβον,¹ ἐπιστάμενοι, ὡς ἐπὶ σφέας ὠρμήθησαν ἀρχὴν,² καὶ παρεσκευάδατο ὡς ἀπολεόμενοι. Οὗτοι μὲν δὴ ταῦτα ἐφρόνεον· οἱ δὲ ἀμφὶ Ἐπιάλτεια καὶ Ὑδάρνεα Πέρσαι Φωκέων³ μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὔρος κατὰ τάχος.

CCXIX. Τοῖσι δὲ ἐν Θερμοπύλῃσι εὐοῖσι Ἑλλήνων πρῶτον μὲν ὁ μάντις Μεγιστίης, εἰσὶδὼν ἐς τὰ ἱρά, ἔφρασε τὸν μέλλοντα ἔσεσθαι ἅμα ἡοῖ σφι θάνατον. ἐπεὶ δὲ καὶ αὐτόμολοι⁴ ἦϊταν, οἱ ἐξαγγείλαντες τῶν Περσέων τὴν περίοδον, (οὔτοι μὲν ἔτι νυκτὸς ἐσήμηναν·) τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες ἀπὸ τῶν ἄκρων, ἤδη διαφαινούσης ἡμέρης, ἐνθυῖτα ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφειν ἐσχίζοντο αἱ γυνῶμαι· οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ μὲν⁵ ἀπαλλάσσοντο, καὶ διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν αὐτοῦ παρεσκευάδατο.

CCXX. Λέγεται δὲ καὶ ὡς αὐτός σφειας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῶ δὲ καὶ Σπαρτιητέων τοῖσι παρευοῖσι οὐκ ἔχειν⁶ εὐπρεπέως ἐκλιπεῖν τὴν τάξιν, ἐς τὴν ἦλθον φυλάζοντες

100. ἀνά τε ἔδραμον] iii. 78. *they jumped up.*

1. κόρυμβον] (οἱ Ἕλληνες) πάντα τὰ μετέωρα καὶ εἰς ὕψος ἀνατείνοντα “*κορύμβους*” λέγουσι, Hesychius. ἔλθ' ἐπ' ἄκρον κόρυμβον ὕχθου, Æschylus, P. 664. *W.* It is formed from *κορῆς*, the Æolic form of *κῆρ* “a head.” *BL.* *Callidromum, et Rhoduntiam, et Tichiunta* (hæc nomina cacuminibus sunt) occurrere, Livy, xxxvi. 16. *V.* Compare the fall of the three hundred and six Fabii; *vincebat auxilio loci paucitas, ni jugo circummissus Veiens in verticem collis erasisset*, ii. 50. *summum cacumen*, Justin, ii. 11.

2. ἀρχὴν] expressly. This word *Herod.*

does not occur in this adverbial sense either in Homer or in Hesiod, but very frequently in Herodotus and in subsequent writers. *L.*

3. Φωκέων] In like manner Brennus slighted the Phocian troops, and made a bold push for Delphi. *V.*

4. αὐτόμολοι] Diodorus mentions but one, Tyrastiadæ of Cyme; xi. 8. *W.*

5. οἱ μὲν] ἀπαλλαξέοντες, Diodorus, xi. 9. *W.*

6. ἔχειν] Sometimes an accusative with an infinitive is put, which is governed by a verb of ‘saying’ or ‘thinking’ understood; or because the idea of ‘saying’ or ‘thinking’ is contained

ἀρχήν. ταύτη καὶ μᾶλλον τῇ γνώμῃ πλεϊστός εἰμι,⁷ Λεωνίδαην, ἐπεὶ τε ἦσθετο τοὺς συμμάχους ἔοντας ἀπροθύμους καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν, κελεύσαί σφεας ἀπαλλάσσεσθαι.⁸ αὐτῷ δὲ ἀπιέναι οὐ καλῶς ἔχειν. μένοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο.⁹ ἐκέχρητο¹⁰ γὰρ ὑπὸ τῆς Πυθίης τοῖσι Σπαρτιήτησι¹¹ χρεωμένοισι περὶ τοῦ πολέμου τούτου αὐτικά κατ' ἀρχὰς ἐγειρομένου, “ ἡ Λακεδαίμονα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα σφεων ἀπολέεσθαι.” ταῦτα δὲ σφι ἐν ἔπεισι ἐξαμέτροισι χραῖ, ἔχοντα ὧδε·

in the principal verb. Here ἔ. depends on νομίζων which is contained in κηδόμενος. M. G. G. 536.

7. πλεϊστός εἰμι] vol. i. p. 74. n. 86. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι, Sophocles, *Œ. R.* 557. *W.* ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ, Thucydides, iii. 38. *E.* πλείων εἰμι τὴν γνώμην πρὸς Ὀμήρου τετάχθαι, Lucian, *Dem. Enc. t.* iii. p. 494. It would be more usual to have said ταύτη καὶ μᾶλλον τῇ γνώμῃ προστίθειαι or τίθειαι. *V.* κρείστους ὄντες ἅπαντες λογισμῷ, Th. iii. 83. *AR.* Compare Th. 31. vii. 15. 72. with Xenophon, *Cyr. i.* 6, 11. *An. i.* 3, 6. and with v. 126. *BLO.* vol. i. p. 107. n. 49.

8. ἀπαλλάσσεσθαι] Λεωνίδης, φιλοτιμούμενος αὐτῷ τε δόξαν περιθεῖναι μεγάλην καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν ἄλλους Ἕλληνας ἅπαντας ἀπιέναι, καὶ σώζειν ἑαυτοὺς, αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν, Diodorus, xi. 9. *hortatur socios* “*recedant, et se ad meliora patriæ tempora reservent: sibi cum Spartanis fortunam experiendam; plura se patriæ quam vitæ debere: cæteros ad præsidia Græciæ servandos.*” *audito regis imperio, discessere ceteri; soli Lacedæmonii remanserunt*, Justin, ii. 11. “*sibi vero cum Spartanis suis uleam sortis esse subeundam*,” Orosius, ii. 9. *V.* [The common reading is *aliam sortem*: instead of rejecting the latter word altogether, with *V.*, it may be changed into the genitive; and the expression will be similar to *funestam mundo votis petit omnibus horum, in cusum quæ*

cuncta ferat: placet alea sati alterutrum mensura caput, Lucan, vi. 6.] ὁ Ἀναξίβιος, γνοὺς μὴ εἶναι ἐλπίδα σωτηρίας, ὄρων δὲ καὶ ἐκπεπληγμένους ἅπαντας, εἶπε πρὸς τοὺς παρόντας· “ ἄνδρες, ἐμοὶ μὲν καλὸν ἐνθάδε ἀποθανεῖν ὑμεῖς δὲ, πρὶν συμμίξαι τοῖς πολέμοις σπεύδετε ἐς τὴν σωτηρίαν,” Xenophon, *H.* iv. 8, 38.

9. ἐλείπετο—ἐξηλείφετο] The imperfect is used for ἔμελλεν with the future infinitive; as ἦν for ἔ. ἔσεσθαι, Euripides, *B.* 602. *E.* ἀπαλλύμεθα, Thucydides, iii. 57. εἶχον, Th. viii. 56. *AR.* ὑμᾶς δὲ χρὴ νῦν πόλει τ' ἀρήγειν καὶ θεῶν ἐγχαρίων βωμοῖσι, τιμᾶς μὲν ἔξαλειφθῆναι ποτὲ, Æschylus, *Th.* 10. (i. e. ὥστε μὴ ἀπολέσθαι, Hesychius;) *Ch.* 496. *Eur. Hip.* 1236. *Thuc.* iii. 57. *BL.* ἐξαλείψαι Λακεδαίμονα ἐκ τῆς Ἑλλάδος, “*to expunge it from*,” Aristides, ii. 857. The nature of the metaphor appears from the following passages; ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων, καὶ μετὰ δικαίων μὴ γραφήτωσαν, *LXX. Ps.* lxxviii. 28. τὸν ὕλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, οἷν γ' ἐξαλείφει βῆσιν, ἢ γράφει, θεὸς, *Eur. Peleus*, fr. iv. *BLO.*

10. ἐκέχρητο] ii. 147. 151. iii. 64. *W.* In the latter passage, vol. i. p. 139., ἐκέχρηστο has been inadvertently left.

11. Σπαρτιήτησι] (*Lacedæmonii*) *initio hujus belli sciscitantibus Delphis oracula, responsum fuerat* “*aut regi Spartanorum aut urbi cadendum*,” Justin, ii. 11. *Delphis means* “*at Delphi*,” as in 12. iii. 5. xvi. 3. *V.*

ὑμῖν δ', ὧ Σπάρτης οἰκήτορες εὐρυχώροιο,¹²
 ἢ μέγα ἄστυ ῥικυδὲς ὑπ' ἀνδράσι Περσεΐδῃσι¹³
 πέρθεται· ἢ τὸ μὲν οὐχί,¹⁴ ἀφ' Ἡρακλέους δὲ γενέθλης
 πειθήσει βασιλῆ¹⁵ φθίμενον Λακεδαίμονος οὖρος.
 οὐ γὰρ τὸν¹⁶ ταύρων σχήσει μένος οὐδὲ λεόντων
 ἀντιβίην· Ζητὸς γὰρ ἔχει μένος· οὐδέ ἐφημί
 σχήσεσθαι,¹⁷ πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.¹⁸

Ταῦτά τε δὴ ἐπιλεγόμενον Λεωνίδην, καὶ βουλόμενον κλέος καταθέσθαι μῶνον Σπαρτηγέτων, ἀποπέμψαι τοὺς συμμάχους μᾶλλον,¹⁹ ἢ γνώμη διενεχθέντας οὕτω ἀκόσμως οἴχεσθαι τοὺς οἰχομένους.²⁰

CCXXI. Μαρτύριον δέ²¹ μοι καὶ τότε οὐκ ἐλάχιστον τούτου πέρι γέγονε· οὐ γὰρ μῶνον τοὺς ἄλλους, ἀλλὰ καὶ τὸν μάντιν, ὅς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστήν²² τὸν Ἀκαρνήνα,²³ λεγόμενον εἶναι τὰ ἀνέκαθεν ἀπὸ Μελάμποδος,²⁴ τοῦτον²⁵ εἶπαντα ἐκ τῶν

12. εὐρυχώροιο] *spacious and fit for choruses*; ἔνθα ἐστὶν εὐρὺ χορεῦειν. This epithet is applied to countries or towns in a state of prosperity, and full of cheerful assemblies. It is of very frequent occurrence in Homer. D. Taylor on Demosthenes, Mid. 15. gives many other instances. W. εὐρυχώρου ταμίαι Σπάρτας, Pindar, N. x. 97. T.

13. Περσεΐδῃσι] a patronymic from Persæus, c. 150. vi. 54. W.

14. ἢ τὸ μὲν οὐχί] understand γίνεσθαι, i. e. ἢ ἦν τοῦτο μὴ γίνεσθαι. ST.

15. βασιλῆ] The accusative singular in ἦ is rare. M. G. G. 82, 2. ἀγγελίην ἐπὶ Τυδῆι στείλαν Ἀχαιοί, Homer, Il. Δ. 384. W. V. Μηκιστῆ, O. 339. ξυγγραφῆ, Aristophanes, Ach. 1116. ST. Instead of this form the tragedians use ἑα, the two syllables being blended by synæresis: Ἐ. ἱερέα, Euripides, Al. 25. Μενοικέα, Ph. 927. Τυδέα, 1181. Πηλέα, An. 22. Πενθέα, B. 1059. Θησέα, H. F. 618. Ὀδυσσεά, Sophocles, Aj. 104. MO. as in Latin *aurea percussus virga, versumque tenens*, Virgil, Æ. vii. 190.

16. τὸν] namely, Xerxes. W.

17. σχήσεσθαι] for ἀποσχίσεσθαι τοῦ πολέμου, i. e. παύσεσθαι πολέμου. ST.

18. διὰ πάντα δάσσηται] i. e. διαδάσσηται πάντως. ST.

19. μᾶλλον] implies a repetition of the author's own persuasion, ταύτῃ μ. τῇ γνώμῃ πλεῖστός εἰμι; so that all from αὐτῷ δὲ ἀπιέναι to this μᾶλλον inclusive is to be taken as parenthetical.

20. οἴχεσθαι τοὺς οἰχομένους] M. G. G. 556, 4.

21. μαρτύριον δέ] These words are often put elliptically, the words which follow (as far as γέγονε) being suppressed. VIG. iii. 11, 1.

22. Μεγιστήν] Philostratus, V. A. iv. 23. Tzetzes, Ch. x. 685. W. Ælian, N. A. viii. 5. λέγουσιν ὅτι μάντις τις τῶν Λακεδαιμονίων εἶπεν ὅτι, “ἐὰν μείνωμεν, τελευτῶμεν.” καὶ ὅμως ἠρήσαντο μὴ φυγεῖν, ἀλλὰ ἐνδόξως θανεῖν, Scholiast on Arist. Pan. οὐκ ἔτλη Σπάρτης ἠγεμόνας προλιπεῖν, Simonides, in An. Gr. t. i. p. 131. xxxi. V.

23. Ἀκαρνήνα] Acarnania was anciently Curetis; A. it is now called Carnia. L.

24. Μελάμποδος] ii. 49. ix. 33. L.

25. τοῦτον] Properly the demonstrative pronouns are used only when they refer to a noun, which has preceded in another proposition; frequently, however, they are put also

ἰρῶν τὰ μέλλοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμ-
πων, ἵνα μὴ συναπόληται²⁶ σφι. ὁ δὲ, ἀποπεμπόμενος, αὐτὸς μὲν
οὐκ ἀπελίπετο,²⁷ τὸν δὲ παῖδα συστρατευόμενον, ἔοντα οἱ μουν-
γενέα, ἀπέπεμψε.

CCXXII. Οἱ μὲν γυν σύμμαχοι οἱ ἀποπεμπόμενοι οἴχοντό τε
ἀπίοντες, καὶ ἐπέιθοντο Λεωνίδῃ· Θεσπίες δὲ καὶ Θηβαῖοι κατέμει-
ναν μῶνοι²⁸ παρὰ Λακεδαιμονίοισι. τούτων δὲ, Θηβαῖοι μὲν ἀέ-
κοντες ἔμενον καὶ οὐ βουλόμενοι· κατέειχε²⁹ γάρ σφεας Λεωνίδης,
ἐν ὁμήρων λόγῳ ποιούμενος· Θεσπίες δὲ ἐκόντες μάλιστα· οἱ οὐκ
ἔφασαν, ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ, ἀπαλλάξεσθαι·
ἀλλὰ, καταμείναντες, συναπέθανον. ἐστρατήγεε δὲ αὐτῶν Δημίφιλος
Διαδρόμω.

CCXXIII. Ἐέρξης δὲ, ἐπεὶ ἡλίου ἀνατείλαντος σπονδὸς ἐποιή-
σατο, ἐπισχῶν χρόνον, ἐς ἀγορῆς κου μάλιστα πληθῶρην³⁰ πρύσουδον

when the noun goes before in the same proposition. This especially takes place, when the case governed by the verb is separated from it by a parenthesis. M. G. G. 467, 2. u. So in Latin, *cultrum, quem sub veste abditum habebat, eum in corde defigit*, Livy, i. 58.

26. συναπόληται] M. G. G. 519.

27. ἀπελίπετο] When transitives are used as neuters, an ellipsis is generally the foundation of such usage. M. G. G. 496, 1. The active voice is used, c. 222. viii. 63, twice; the middle by Plutarch, τῆς δὲ Ἐρυξοῦς μὴ ἀπολιπομένης ἀλλ' ἐπεσθαι βουλομένης, οὐδὲ ἡ μήτηρ, καίπερ ὄσα πρεσβύτις, ἀπελείπετο, de V. M. p. 261. c. W. and Xenophon, Cyr. i. 6, 21. ἐγὼ μὲν οὐκ ἀπολείψομαι σου, οὐδ' ἂν σκευοφόρον ἐμὲ δέξῃ σοι συνακολουθεῖν, iii. 1, 42. S.

28. μῶνοι] Diodorus says, only the Thebians, xi. 9. Pausanias substitutes the Mycenæans for the Thebians, Μυκηναῖοι πέμπουσιν ἐς Θερμοπύλας ὀγδοήκοντα ἄνδρας, οἱ Λακεδαιμονίους μέτεσχον τοῦ ἔργου, ii. 6. x. 20. V.

29. κατέειχε] Plutarch, who loses no opportunity of attacking the veracity of our author, in order to substantiate against him the charge of malignity, says that Leonidas could not have been so mad ὥστε κατέχειν ἐν ὁ.

λ. τοῖς τριακοσίοις τοὺς τετρακοσίους ὄπλα ἔχοντας; indeed that he ought to have stood in more fear of being surrounded by these than by the barbarians; t. ii. p. 865. But, besides the 700 Thespians, the 300 Spartans were attended by their Helots, c. 229. viii. 25. At Plataea, πεντακισχιλίου, ἔδοντας Σπαρτιήτας, ἐφύλασσαν ψιλοὶ τῶν εἰλωτῶν πεντακισχιλίοι καὶ τρισμῦριοι, περὶ ἄνδρα ἕκαστον ἑπτὰ τεταγμένοι, ix. 28. W.

30. ἐς ἀγορῆς — πληθῶρην] ἀμφὶ ἀγορὰν πλήθουσας, Xenophon, An. i. 8, 1. HUT. περὶ π. ἀ. ii. 1, 6. BLO. Philostratus, V. A. vii. 29. ὅποτε ἀγορὰ πλήθει, V. A. ii. 36. ὥρα τρίτη περὶ π. ἀ., an anonymous writer in Phavorinus. DU. ἐν τῇ ἀγορᾷ πληθούσῃ, Thucydides, viii. 92. D. Chrysostom divides the day into five parts; (1) πρωὶ "morning," (2) περὶ π. ἀ. "the forenoon," (3) μεσημβρία "noon," (4) δέλη "afternoon," (5) ἑσπέρα "evening;" Or. lxvi. p. 614. c. v. The day commenced with sunrise and ended with sun-set; it consisted of twelve hours, six before noon and six after. In spring and autumn, when the sun rises and sets at six, the full market would be at nine; in summer earlier, and in winter later, proportionably. L. πλήθουσα ἀγορὰ answers to our full 'change. SP.

ἐποιέτο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ οὐ-
 ρους ἢ κατάβυσις συντομωτέρη τέ ἐστι, καὶ βραχύτερος ὁ χῶρος πολ-
 λὸν, ἢ περὶ ἢ περιόδός τε καὶ ἀνάβασις. οἱ τε δὴ βάρβαροι οἱ ἀμφὶ
 Ξέρξεα προσήϊσαν· καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ
 θανάτῳ³¹ ἔξοδον ποιούμενοι, ἤδη πολλῶ μᾶλλον ἢ κατ' ἀρχὰς
 ἐπεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ ἔρυσμα τοῦ τεί-
 χους ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας³² ὑπεξίοντες ἐς τὰ
 στεινόπορα ἐμάχοντο. τότε δὴ, συμμίσγοντες ἔξω τῶν στεινῶν,
 ἔπιπτον πλῆθει πολλοὶ τῶν βαρβάρων· ὅπισθε γὰρ οἱ ἠγεμόνες τῶν
 τελέων, ἔχοντες μίστιγας,³³ ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ
 πρόσω ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς τὴν θάλασ-
 σαν καὶ διεφθείροντο, πολλῶ δ' ἔτι πλεῦνες κατεπατέοντο ζωοὶ ὑπ'
 ἀλλήλων· ἦν δὲ λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἄτε γὰρ ἐπιστά-
 μενοι³⁴ τὸν μέλλοντά σφι ἔσεσθαι θάνατον ἐκ τῶν περιούτων τὸ
 οὖρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους,
 παραχρῶμενοί³⁵ τε καὶ ἀτέοντες.³⁶

CCXXIV. Δόρατα μὲν νυν τοῖσι πλεόνεσι αὐτῶν τηρικαῦτα ἤδη
 ἐτύχχανε κατεηγότα,³⁷ οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας.
 καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ πίπτει, ἀνὴρ γενόμενος ἄριστος,
 καὶ ἕτεροι μετ' αὐτοῦ ὀνομαστοὶ Σπαρτηγέτων, τῶν ἐγὼ ὡς ἀνδρῶν
 ἀξίων³⁸ γενομένων ἐπυθόμην τὰ οὐνόματα·³⁹ ἐπυθόμην δὲ καὶ

31. ἐπὶ θανάτῳ] Seneca reports the following exhortation of Leonidas to his soldiers "οὕτως ἀριστᾶτε, ὡς ἐν ἄδου δειπνήσοντες," Suas. ii. p. 18. Compare A. Gellius, N. A. iii. 7. V. Diodorus, xi. 9. S.

32. ἀνὰ τὰς προτέρας ἡμέρας] refers to ἐφυλάσσετο, as well as to ἐμάχοντο. W. We have the following anecdote from later authorities, νύκτωρ ἀναστάντες ἐβάδιζον ἐπὶ τὸ στρατόπεδον, καὶ τὴν σκηπὴν ὀλίγου δεῖν βασιλέως, ὡς ἐκείνον αὐτὸν ἀποκτενοῦντες, καὶ περὶ ἐκείνῳ τεθνηξόμενοι, Plutarch, t. ii. p. 866. A. statim regis prætorium petunt, aut cum illo, aut, si ipsi oppressi essent, in ipsius potissimum sede morituri, Justin, ii. 11. Orosius, ii. 9. Diodorus, xi. 9 and 10. V.

33. μίστιγας] c. 21. 56. 103. Ctesias says that, on the preceding days, after two ineffectual charges, εἶτα μαστιγούνται ἐπὶ τῷ πολεμείνῳ καὶ, μαστιγούμενοι, ἔτι ἠτῶντο, 23. L.

34. ἐπιστάμενοι κ. τ. λ.] "meminerint, qualitercunque præliantibus, cadendum esse; caverent, ne fortius mansisset, quam dimicasse videantar," Justin, ii. 11.

35. παραχρῶμενοι] iv. 159. reckless of themselves. W.

36. ἀτέοντες] This word is used in imitation of Homer, Il. τ. 332. ἐν ἄτη ὄντες, ὃ ἐστὶ βλαπτόμενοι καὶ ἀφροντιστοῦντες ἑαυτῶν, Didymus. Compare ἀφειδῶς ἐχρῶντο τοῖς ἰδίοις σώμασιν εἰς κοινὴν σωτηρίαν, Diodorus, xiii. 60. ἀφειδεῖν τῆς ψυχῆς ἕνεκα νίκης, xii. 62. W. as if possessed; with frantic desperation. S.

37. κατεηγότα] Ionic for κατεαγότα, perfect middle, used in a passive sense. ἄγω "I break" takes the syllabic instead of the temporal augment. M. G. G. 221.

38. ἀξίων] understand ὀνομασθῆναι. S.

39. τὰ οὐνόματα] κείται καὶ στήλη

ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ Περσέων πίπτουσι ἐνθαῦτα ἴλλοι τε πολλοὶ καὶ ὄνομαστοί, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες, Ἀβροκόμης τε καὶ Ὑπεράνθης,⁴⁰ ἐκ τῆς Ἀρτάνεω θυγατρὸς Φραταγούνης γεγονότες Δαρείῳ. ὁ δὲ Ἀρτάνης, Δαρείου μὲν τοῦ βασιλέως ἦν ἀδελφεὸς, Ὑστάσπεος δὲ τοῦ Ἀρσάμεω παῖς· ὅς καὶ ἐκδιδούς τὴν θυγατέρα Δαρείῳ, τὸν οἶκον⁴¹ πάντα τὸν ἔωντοῦ ἐπέδωκε, ὡς μόνου οἱ εὐούσης ταύτης τέκνον.

CCXXV. Ξέρξης τε δὴ δύο ἀδελφοὶ ἐνθαῦτα πίπτουσι μαχόμενοι· καὶ ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδεω Περσέων τε καὶ Λακεδαιμονίων ὠθισμὸς ἐγένετο πολλὸς, ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο⁴² δὲ συνεστήκεε, μέχρι οὗ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὡς δὲ τούτους ἦκειν ἐπύθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἤδη ἑτεροιοῦτο τὸ νεῖκος.⁴³ ἔς τε γὰρ τὸ στεῖνον τῆς ὁδοῦ ἀνεχώρεον ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος, ἐλθόντες ἴζοντο⁴⁴ ἐπὶ τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι, πλὴν Θηβαίων. ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων⁴⁵ ἔστηκε ἐπὶ Λεωνίδῃ.⁴⁶ ἐν τούτῳ σφέας

πατρόθεν τὰ ὀνόματα ἔχουσα, οἱ πρὸς Μήδους τὸν ἐν Θερμοπύλαις ἀγῶνα ὑπέμειναν, Pausanias, iii. 14. He also mentions μνήμα (τοῖς) λίγου μάλιστα ἀξίως μαχέσασθαι μετὰ δὴ αὐτὸν δοκοῦσι Λεωνίδην, 12. V.

40. Ἀβροκόμης—Ὑπεράνθης] vol. i. p. 181. n. 60.

41. οἶκον] τὴν πᾶσαν οὐσίαν, Ammonius; ἡ οἰκονομία ἐπιστήμη ἐφαίνετο, ἢ οἴκους δύνανται αὔξειν ἀνθρωποὶ οἶκος δ' ἡμῖν ἐφαίνετο, ὅπερ κτήσις ἢ σύμπασα κτήσι δὲ τοῦτο ἔφαμεν εἶναι, ὅτι ἐκάστῳ ὠφέλιμον εἶη εἰς τὸν βίον, Xenophon, Œ. vi. 4. i. &c. This sense of the word is taken from Homer, τρύχουσι φοῖκον, Od. A. 248. τοὶ φθίνουσι ἔδοντες φοῖκον ἐμὸν, 250. ἐσθθεταί μοι φοῖκος, ὕλῳε δὲ πῖνα φέργα· δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, Δ. 318. οὗτ' ἐστίν, οὗτ' ἔσται ποτὲ, ὅτῳ ἐγὼ ἀπ' ἐμοῦ φύντι καταλείψω τὸν ἐμὸν οἶκον, Xen. Cyr. v. 4, 30. Περικλήης τὸν οἶκον ἐλάττω τὸν αὐτοῦ κατέλιπεν ἢ παρὰ τοῦ πατρὸς παρέλαβεν, Isocrates, de P. 40. ἡ μήτηρ ἢ ἐμὴ ἐπὶ παντὶ τῷ οἴκῳ ἐπὶ κληρὸς ἐγένετο, Ispaus, p. 82, 2. δὴ οὐσίας καρπούμενος διατελεῖς—σὺν, ὁ τὰς δύο λειτουργούσας οὐσίας

παρειληφώς—ἀνάγνωθι τὰς μαρτυρίας, ὡς δὴ οἶκον λειτουργούντων οὕτωσι κεκληρονόμηκε, Demosthenes, Phæ. 7. ἐσφέρειν ἐκ τῶν ἰδίων οἶκων χρήματα, Thucydides, viii. 63. Later writers use οἰκία in the same sense, κατεσθίετε τὰς οἰκίας τῶν χρῶν, St. Matthew, xxiii. 14. V. consumens luxu flagitiisque domum, Claudian, Ep. xxv. 8. SCHL.

42. τοῦτο] τὸ ἀγώνισμα. ST.

43. ἑτεροιοῦτο τὸ νεῖκος] ἐνθεῦτεν ἦδη ἔ. τὸ πρῆγμα, ix. 102. W.

44. ἐλθόντες ἴζοντο] In participles of 'going, coming,' the idea of quickness is implied. They must be rendered by the finite verb followed by καὶ, went and posted themselves. In Greek the participle, in English the former verb with the conjunction, might be omitted. M. G. G. 557. obs.

45. λέων] "I am the most courageous of animals; he whom I guard, and upon whose tomb I recline, was the most valiant of men. Had he not possessed my courage as well as my name, I should not be seen on this tomb," Simonides, Epig. in Anal. t. i.

τῷ χώρῳ ἀλεξομένους μαχαίρησι, τοῖσι αὐτῶν⁴⁷ ἐτύγχανον ἔτι περι-
εοῦσαι,⁴⁸ καὶ χερσὶ, καὶ στόμασι,⁴⁹ κατέχωσαν⁵⁰ οἱ βάρβαροι βάλ-
λοντες· οἱ μὲν, ἐξ ἐναντίας ἐπιστόμενοι, καὶ τὸ ἔρμα τοῦ τείχεος
συγχώσαντες· οἱ δὲ περιελθόντες πάντοθε περισταδόν.

CCXXVI. Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενομέ-
νων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιήτης Διηρέκης·
τὸν τότε φασὶ εἶπαι τὸ ἔπος πρὶν ἢ συμμίξαι σφέας τοῖσι Μή-
δοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων, ὡς, ἐπεὶ οἱ βάρβαροι
ἀπίεωσι τὰ τοξέματα,⁵¹ τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν οἰστῶν

p. 132. xxxv. W. "Behold, near
the rock of Phocis, this tomb. It is
the monument of the three hundred
conquerors of the Medes; who,
far from Sparta, have eclipsed the
glory of the Medes and of the Lacedæmonians. If you perceive the
figure of an animal with a fine mane,
say, This is the monument of King
Leonidas," Lollius Bassus, Æpig. in
Anal. t. ii. p. 162. viii. L.

46. ἐπὶ Λ.] in honor of Leonidas.
Ἴππολύτῳ ἔπι, Euripides, Hip. 32.
Beck; Clement of A., Coh. ad G.
t. i. p. 32, 20. L. M. G. G. 586. δ.

47. τοῖσι αὐτῶν] those of them, to
whom, &c. i. e. such of them as hap-
pened to have their swords still left.
ἄτε γὰρ νέεω ἐπιστάμενοι, τοῖσι αἰ νῆες
διεφθείροντο, ἐς τὴν Σαλαμίνα διένεον,
viii. 89. V.

48. περιεοῦσαι] understand αἰ μά-
χαιραι. It was the custom of that age,
when the spear was broken, to use the
sword: δόρατα μὲν νυν τοῖσι πλεόνεσι
αὐτῶν τηλικαῦτα ἤδη ἐτύγχανε κατη-
γότα, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο
τοὺς Πέρσας, c. 224. V.

49. στόμασι] adolescentum greges
Lacedæmone vidimus ipsi, incredibili
contentione; certantes pugnis, calcibus,
unguibus, morsu denique, Cicero, T.
Q. v. 27. Longinus therefore appears
mistaken in considering this as hyper-
bolic, 28. W. πολλοὶ καὶ τῆς τῶν
βραχυτέρων ξιφῶν χρήσεως στερηθέντες,
τοῖς τε χερσὶ καὶ τοῖς στόμασι ἀντ'
ἐκείνων ἠγωνίζοντο, κατασπάντες τοὺς
ἀντιπάλους, δάκνοντες, σπαράττοντες,
ἄτε καὶ τῷ μεγέθει τῶν σωμάτων πολὺ
αὐτῶν ὑπερέχοντες, D. Cassius, xxxviii.

49. ὁ δὲ Κελτὸς προθυμίαν εἶχεν, ἐμ-
φὺς τῷ πολέμῳ, καὶ χερσὶ καὶ στόματι
δίκην θηρίου διασπάσαι αὐτὸν, an un-
certain author in Suidas. Toup. On the
morning after the battle of Cannæ,
præcipue convertit omnes substratus
Numida mortuo superincubanti Romano
vitus, naso auribusque laceratis;
quum, manibus ad capiendum telum
inutilibus, in rabiem ira versus, lani-
ando dentibus hostem exspirasset, Livy,
xxii. 51. BE.

50. κατέχωσαν] κατεχώσθησαν ὑπὸ
τῶν βαρβάρων, Aristides, t. ii. p. 190.
ἐπὶ τὸν κολωνόν, ἐφ' οὗ λέγονται Λακε-
δαιμόνιοι περιχωσθῆναι τοῖς τοξέμασι,
Philostratus, V. A. iv. 23. ὡς πολλοῖς
ὀλίγους καταχώσας τῶν Λακεδαιμονίων
ἐν Πύλαις, Libanius, Or. xxxv. p. 690.
A. W. τελευταῖντες ἐγκατέχωσαν αὐ-
τοὺς τῷ πλήθει τῶν βελῶν, Dionysius,
A. R. ix. 21. Toup. De Pauw speaks
very contemptuously of this battle:
"In fact, the whole of the affair was
nothing more than the massacre of
some men, whose lives were thrown
away without any utility either to their
own state, or to the rest of Greece. It
was certainly the greatest imprudence
on the part of the Lacedæmonians, to
occupy such a confined post, without
having fortified all the other passages,
through which an enemy could fall on
their flank and rear," Diss. on the Gr.
iv. 9, 6.

51. ἀπίεωσι τὰ τοξέματα] This ex-
pression is also used metaphorically,
τοιαυτά σου (λυπεῖς γὰρ), ὥστε τοξότης,
ἄφηκα θυμῷ, καρδίας τοξέματα βέβαια,
Sophocles, An. 1096.

ἀποκρύπτουσι⁵² τοσοῦτό τι πλῆθος⁵³ αὐτῶν εἶναι· τὸν δὲ, οὐκ ἐκπλαγένητα τούτοισι, εἶπαι, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλῆθος, ὡς “ πάντα σφι ἀγαθὰ ὁ Τρηχίνιος ξεῖνος ἀγγέλλοι, εἰ, ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον, ὑπὸ σκιῇ ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ.”⁵⁴ ταῦτα μὲν καὶ ἄλλα τοιοῦτότροπα ἔπεά φασι Διηνέεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα.

CCXXVII. Μετὰ δὲ τοῦτον ἀριστεῦσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφοὶ, Ἀλφεός τε καὶ Μάρων, Ὀρσιφάντου παῖδες. Θεσπιέων δὲ εὐδοκίμεε μάλιστα, τῷ οὖνομα ἦν Διθύραμβος, Ἀρματίδew.

CCXXVIII. Θαφθεῖσι δὲ σφι αὐτοῦ ταύτη τῇ περ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι, ἢ τοὺς ὑπὸ Λεωνίδew ἀποπεμφθέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε⁵⁵

μυριάσιμ ποτὲ τῆδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.

Ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρτιήτησι ἰδίῃ·

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῆδε
κείμεθα, τοῖς κείνων ῥήμασι⁵⁶ πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι τόδε·

μνῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτὲ Μῆδοι
Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὅς τότε κῆρας ἐπερχομένας σάφα εἰδὼς,
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

Ἐπιγράμμασι μὲν νυν καὶ στήλῃσι, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα. Ἀμφικτυόνες εἰσὶ σφεας οἱ ἐπικοσμήσαντες· τὸ δὲ τοῦ μάντιος Μεγιστίew, Σιμωνίδης⁵⁷ ὁ Λεωπρέπεός ἐστι κατὰ ξεινίην ἢ ἐπιγράψας.

52. ἀποκρύπτουσι] *sagittis Persarum solem obscurari solere*, Valerius M., iii. 7. V.

53. πλῆθος] It is not improbable that the original reading was *νέφος*. W. S.

54. ἐν ἡλίῳ] This is quite an Anglicism.

55. τάδε] ἐνεκόλαφε ἐς τὸν τάφον

γράμματα λέγοντα τάδε, i. 187. γ. λ. τ., *ibid.*

56. ῥήμασι] An allusion to τὰς καλουμένας ῥήτρας of Lycurgus: *dum sanctis patriæ legibus obsequimur*, Cicero, T. Q. i. 42. V. W. They were verbal or oral laws. L.

57. Σιμωνίδης] The celebrated elegiac poet. A.

CCXXIX. Δύο δὲ τούτων τῶν τριηκοσίων λέγεται, Εὐρυτόν τε καὶ Ἀριστόδημον, παρὸν αὐτοῖσι ἀμφοτέροισι, κοινῶ λόγῳ χρησαμένοισι, ἢ ἀποσωθῆναι ὁμοῦ ἐς Σπάρτην, ὡς μεμετιμένοι τε ἦσαν ἐκ τοῦ στρατοπέδου ὑπὸ Λεωνίδεω, καὶ κατεκέατο ἐν Ἀλφειοῖσι ὀφθαλμιῶντες⁵⁸ ἐς τὸ ἔσχατον⁵⁹ ἢ, εἰ γε μὴ ἐβούλοντο νοστήσαι, ἀποθανέειν ἅμα τοῖσι ἄλλοισι παρὸν σφι τούτων τὰ ἕτερα ποιέειν, οὐκ ἐθελῆσαι ὁμοφρονέειν· ἀλλὰ, γνώμη διενειχθέντας, Εὐρυτόν μὲν, πυθόμενον τῶν Περσέων τὴν περίουσον, αἰτήσαντά τε τὰ ὄπλα καὶ ἐνδύοντα, ἄγειν αὐτὸν κελεύσει τὸν εἴλωτα ἐς τοὺς μαχομένους· ὅπως δὲ αὐτὸν ἦγαγε, τὸν μὲν ἀγαγόντα οἴχεσθαι φεύγοντα, τὸν δὲ, ἐσπεύοντα ἐς τὸν ὄμιλον, διαφθαρῆναι· Ἀριστόδημον δὲ, λειποψυχέοντα,⁶⁰ λειφθῆναι. εἰ μὲν νυν ἦν μῦθον Ἀριστόδημον ἀλγήσαντα ἀπονοστήσει ἐς Σπάρτην, ἢ καὶ ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοί, οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίαν προσθέσθαι.⁶¹ νυνὶ δὲ, τοῦ μὲν αὐτῶν ἀπολομένου, τοῦ δὲ, τῆς μὲν αὐτῆς ἐχομένου προφάσιος, οὐκ ἐθελήσαντος δὲ ἀποθνήσκειν, ἀναγκαίως σφι ἔχειν μνήσαι μεγάλως Ἀριστοδήμῳ.

CCXXX. Οἱ μὲν νυν οὕτω σωθῆναι λέγουσι Ἀριστόδημον ἐς

58. ὀφθαλμιῶντες] νοσεῖ πον ἄνθρωπος ὀφθαλμούς, ᾧ ὄνομα ὀφθαλμία, Plat. Gor. p. 496. A. XP. οἶμαι ἀπαλλάξαι σε τῆς ὀφθαλμίας, βλέψαι πόησας. Πλ. οὐ βούλομαι πάλιν ἀναβλέψαι, Aristophanes, Plut. 114. ὀφθαλμιᾷ τις; εἰσὶ Φινεΐδαι τυφλοὶ, Timocles in Ath. vi. p. 223. c. V. ἐντυχῶν τιμὴ ἀνθρώπων ὀφθαλμιῶντι, ἀπιόντι ἐξ ἰατροῦ, Xenophon, H. ii. 1, 3.

59. ἐς τὸ ἔσχατον] c. 107. ἐσχάτως ἔχειν οἱ διακείσθαι, "to be extremely ill," occurs in Dio Chrysostomus, xviii. 48. Polybius, Agatharchidas, &c. W. ἐς τὰ ἔσχατα, Xenophon, H. v. 4, 33. εἰς τοῦσχατον, πρὸς τ., ἐπ' ἔσχατον are also met with. V.

60. λειποψυχέοντα] *failing in courage, being faint-hearted.* In other authors the word signifies "fainting," Thucydides, iv. 12. (see *BLO.*) Ἀψυχία is properly opposed to εὐψυχία; but as the Ionians use ἀψυχίη to express "fainting," which the other Greeks call λειποψυχία, it is possible that Herodotus may have used λειποψυχεῖν in the sense of ἀψυχεῖν: yet,

at the same time, it may be suspected that φιλοψυχέοντα was the original reading. μέγαν ποιεῖτε καὶ ἄλκιμον ἐν φρεσὶ θυμὸν, μηδὲ φιλοψυχεῖτε, Tyrtæus, i. 17. εἰ γὰρ ἦν, τὸν κίνδυνον τὸν παρόντα διαφυγόντας, ἀδεῶς διάγειν τὸν ἐπίλοιπον χρόνον, οὐκ ἂν ἦν θαυμαστὸν φιλοψυχεῖν, Theopompus in Clem. of A., Str. vi. p. 749, 10. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν, St. John, xii. 25. V. The eye of the transcriber might be caught by the beginning of the next word ΔΕΙΦθῆναι, which would easily account for the change. φειδοψυχέοντα (if there were authority for the word) would more closely correspond in point of letters; ψυχεῖν μηκέτι φειδόμενοι, Tyrt. i. 14. RE. had conjectured δειλοψυχέοντα.

61. προσθέσθαι] Sometimes the construction of a proposition, which properly is independent, is determined by a parenthesis. The infinitive is here put on account of δοκέειν ἐμοί preceding, instead of προσθέμεντο, which ought to follow οὐκ ἂν. M. G. G. 538, 2.

Σπάρτην, καὶ διὰ πρόφασιν τοῦνδε· οἱ δὲ, ἄγγελον πεμφθέντα⁶² ἐκ τοῦ στρατοπέδου,⁶³ ἐξέον αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἔθελλῃσαι, ἀλλ', ὑπομείναντα ἐν τῇ ὕδῳ, περιγενέσθαι· τὸν δὲ συνάγγελον αὐτοῦ, ἀπικόμενον ἐς τὴν μάχην, ἀποθανεῖν.

CCXXXI. Ἀπονοστήσας δὲ ἐς Λακεδαίμονα, ὁ Ἀριστόδημος ὕνειδός τε εἶχε καὶ ἀτιμίην· πάσχων δὲ τοιαύδε ἠτίμωτο, οὐ τέ οἱ πῦρ οὐδέεις ἔναυε⁶⁴ Σπαρτιητέων, οὐ τε διελέγετο, ὕνειδός τε εἶχε, “ὁ τρέσας⁶⁵ Ἀριστόδημος” καλεόμενος. ἀλλ' ὁ μὲν ἐν τῇ ἐν Πλαταιῆσι μάχῃ⁶⁶ ἀνέλαβε πᾶσαν τὴν ἐπενεχθεῖσάν οἱ αἰτίην.

CCXXXII. Λέγεται δὲ καὶ ἄλλον, ἀποπεμφθέντα ἄγγελον ἐς Θεσσαλίην, τῶν τριηκοσίων τούτων περιγενέσθαι, τῷ οὖνομα εἶναι Παντίτην· νοστήσαντα δὲ τοῦτον ἐς Σπάρτην, ὡς ἠτίμωτο, ἀπάγξασθαι.

CCXXXIII. Οἱ δὲ Θηβαῖοι, τῶν ὁ Λεοντιάδης ἐστρατήγεε, τέως μὲν μετὰ τῶν Ἑλλήνων ἐόντες ἐμάχοντο, ὑπ' ἀναγκαίης ἐχόμενοι, πρὸς τὴν βασιλείου στρατιήν· ὡς δὲ εἶδον κατυπέρτερα τῶν Περσέων γινόμενα τὰ πρήγματα, οὕτω δὴ, τῶν σὺν Λεωνίδῃ Ἑλλήνων ἐπειγομένων ἐπὶ τὸν κολωνόν, ἀποσχισθεῖτες τούτων, χεῖρας τε προέτεινον, καὶ ἦϊσαν ἄσπον τῶν βαρβάρων, λέγοντες τὸν ἀληθέστατον τῶν λόγων, ὡς “καὶ μηδίζουσι, καὶ γῆν τε καὶ ὕδωρ ἐν πρώτοισι ἔδουσαν βασιλεῖ, ὑπὸ δὲ ἀναγκαίης ἐχόμενοι, ἐς Θερμοπύλας ἀπικοίυτο, καὶ ἀνάιτιοι εἶεν τοῦ τρώματος τοῦ γεγονότος βασιλεῖ.” ὡς τε ταῦτα λέγοντες, περιεγίνοντο· εἶχον γὰρ καὶ Θεσσαλοὺς τῶν λόγων τούτων μάρτυρας. Οὐ μὲντοι τά γε πάντα εὐτύχη-

62. ἄγγελον πεμφθέντα] One of the three hundred, being ordered to convey a letter of Leonidas to Sparta, is said to have answered the king, “μαχατὰς τοί, οὐκ ἀγγελιαφόρος, εἰπόμαν,” Plutarch, t. ii. p. 866. c. or rather “οὐ κάρυξ, ἀλλὰ μαχατὰς, ἀκολούθηκα,” p. 225. e. V.

63. τοῦ στρατοπέδου] namely, that under Leonidas. L.

64. πῦρ—ἔναυε] This was a common mode among the Greeks of showing their detestation of those who were infamous: μήτε πῦρ ἐνάυειν, μήτε συσσιτεῖν μηδένα, μήτε θυσῶν τῶν γενομένων κοινωνεῖν, Lycurgus, in Arist. p. 106. μὴ πυρὸς, μὴ λύχνου, μὴ ποτοῦ, μὴ βρωτοῦ, μηδένα μηδενὸς τούτω

κοινωνεῖν, μηδὲ λαμβάνειν, μηδ' αὐτὸν τούτω δίδόναι, Demosthenes, in Arist. i. 13. μήτε πῦρ ἐνάυειν, μήτε ἀποκρίνεσθαι πυρθανομένοις, Plutarch, t. ii. p. 538. λ. At Sparta this ignominy was attached by the law to τοὺς τρέσαντας καὶ ἐν μάχῃ καταδειλιάσαντας, Apophth. p. 191. v. W. The verb ἐνάυειν is appropriated to this expression. V. The above custom is frequently alluded to by the tragedians. TR.

65. ὁ τρέσας] τρεσσάντων ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετῇ, Tyrtæus, ii. 14. yet quondam etiam victis redit in præcordium virtus, Virgil, Æ. ii. 367. V.

66. μάχῃ] ix. 71. W.

σαν· ὡς γὰρ αὐτοὺς ἔλαβον οἱ βάρβαροι ἐλθόντας, τοὺς μὲν τινὰς καὶ ἀπέκτειναν προσιόντας, τοὺς δὲ πλεῖνας αὐτῶν, κελεύσαντος Ξέρξου, ἔστιζον στίγματα⁶⁷ βασιλῆια, ἀρξάμενοι ἀπὸ τοῦ στρατηγοῦ Λεοντιάδου· τοῦ τὸν παῖδα Εὐρύμαχον χρόνῳ μετέπειτα⁶⁸ ἐφόνευσαν Πλαταιέες, στρατηγήσαντα ἀνδρῶν Θηβαίων τετρακοσίων,⁶⁹ καὶ σχόντα τὸ ἄστυ τὸ Πλαταιέων.

CCXXXIV. Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνες οὕτω ἠγωνίσαντο. Ξέρξης δὲ, καλέσας Δημάρητον, εἰρώτα ἀρξάμενος ἐνθένδε· “Δημάρητε, ἀνὴρ εἰς ἀγαθός. τεκμαίρομαι δὲ τῇ ἀληθείῃ· ὅσα γὰρ εἶπας, ἀπαιτὰ ἀπέβη οὕτω. νῦν δέ μοι εἰπέ, κόσοι τινές εἰσι οἱ λοιποὶ Λακεδαιμόνιοι, καὶ τούτων ὁκόσοι τοιοῦτοι τὰ πολέμια, εἶτε καὶ ἅπαντες;” Ὁ δ' εἶπε· “Ἦ βασιλεῦ, πλῆθος μὲν πάντων τῶν Λακεδαιμόνιων πολλόν, καὶ πόλις πολλαί· τὸ δὲ θέλεις ἐκμαθῆεν, εἰδήσεις.⁷⁰ ἔστι ἐν τῇ Λακεδαίμονι⁷¹ Σπάρτη, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα κη. οὗτοι πάντες εἰσὶ ὁμοῖοι τοῖσι ἐνθάδε μαχεσάμενοισι· οἱ γὰρ μὲν⁷² ἄλλοι Λακεδαιμόνιοι τούτοις μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ.” Εἶπε πρὸς ταῦτα Ξέρξης· “Δημάρητε, τέφ τρόπῳ ἀπονητότατα τῶν ἀνδρῶν τούτων ἐπικρατήσομεν; ἴθι ἐξηγέο. σὺ γὰρ ἔχεις αὐτῶν τὰς διεξόδους τῶν βουλευμάτων,⁷³ οἷα βασιλεὺς⁷⁴ γενόμενος.”

CCXXXV. Ὁ δὲ ἀμείβετο· “Ἦ βασιλεῦ, εἰ μὲν δὴ συμβουλευεαὶ μοι προθύμως, δίκαιόν μὲ σοὶ ἔστι φράζειν τὸ ἄριστον. εἰ⁷⁵

67. τοὺς—πλεῖνας—ἔστιζον στίγματα] If a verb active is followed by the accusative of a cognate noun (i. e. a substantive derived from the same primitive) in order to give an additional definition, the accusative also of the person, to which the verb refers, is added. *M. G. G. obs. 5. Compare ii. 113. Galatians, vi. 17.*

68. μετέπειτα] about fifty years afterwards, in the first year of the Peloponnesian war; *Thucydides, ii. 2—5. ἔπραξαν δι' Εὐρύμαχου τοῦ Λεοντιάδου ἀνδρὸς Θηβαίων δυνατωτάτου.—οἱ Πλαταιεῖς ἀπέκτειναν τοὺς ἀνδρας· καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς δὲ ἔπραξαν οἱ προδιόντες. V. W.*

69. τετρακοσίων] 300 according to *Diodorus, xii. 41. ὀλίγω πλείους τριακοσίων, Thucydides, ii. 2. W.* who adds, ἰγούντο δὲ αὐτῶν βοιωταρχοῦντες *Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπο-*

ρος ὁ Ὀνηγορίδου.

70. εἰδήσεις] *The Attic future is εἴσομαι. M. G. G. 230, 2.*

71. Λακεδαίμονι] *By Lacedæmon is here meant ἡ Λάκαινα χώρα, c. 235. or Laconia. W.* Observe the distinction here made between the Spartans and the Lacedæmonians (τοὺς ἐκ τῶν περιοικίδων πόλεων, or τοὺς περιοίκους *Thucydides, iv. 53.*): all the Spartans were Lacedæmonians, but all the Lacedæmonians were not Spartans. *V.* The *περιοικοὶ* were accounted as much inferior to the Spartans, as the Latins and some others were, for a long time, regarded by the Romans. *BLO.*

72. μὲν] *c. 152. S. i. e. μέντοι. ST.*

73. τὰς διεξόδους τ. β.] *iii. 156. W.*

74. βασιλεὺς] *τούτων. W.*

75. εἰ] *Before this, understand τὸ δὲ ἄριστον ἂν εἴη. ST.*

τῆς ναυτικῆς στρατιῆς νέας τριηκοσίας ἀποστέλλειας ἐπὶ τὴν Λάκαι-
 ναν χώραν· ἔστι δὲ ⁷⁶ ἐπ' αὐτῇ νῆσος ἐπικειμένη, τῇ οὐνομά ἐστι
 Κύθηρα, ⁷⁷ τὴν Χίλων, ⁷⁸ ἀνὴρ παρ' ἡμῖν σοφώτατος γενόμενος,
 “ κέρδος μέζον,” ἔφη, “ εἶναι Σπαρτιάτησι κατὰ τῆς θαλάσσης κατα-
 δεδυκέναι μᾶλλον ἢ ὑπερέχειν,” αἰεὶ τι προσδοκῶν ἀπ' αὐτῆς τοι-
 οὔτο ἔσσεσθαι, οἷόν τι ἐγὼ ἐξηγέομαι· οὐ τι τὸν σὸν στόλον προειδώς,
 ἀλλὰ πάντα ὁμοίως φοβερόμενος ἀνδρῶν στόλον. ἐκ ταύτης ὦν τῆς
 νῆσου ὀρμεώμενοι, ⁷⁹ φοβερόντων τοὺς Λακεδαιμονίους. παροίκου δὲ
 πολέμου σφι ἐόντος οἰκῆτον, οὐδὲν δεινοὶ ἔσονται τοι, μὴ, τῆς ἄλλης
 Ἑλλάδος, ἀλισκομένης ὑπὸ τοῦ πεζοῦ, βοηθέωσι ταύτῃ. καταδουλω-
 θείσης δὲ τῆς ἄλλης Ἑλλάδος, ἀσθενὲς ἤδη τὸ Λακωνικὸν μῦνον
 λείπεται. ἦν δὲ ταῦτα μὴ ποιῆς, τάδε τοι προσδόκι ἔσσεσθαι· ἔστι
 τῆς Πελοποννήσου ἰσθμὸς στενός· ἐν τούτῳ τῷ χώρῳ πάντων Πελο-
 ποννησιῶν συνομοσάντων ἐπὶ σοὶ, μάχας ἰσχυροτέρας ἄλλας τῶν
 γενομένων προσδέκεο ἔσσεσθαι τοι. ἐκεῖνο δὲ ποιήσαντι, ἀμάχητι
 ὅ τε ἰσθμὸς οὗτος καὶ αἱ πόλεις προσχωρήσουσι.”

CCXXXVI. Λέγει μετὰ τοῦτον Ἀχαιμένης, ἀδελφεός τε ἐὼν
 Ξέρξῳ καὶ τοῦ ναυτικοῦ στρατοῦ στρατηγός, παρατυχῶν τε τῷ λόγῳ,
 καὶ δείσας, μὴ ἀναγνωσθῆ Ξέρξης ποιέειν ταῦτα· “ ὦ βασιλεῦ,
 ὁρέω σε ἀνδρὸς ἐνδεκόμενον ⁸⁰ λόγους, ὅς φθονέει τοι εὖ πρήσσουντι,
 ἢ καὶ προδιδοῖ πρήγματα τὰ σά. καὶ γὰρ δὴ καὶ τρόποισι τοιούτοισι
 χρεώμενοι οἱ Ἕλληνες χαίρουσι· ⁸¹ τοῦ τε εὐτυχέειν φθονέουσι, καὶ
 τὸ κρέσσον στυγέουσι. ⁸² εἰ δ', ἐπὶ τῆσι παρεούσησι τύχησι, ⁸³ τῶν

76. δὲ] in the ancient form of the language is used to mark the suspension of the leading thought, by interposed propositions; whose relation to the leading proposition, in the more cultivated state of the language, was expressed by γάρ. In this sense the proposition with δὲ may precede; as it does here, being followed by ὦν a few lines below. M. G. G. 616.

77. Κύθηρα] now Cerigo, was sacred to Venus. A. L. τὰ Κύθηρα νῆσός ἐστιν, ἐπικεῖται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν, Thucydides, iv. 53.

78. Χίλων] D. Laetius, i. 72. What Chilo had dreaded actually came to pass in the Peloponnesian war, when the Athenians under Nicias took possession of the island; Thucydides, iv. 53. &c. W. L.

79. ὀρμεώμενοι] A. place, from which hostile excursions were made, was called ὀρμητήριον; Dionysius, A. R. iii. p. 179. vi. p. 342. SCHW. Zonaras, An. t. i. p. 390. c. SCH. on B. 224.

80. ἐνδεκόμενον] c. 237. v. 92. W.

81. χρεώμενοι—χαίρουσι] χαίρουσιν ὀνομάζοντες, Antiphanes in Ath. iv. p. 169. f. V. like using, i. e. are wont to use; but χρεώνται χαίροντες would mean (1) use with delight: as τιμώμενοι χαίρουσι, delight in being honored, Euripides, Hip. 8. which is the same as τ. τέρπονται, B. 321. or τιμαῖς τέρπονται, A. 53. so gaudet decerpens, Horace, E. ii. 19. V. BL. See HER. on Vig. v. 14, 7. or (2) use with impunity. vol. i. p. 131. n. 47.

82. τ. κ. στυγέουσι] ἡ ἀνθρωπεία

νέες νεναυηγήκασι τετρακόσαιοι, ἄλλας ἐκ τοῦ στρατοπέδου τριηκοσίας ἀποπέμψεις περιπλώειν Πελοπόννησον, ἀξιόμαχοί τοι γίνονται οἱ ἀντίπαλοι· ἀλῆς δὲ ἐὼν, ὁ ναυτικὸς στρατὸς δυσμεταχειρίστος τε αὐτοῖσι γίνεται, καὶ ἀρχὴν οὐκ ἀξιόμαχοί τοι ἔσονται· καὶ πῶς ὁ ναυτικὸς τῷ πεζῷ ἀρήξει, καὶ ὁ πεζὸς τῷ ναυτικῷ, ὁμοῦ πορευόμενος· εἰ δὲ διασπάσεις, οὔτε σὺ ἔσσαι κείνοισι χρήσιμος, οὔτε κείνοι σοί. τὰ σεωυτοῦ δὲ τιθέμενος εὖ, γνώμην ἔχε⁸⁴ τὰ τῶν ἀντιπολέμων μὴ ἐπιλέγεσθαι πρήγματα, τῇ τε στήσονται τὸν πόλεμον, τὰ τε ποιήσουσι, ὅσοι τε πληθὸς εἰσι. ἱκανοὶ γὰρ ἐκεῖνοί γε αὐτοὶ ἐωυτῶν πέρι φροντίζειν εἰσὶ, ἡμεῖς δὲ ἡμέων ὡσαύτως. Λακεδαιμόνιοι δὲ, ἦν ἴωσι ἀντὶ Πέρσῃσι ἐκ μάχην, οὐδὲ ἔν τὸ παρεὸν τρῶμα ἀνιεύνται.”⁸⁵

CCXXXVII. Ἀμείβεται Ξέρξης τοῖσδε· “Ἀχαίμενες, εὖ τέ μοι δοκέεις λέγειν, καὶ ποιήσω ταῦτα. Δημάρητος δὲ λέγει μὲν, τὰ ἄριστα ἔλπεται εἶναι ἐμοί, γνώμη μέντοι ἔσσοῦται ὑπὸ σεῦ. οὐ γὰρ δὴ κεινὸ γέ ἐνδέξομαι, ὅκως⁸⁶ οὐκ εὐνοεῖ τοῖσι ἐμοῖσι πρήγμασι, τοῖσὶ τε λεγομένοισι πρότερον ἐκ τούτου σταθμώμενος, καὶ τῷ ἔόντι, ὅτι πολιήτης μὲν πολιήτῃ εὖ πρήσονται φθονεῖ, καὶ ἔστι δυσμενῆς τῇ σιγῇ.⁸⁷ οὐδ’ ἂν, συμβουλευομένου τοῦ ἀστοῦ, πολιήτης ἀνὴρ τὰ ἄριστα οἱ δοκέοντα εἶναι ὑποθέοιτο,⁸⁸ εἰ μὴ πρόσω ἀρετῆς ἀνίκοι· σπάνιοι δ’ εἰσὶ οἱ τοιοῦτοι· ξεῖνος δὲ ξείνῳ εὖ πρήσσοντί ἔστι εὐμενέστατον⁸⁹ πάντων, συμβουλευομένου⁹⁰ τε ἂν συμβουλεύσειε⁹¹

φύσιν ἀσμένῃ ἐδήλωσεν οὔσα πολεμία τοῦ προῦχοιτος, Thucydides, iii. 84. AR.

83. τύχῃσι] understand ἡμέων, W. as the antecedent to τῶν. S.

84. γνώμην ἔχε] make up your mind, adopt the resolution.

85. ἀνιεύνται] ἰάομαι, ἀνιάομαι, Ionic ἀνιέομαι. The preposition does not change the signification of the verb, any more than *re* in *resarcire*, and *remediare*. S. P.

86. ὅκως] is used after verbs of ‘saying, believing,’ &c. instead of ὅτι, *that*. viii. 19. Strictly, however, it seems here to have meant *how*. M. G. G. 623, 3. The use of ‘how’ or ‘as how’ in English would be a very low vulgarity.

87. τῇ σιγῇ] Is there a parallel instance of the use of *σιγῇ* with the article? S.

88. ὑποθέοιτο] From this it would seem that the Attic form, *ὑπόθοιτο* (M. G. G. 208, 2.), should rather have a circumflex on its penultimate.

89. εὐμενέστατον] *δυσάρεστον οἱ νοσοῦντες*, Euripides, O. 232. W.

90. συμβουλευομένου κ. τ. λ.] The order of construction, after supplying what was elliptical, would run thus: *σ. τοῦ ἀστοῦ ἀνδρὶ πολιήτῃ, οἱ σ. ξείνου ξείνῳ, ὁ πολιήτης ἂν συμβουλεύσειε αὐτῷ τὰ ἄριστα*. The genitive absolute is used both here, and above (*συμβουλευομένου τοῦ ἀστοῦ*), instead of the dative, which is required by *ὑποθέοιτο* and *συμβουλεύσειε*. S.

91. συμβουλευομένου — *συμβουλεύσειε*] This verb in the active signifies *to counsel or give advice*, in the middle *to consult or ask advice*; *L.* a difference which the Latins express by *consulere alicui*, and *consulere alicuiem*.

τὰ ἄριστα. οὕτω ὦν κακολογίης πέρι⁹² τῆς ἐς Δημάρητον, ἐόντος⁹³ ἐμοὶ ξείνου, ἔχεσθαι τινα τοῦ λοιποῦ κελεύω.”

CCXXXVIII. Ταῦτα εἶπας, Ξέρξης διεξήιε διὰ τῶν νεκρῶν· καὶ Λεωνίδεω, ἀκηκῶς, ὅτι βασιλεὺς τε ἦν καὶ στρατηγὸς Λακεδαιμονίων, ἐκέλευσε ἀποταμόντας τὴν κεφαλὴν ἀνασταυρῶσαι.⁹⁴ δῆλὰ μοι πολλοῖσι μὲν καὶ ἄλλοισι τεκμηρίοισι, ἐν δὲ δὴ καὶ⁹⁵ τῷδε οὐκ ἡκιστα γέγονε, ὅτι βασιλεὺς Ξέρξης πάντων δὴ μάλιστα ἀνδρῶν ἐθυμώθη ζῶντι Λεωνίδῃ· οὐ γὰρ ἂν κοτε ἐς τὸν νεκρὸν ταῦτα παρενόμησε. ἐπεὶ τιμᾶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέροσαι ἀνδρας ἀγαθοὺς τὰ πολέμια. Οἱ μὲν⁹⁶ δὴ ταῦτα ἐποίουν, τοῖσι ἐπετέτακτο ποιέειν.

CCXXXIX. *Ανεيمي⁹⁷ δὲ ἐκέισε⁹⁸ τοῦ λόγου, τῇ μοι τὸ πρότερον⁹⁹ ἐξέλιπε. Ἐπύθοντο Λακεδαιμόνιοι, ὅτι βασιλεὺς στέλλοιτο ἐπὶ τὴν Ἑλλάδα, πρῶτοι· καὶ οὕτω δὴ ἐς τὸ χρηστήριον τὸ ἐς Δελφούς ἀπέπεμψαν· ἔνθα δὴ σφι ἐχρήσθη, τὰ ὀλίγη πρότερον εἶπον· ἐπύθοντο δὲ τρόπῳ θωμασίῳ. Δημάρητος γὰρ ὁ Ἀρίστωνος, φυγὼν ἐς Μήδους, ὡς μὲν ἐγὼ δοκέω, καὶ τὸ οἶκός ἐμοὶ συμμαχεται, οὐκ ἦν εὐνοος Λακεδαιμονίοισι. πάρεστι δὲ εἰκάζειν, εἴτε εὐνοίῃ ταῦτα ἐποίησε, εἴτε καὶ καταχαίρων· ἐπεὶ τε γὰρ Ξέρξῃ ἔδοξε στρατηλατέειν ἐπὶ τὴν Ἑλλάδα, ἔων ἐν Σούσοισι ὁ Δημάρητος καὶ πυθόμενος ταῦτα, ἠθέλησε Λακεδαιμονίοισι ἐξαγγεῖλαι. ἄλλως μὲν δὴ οὐκ εἶχε σημῆναι· ἐπικίνδυνον γὰρ ἦν, μὴ λαμφθείη· ὁ δὲ μηχανᾶται¹⁰⁰

92. κ. πέρι] ἔχεσθαι, *to refrain*, also governs a genitive without a preposition; vi. 85. *W*.

93. ἐόντος] understand αὐτοῦ. This is another instance within a few lines of the needless use of the genitive absolute: ἐόντα ξείνον would be the more natural construction here. *ST*.

94. ἀνασταυρῶσαι] The bones of Leonidas were brought by Pausanias from Thermopylae, forty years after his death. His tomb stood near that of Pausanias, opposite the theatre. Funeral orations were annually pronounced in honor of these great men over their tombs; and games were celebrated, in which Spartans only were permitted to contend. There was a column also on the same spot, whereon were engraved the names of the warriors who fell at Thermopylae, together

with those of their fathers; Pausanias, iii. 14. *L*. With respect to the insults offered to the dead, consult Potter, iii. 11.

95. ἐν δὲ δὴ καὶ] v. 95. *H*. on *VIC*. iv. 14.

96. οἱ μὲν] vii. 36. *S*.

97. ἀνεيمي] εἶμι in composition throws back the accent. *M. G. G.* 214. *obs.* 1.

98. ἐκέισε] c. 220. *S*.

99. τὸ πρότερον] is the same as πρότερον. *S*.

100. μηχανᾶται] Polyænus, ii. 20. ἤδη δὲ τις, ἐν δέλτῳ ἐγξύλῳ γράψας, κηρὸν ἐπέτηξε, καὶ ἄλλα εἰς τὸν κηρὸν ἐνέγραψεν, Æneas, *Pol.* p. 462. *bellum, quod Xerxes per quinquennium instruxit, Demaratus per tubellas primum scriptas, deinde ceratas, suis prodidit, Orosius, ii. 9.* ἄλλοι πάλιν ἐν τῷ

τοιάδε· δελτίον δίπτυχον¹ λαβῶν, τὸν κηρὸν αὐτοῦ ἐξέκνησε, καὶ ἔπειτα ἐν τῷ ξύλῳ τοῦ δελτίου ἔγραψε τὴν βασιλέως γνώμην· ποιήσας δὲ ταῦτα, ὀπίσω ἐπέτηξε τὸν κηρὸν ἐπὶ τὰ γράμματα, ἵνα φερόμενον κεινὸν τὸ δελτίον μηδὲν πρῆγμα παρέχοι οἱ πρὸς τῶν ὕδουφνλάκων. ἐπεὶ δὲ καὶ ἀπίκετο ἐς τὴν Λακεδαίμονα, οὐκ εἶχον συμβαλέσθαι οἱ Λακεδαιμόνιοι, πρὶν γε δὴ σφι, ὡς ἐγὼ πυνθάνομαι, Κλεομένεος μὲν θυγάτηρ, Λεωνίδεω δὲ γυνὴ² Γοργῶ ὑπέθετο, ἐπιφρασθεῖσα αὐτῇ, τὸν κηρὸν κνῶν κελεύουσα, καὶ εὐρήσειν σφέας γράμματα ἐν τῷ ξύλῳ. πειθόμενοι δὲ, εὔρον καὶ ἐπελέξαντο, ἔπειτα δὲ τοῖσι ἄλλοισι Ἕλλησι ἐπέστειλαν. Ταῦτα μὲν δὴ οὕτω λέγεται γενέσθαι.

τῆς δέλτου ξύλῳ γράψαντες κηρὸν ἐπέτηξαν, καὶ ἄλλα εἰς τὸν κηρὸν ἔγραψαν· εἶτα, ὅτε ἦλθε παρ' ἑνὸς δέι, τὸν κηρὸν ἐκκνήσας, καὶ ἀναγνούς, ὁμοιοτρόπως ἀντεπέστειλεν, Julius Afr., Cest. 53. Justin, ii. 10. V. W.

1. δελτίον δίπτυχον] This the Attics called γραμματεῖον δίθυρον, Pollux, On. iv. 8. or γραμματίδιον, Hesychius. Stosch, on B. 53. The writing tablet of the ancients consisted of two triangular pieces of wood; which,

when opened, formed a square; when closed, a triangle or Δ. Over the wood, melted wax was poured; upon this, when cold, the letters were scratched with an iron style, which was pointed for the purpose at one end, and flat at the other end to erase, if necessary, what was written. LAU.

2. γυνὴ] Justin commits an error therefore in saying, *hærentibus in conjectura viris, soror regis Leonidæ consilium scribentis invenit*, ii. 10. W.

ARGUMENT OF THE EIGHTH BOOK.

AFTER three undecisive engagements, the Greek fleet retires from Artemisium: i—xxvi. Xerxes marches into Bœotia, after sending a detachment against Delphi, which fails in its object: xxvii. xxix—xxxix. The allied fleet makes for Salamis: xl. The Athenians abandon their city: xli. Enumeration of the Grecian naval forces: xlii—xlix. The barbarians ravage Attica with fire and sword, and take the Acropolis from a handful of Athenians, who rashly endeavoured to hold it against them: l—liv. The confederates are anxious to withdraw to the Isthmus: lvi. Themistocles prevents this step: lvii—lxv. The Asiatic fleet appears off Phalerus, and thence, contrary to the advice of Artemisia, advances against Salamis; while the army moves towards the Isthmus, which is fortified by the Peloponnesians: lxvi—lxxiii. In consequence of a private communication from Themistocles, the fleet of Xerxes surrounds that of the Greeks: lxxiv—lxxvii. Aristides brings intelligence of this fact: lxxviii—lxxxii. The above manœuvre brings on the battle of Salamis, in which the Persians are defeated: lxxxiii—xcix. In compliance with the advice of Mardonius, Xerxes despatches his fleet to the Hellespont: c—civ. cvii. The Greeks, after some debate, desist from the pursuit: cviii—cxii. Xerxes leaves 300,000 chosen troops with Mardonius, and proceeds over land to the Hellespont with the remainder of his forces, most of whom perish from famine and disease: cxiii—cxvi. cxx. The bridges being destroyed by a storm, the king crosses the strait in ships: cxvii. The Greeks divide the spoils, and consecrate donations to the gods: cxxi. Honors paid to Themistocles: cxxiii. cxxiv. Artabazus, who had escorted the king into Thrace, on his return takes Olynthus, but is repulsed at Potidæa: cxxvi—cxxix. The Persian fleet anchors off Samos to watch the Asiatic Greeks. The allies, being solicited by the Ionians to liberate them from the yoke, sail as far as Delos: cxxx—cxxxii. Mardonius, during the winter, consults the oracles: cxxxiii. He proposes terms to the Athenians through Alexander of Macedon: cxxxvi. cxl. The Athenians spurn his proposals, and request prompt succours from Sparta: cxli—cxliv.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΟΓΔΟΗ.

ΟΥΡΑΝΙΑ.

Ι. Οί δὲ Ἑλλήνων¹ ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἦσαν οἷδε· Ἀθηναῖοι² μὲν, νέας παρεχόμενοι ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν·³ ὑπὸ δὲ ἄρετῆς τε καὶ προθυμίας Πλαταιέες, ἄπειροι τῆς ναυτικῆς ἔοντες,⁴ συνεπλήρουν⁵ τοῖσι Ἀθηναίοισι τὰς νέας· Κορίνθιοι δὲ τεσσαράκοντα νέας παρείχοντο· Μεγαρίεες δὲ, εἴκοσι· καὶ Χαλκιδέες ἐπλήρουν εἴκοσι, Ἀθηναίων σφι παρεχόντων τὰς νέας· Αἰγινῆται δὲ, ὀκτωκαίδεκα· Σικυνῶνιοι δὲ, δυνώδεκα· Λακεδαιμόνιοι δὲ, δέκα·⁶ Ἐπιδαύριοι⁷ δὲ, ὀκτώ· Ἐρετριέες δὲ, ἑπτὰ· Τροιζήνιοι δὲ,

1. οἱ δὲ Ἑλλήνων] vii. 175. 202. S.

2. Ἀθηναῖοι] Add to these 127 vessels, the 53 others mentioned c. 14. and this will make up the number of 180, c. 44. By adding to these the 20 ships furnished to the Chalcidians, we have the entire number of 200 vessels alluded to, c. 61. and stated as the Athenian quota by Diodorus, xv. 78. and Nepos, ii. 3. V. L. S. G. ναῦς ἐς τὰς τριακοσίας ὀλίγη ἐλάσσους τῶν δύο μοιρῶν, Thucydides, i. 74. AR. τριακοσίῳ οὐσῶν τῶν πασῶν τριήρων, τὰς διακοσίας ἡ πόλις παρέσχετο, Demosthenes, de Cor. 70. κεκτημένοι τριήρεις διπλάσιαι μὲν ἢ σύμπαντες οἱ ἄλλοι, Isocrates, Paneg. 31. Lysias, Epit. p. 105. Plutarch, Them. 14. p. 467. Gottleber. τῶν συμπασῶν τριήρων τῷ δύο μέρη μόνου πληροῦντες, Aristides. V.

3. ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν] On the composition of numbers, see M. G. G. 140.

4. ἄ. τῆς ν. ἔοντες] ἠπειρώται ὄντες ἐναυμαχῆσαμεν ἐπ' Ἀρτεμισίῳ, Thucydides, iii. 54. AR.

5. συνεπλήρουν] helped to man. τὰ πληρώματα, viii. 43. 45. sometimes applies to both sailors and marines. It is probable that the Plataeans, being ἀθάλασσοι, acted mostly in the latter capacity. ἐμβάντες εἰς τὰς ἡμετέρας τριήρεις, ἐπειδὴ αὐτοῖς οἰκεία σκάφη οὐχ ὑπῆρχε, συνεναυμάχουν ἡμῶν ἐπὶ τε Ἀρτεμισίῳ καὶ ἐν Σαλαμῖνι, Demosthenes, c. Neær. 25. ἐς τὰς ναῦς ἐτόλμησαν μετὰ Ἀθηναίων ἐσβῆναι, Pausanias, ix. 1. V. S.

6. Λ.—δέκα] Σπαρτιάται εἰς τὴν ναυμαχίαν δ. μόνον συνεβάλοντο τριήρεις· οἱ δὲ πατέρες ἡμῶν κρείττους ναῦς παρ-

πέντε· Στυρέες δέ, δύο· καὶ Κεῖοι, δύο τε νέας καὶ πεντηκοντέρους δύο· Λοκροὶ δέ σφι οἱ Ὀπούντιοι ἐπεβύθων,⁸ πεντηκοντέρους ἔχοντες ἑπτά.

II. Ἦσαν μὲν ὧν οὗτοι οἱ στρατευόμενοι ἐπ' Ἀρτεμίσιον εἶρηται δέ μοι καὶ ὡς τὸ πλῆθος⁹ ἕκαστοι τῶν νεῶν παρείχοντο. ἀριθμὸς δὲ τῶν συλλεχθεισῶν νεῶν ἐπ' Ἀρτεμίσιον ἦν, πάρεξ τῶν πεντηκοντέρων, μία καὶ ἑβδομήκοντα καὶ διηκόσια.¹⁰ τὸν δὲ στρατηγόν, τὸν τὸ μέγιστον κράτος ἔχοντα, παρείχοντο¹¹ Σπαρτιῆται, Εὐρυβιάδεα Εὐρυκλείδew. οἱ γὰρ σύμμαχοι οὐκ ἔφασαν, “ἦν μὴ ὁ Λάκων ἡγεμονεύῃ, Ἀθηναίοισι ἔψεσθαι ἡγεομένοισι, ἀλλὰ λύσειν τὸ μέλλον ἔσσεσθαι στρατεύμα.”

III. Ἐγένετο γὰρ κατ' ἀρχὰς λόγος, πρὶν ἢ καὶ ἐς Σικελίην πέμπειν ἐπὶ συμμαχίην, ὡς τὸ ναυτικὸν Ἀθηναίοισι χρεῶν εἶη ἐπιτρέπειν. ἀντιβάντων δὲ τῶν συμμάχων, εἶκον οἱ Ἀθηναῖοι, μέγα πεποιημένοι περιεῖναι τὴν Ἑλλάδα, καὶ γνόντες, εἰ στασιάσουσι περὶ τῆς ἡγεμονίης, ὡς ἀπολέεται ἢ Ἑλλάς ὀρθὰ νοεῦντες· στάσις¹² γὰρ ἔμφυλος πολέμου ὁμοφρονέοντος τοσοῦτω κἀκίον ἐστί, ὅσφ πόλεμος εἰρήνης. Ἐπιστάμενοι ὦν αὐτὸ τοῦτο, οὐκ ἀντέτεινον, ἀλλ' εἶκον, μέχρι ὅσον κάρτα ἐδέοντο αὐτῶν, ὡς διέδεξαν. ὡς γὰρ δὴ, ὡσάμενοι τὸν Πέρσεια,¹³ περὶ τῆς ἐκείνου¹⁴ ἤδη τὸν ἀγῶνα ἐποιεῦντο, πρόφασιν¹⁵ τὴν Πausανίew ὕβριν¹⁶ προῖσχύομενοι, ἀπειλοντο¹⁷

έσχον καὶ μείζω δύναμιν ἐχούσας, ἢ σύμπαντες οἱ κινδυνεύσαντες, Isocrates, Panathen. 17. Ἀθηναίους ἐν τῷ πρὸς Ξέρξην πολέμῳ διακοσίας ναῦς ἰδίᾳ πληροῦντας Λακεδαιμονίοις δέκα ναῦς παρεχομένοις ὑποτετάχθαι, Diodorus, xv. 78. “Ἑλλησιν ἦν ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα νεῶν, Æschylus, P. 344. V.

7. Ἐπιδαύριοι] The modern name of the town is *Epidaurā*. L. It was celebrated as the birth-place of Æsculapius. A.

8. ἐπεβύθων] c. 14. 45. 72. ix. 23. ἀνεμοὶ θεοῖσι βωθέοντες, Abydenus in Euseb. Pr. Ev. ix. 14. W.

9. ὡς τὸ πλῆθος κ. τ. λ.] how each made up that sum, namely, by furnishing their respective quotas: vii. 60. ὅσον τι πλῆθος the conjecture of SCH. would seem preferable. S. ST.

10. μ. καὶ ε. καὶ δ.] Diodorus says 280; W. which amounts to the same

with the nine fifty-oared galleys added.

11. παρείχοντο] showed for commander, had at their head. S. SCHN. LAU.

12. στάσις κ. τ. λ.] “ὅσφ γὰρ εἰρήνην,” φησὶν (Ἡρόδοτος), “πραoτέρα πολέμου, τοσοῦτω πόλεμος ἔφω στάσις ἰμερώτερος,” Choricus, Or. in S. D. 11. W. The character of Themistocles is finely drawn by Thucydides, i. 138. Consult also *MI*, viii. 4. TR.

13. Πέρσεια] The Ionians especially declined several nouns of the first declension after the third (imparisyllabic). M. G. G. 91, 1.

14. περὶ τῆς ἐκείνου] understand γῆς. SCH. on B. 46. V. c. 41. 106. W.

15. πρόφασιν] iv. 165. vi. 137. This word might have been suppressed. V.

16. τὴν Π. ὕβριν] Pausanias dis-

τὴν ἡγεμονίην¹⁸ τοὺς Λακεδαιμονίους. ἀλλὰ ταῦτα μὲν ὕστερον ἐγένετο.

IV. Τότε δὲ¹⁹ οὗτοι, οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς καταχθείσας ἐς τὰς Ἀφέτας καὶ στρατιῆς ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν²⁰ τὰ πρήγματα τῶν βαρβάρων ὑπέβουινε, ἢ ὡς αὐτοὶ κατεδόκεον, καταρῥωδήσαντες, δρησμὸν ἐβούλευον ἀπὸ τοῦ Ἀρτεμισίου ἔσω²¹ ἐς τὴν Ἑλλάδα. γνόντες δὲ σφεας οἱ Εὐβοέες ταῦτα βουλευομένους, ἐδέοντο Εὐρυβιάδew προσμεῖναι χρόνον ὀλίγον, ἔστ' ἂν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας²² ὑπεκθέωνται. ὡς δ' οὐκ ἔπειθον, μεταβάντες, τὸν Ἀθηναίων στρατηγὸν πείθουσι Θεμιστοκλέα ἐπὶ μισθῷ τριήκοντα τάλαντοισι, ἐπ' ᾧ²³ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν ναυμαχίην.

V. Ὁ δὲ Θεμιστοκλῆς τοὺς Ἕλληνας ἐπισχεῖν ὧδε ποιέει· Εὐρυβιάδῃ τούτων τῶν χρημάτων μεταδιδοῖ πέντε τάλαντα,²³ ὡς παρ' ἔωντοῦ²⁴ δῆθεν διδούς. ὡς δὲ οἱ οὗτος ἀνεπέπειστο,²⁵ Ἀδείμαντος²⁶

gusted the Greeks by his arrogance, and his ostentatious imitation of Asiatic luxury and pomp. On the other hand, the equity and integrity of Aristides contributed in no slight degree to induce the allies to commit the authority to the Athenians. This occurred four years afterwards, Ol. LXXV, 4. παραλαβόντες οἱ Ἀθηναῖοι τὴν ἡγεμονίαν ἐκόντων τῶν ξυμμάχων διὰ τὸ Π. μῖσος, Thucydides, i. 96. The virtues of Aristides, and the faults of Pausanias, caused πάντας, ὡς περ ἀπὸ μιᾶς ὁμῆς, ἀποκλῖναι πρὸς τοὺς Ἀθηναίους; and enabled the latter people, χωρὶς κινδύνου παραλαβεῖν τὴν κατὰ θάλατταν ἀρχήν, Diodorus, xi. 46. 44. ejus (Aristidis) equitate factum est, ut summa imperii maritimi a Lacedæmoniis transferretur ad Athenienses. namque ante id tempus et mari et terra duces erant Lacedæmonii: tum autem et intemperantia Pausania, et justitia factum est Aristidis, ut omnes fere civitates Græciæ ad Atheniensium societatem se applicarent; et, adversus barbaros, hos duces deligerent sibi, Nepos, iii. 2. V.

17. ἀπείλοντο κ. τ. λ.] “ἀφαιρούμαι” οἱ δόκιμοι μετὰ αἰτιατικῆς ἀμφοῖν καὶ τοῦ πράγματος καὶ τοῦ προσώπου

μόνον, Thomas M.; ἀπαιτεῖν and ἀποστερεῖν have the same construction. V. vol. i. p. 281. n. 31.

18. ἡγεμονίην] CAS. on Polyb. i. 2. W. V.

19. τότε δὲ κ. τ. λ.] This refers to οἱ δὲ καταρῥωδέοντες κ. τ. λ., vii. 207. S.

20. παρὰ δόξαν] vol. i. p. 46. n. 61.

21. ἔσω] i. e. by the Euripus, and round Sunium, into the Saronic gulf, LAU.

22. οἰκέτας] τοὺς κατὰ τὸν οἶκον πάντας, Hesychius; TR. πάντας τοὺς ἐν τῷ οἴκῳ, Thomas M. Compare c. 44. 142. where it includes τέκνα; 106. 146. where it means τὰ τέκνα καὶ τὰς γυναῖκας; W. and c. 40. 41. where it applies to τὰς γ.

23. τάλαντα] The presence of the accusative shows the reason why verbs of ‘imparting’ and ‘participating with’ govern a genitive of the thing, with a dative of the person. M. G. G. 360, 3.

24. παρ' ἔωντοῦ] ii. 129. vii. 29. W. SCH. on B. 341. This expression answers to the familiar phrase out of his own pocket. Plutarch gives Pelagon as the name of the person who brought Themistocles the money

γὰρ ὁ Ὠκύτου, Κορίνθιος στρατηγός, τῶν λοιπῶν ἤσπαιρε²⁷ μῶνος, φάμενος “ἀποπλώσσεσθαι τε ἀπὸ τοῦ Ἄρτεμισίου, καὶ οὐ παραμενέειν.” πρὸς δὲ τοῦτον εἶπε ὁ Θεμιστοκλῆς, ἐπομόσας· “Οὐ σύ γε ἡμέας ἀπολείψεις, ἐπεὶ τοι ἐγὼ μέζω δῶρα δώσω, ἢ βασιλεὺς ἂν τοι ὁ Μήδων πέμψει ἀπολιπόντι τοὺς συμμάχους.” Ταῦτά τε ἅμα ἠγόρευε, καὶ πέμπει ἐπὶ τὴν νέα τὴν Ἀδειμάντου τάλαντα ἀργυρίου τρία. οὗτοί τε δὴ, πληγέντες δῶροισι,²⁸ ἀναπεπεισμένοι ἦσαν, καὶ τοῖσι Εὐβοέεσι ἐκεχάριστο· αὐτὸς τε ὁ Θεμιστοκλῆς ἐκέρδηνε, ἐλάνθανε δὲ τὰ λοιπὰ²⁹ ἔχων,³⁰ ἀλλ’ ἠπιστέατο οἱ μεταλαμβάνοντες τούτων τῶν χρημάτων, ἐκ τῶν Ἀθηναίων ἐλθεῖν ἐπὶ τῷ λόγῳ τούτῳ³¹ τὰ χρήματα.

VI. Οὕτω δὴ κατέμεινάν τε ἐν τῇ Εὐβοίῃ, καὶ ἐναυμάχησαν. ἐγένετο δὲ ᾧδε· ἐπεὶ τε δὴ ἐς τὰς Ἀφέτας περὶ δείλην πρώτην³² γινομένην ἀπίκατο οἱ βάρβαροι, πυθόμενοι μὲν ἔτι καὶ πρότερον περὶ τὸ Ἄρτεμισιον ναυλοχέειν νέας Ἑλληνίδας ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι ἦσαν ἐπιχειρέειν, εἴ κως ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλῶειν οὐ κώ σφι ἐδόκεε, τῶνδε εἴνεκα, μί κως, ἰδόντες οἱ Ἕλληνες προσπλῶοντας, ἐς φυγὴν ὀρμήσειαν, φεύγοντάς τε εὐφρόνη καταλάβοι· καὶ ἔμελλον δῆθεν ἐκφεύξεσθαι. “ἔδει δὲ μηδὲ πυρφόρον,”³³ τῷ ἐκείνων λόγῳ, “ἐκφυγόντα περιγενέσθαι.”

from the Eubœans, t. i. p. 115. V.

25. ἀνεπέπειστο] (ὁ Θεμιστοκλῆς) τὸν Εὐρυβιάδην, ὡς οὐκ ἐπειθε λέγων, ἐπρίατο, Aristides, t. iii. p. 313. IV. V.

26. Ἀδειμάντος] c. 94. L.

27. ἤσπαιρε] οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἤσπαιρον, ὅκως περ ἰχθύες νεοδάτωι, ix. 120. ἤσπαιρ', ὡς ὅτε βοῦς, Homer, Il. N. 571. struggled against, resisted, was reluctant; Valla; V. SCHN. palpitated, trembled, was agitated by fear. P. W. S. See BL. on Æsch. P. 970.

28. πληγέντες δῶροισι] This metaphor, though somewhat harsh, is not without a parallel; τοῖς πειθήκοντα ἅμα τάλαντοισι οὐκ ἔτρωσε οὐδ' ἔκαμψε τὸν Καλχηδόσιον, Themistius, Or. ii. p. 26. A. non ullam raræ labefactes munere restis, Catullus, lxix. 3. W. aurum per medios ire satellites, et per-rumpere amat saxa, potentius ictu fulmineo: diffidit urbium portas vir Ma-

cedo, et subruit armulos reges numeribus; munera navium sævos illaqueant duces, Horace, 111 Od. xvi. 9.

29. τὰ λοιπὰ] According to Phanias of Lesbos he also gave a talent to Architeles an Athenian, who commanded the sacred galley, threatening, if he attempted returning home, to denounce him as a traitor who had received a bribe from the enemy. L.

30. ἐλάνθανε τ. λ. ἔχων] he kept the rest unknown to any one. M. G. G. 552, 2.

31. ἐπὶ τῷ λόγῳ τούτῳ] for this express purpose, viz. of inducing them to remain at Artemisium. LAU.

32. δείλην πρώτην] the afternoon. S. See LEI. on B. 59.

33. πυρφόρον] The fire-bearer, in the Lacedæmonian army, was so called from his bearing the eternal sacrificial fire. His person was consequently sacred. It was only therefore in the most sanguinary battles and in a war

VII. Πρὸς ταῦτα ὦν τότε ἐμηχανέοντο· τῶν νεῶν ἀπασέων ἀποκρίναντες διηκοσίας, περιέπεμπον ἔξωθεν Σκιάθου, ὡς ἂν μὴ ὀφθέωσι ὑπὸ τῶν πολεμίων περιπλώουσαι Εὐβοίαν κατὰ τε Καφηρέα³⁴ καὶ περὶ Γεραιστὸν³⁵ εἰς τὸν Εὐριπὸν· ἵνα δὴ περιλάβοιεν, οἱ μὲν, ταύτῃ ἀπικόμενοι, καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσαν ὁδὸν, σφεῖς δὲ, ἐπισπόμενοι ἐξ ἐναντίας. ταῦτα βουλευσάμενοι, ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόῳ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι "Ἐλλησι ἐπιθήσεσθαι, οὐδὲ πρότερον, ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλωνόντων ὡς ἠκόντων. ταύτας μὲν δὴ περιέπεμπον· τῶν δὲ λοιπέων νεῶν ἐν τῆσι 'Αφέτῃσι ἐποιεῦντο ἀριθμὸν.

VIII. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν ᾧ οὗτοι ἀριθμὸν ἐποιεῦντο τῶν νεῶν· ἦν γὰρ ἐν τῷ στρατοπέδῳ τούτῳ Σκυλλίης³⁶ Σκιωναῖος, δύτης³⁷ τῶν τότε ἀνθρώπων³⁸ ἄριστος, ὃς καὶ ἐν τῇ ναυηγίῃ³⁹ τῇ κατὰ τὸ Πήλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσησι, πολλὰ δὲ καὶ αὐτὸς περιεβάλετο· οὗτος ὁ Σκυλλίης ἐν νόῳ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσειν εἰς τοὺς "Ἐλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε,⁴⁰ ὡς τότε. ὅτε μὲν δὴ τρόπῳ τὸ ἐνθεῦτεν ἦδη ἀπίκετο εἰς τοὺς "Ἐλληνας, οὐκ ἔχω εἶπαι ἀτρεκέως· θωμάζω δὲ, εἰ τὰ λεγόμενά ἐστι ἀληθέα. λέγεται γὰρ, ὡς ἐξ 'Αφετέων δὺς εἰς τὴν θάλασσαν, οὐ πρότερον ἀνέσχε, πρὶν ἢ ἀπίκετο ἐπὶ τὸ 'Αρτεμίσιον,

of extermination, in which no quarter was given, that the life of "the fire-bearer" was endangered; and then it was said "μηδὲ ἄγγελον διασωθῆναι," Diodorus, xi. 23. Xenophon, de R. L. p. 688. Hence the expression, which first occurs in this passage, passed into a proverb. W. See Suidas; Zenobius, Cent. v. 34. Diogenian, vii. 15. S.

34. Καφηρέα] importunus Caphterus, Ovid, M. xiv. 481. now *Xylophagos*, "Timber-eater," i. e. destroyer of ships, or *Cabo d'Oro*. L. A.

35. Γεραιστὸν] now *Geresto*. L.

36. Σκυλλίης] The name of this diver is variously spelt. ὁ Σκιωναῖος Σκύλλης καταδύει καὶ εἰς τὰ βαθύτατα θαλάσσης πάσης ἔχει φήμην· ἐδιδάξατο δὲ Κυάναν τὴν θυγατέρα δύνεσθαι, Pausanias, x. 19. Athenæus, vii. p. 296. p. V. W. Androtius painted him cutting the anchors of the Persian

ships. During the tempest which overtook that fleet off Mount Pelion, both he and his daughter plunged under water, tore up the anchors which held the Persian vessels, and thus occasioned them considerable damage. Statues were erected both to the father and to the daughter, in the temple of Apollo at Delphi, by order of the Amphictyons. L.

37. δύτης] κολυβηται, δύνεμοι. ὁ γὰρ δύτης, εὐτελής· εἶρηκε δ' αὐτὸ Ἡρόδοτος ἐπὶ τοῦ Σκυλλίου, Pollux, vii. 137. (qui) urinantur, corporaque immergunt undis, exortantque maris prædas, et rapta profundo naufragia, Manilius, v. 432. V.

38. τῶν τότε ἀνθρώπων] of the men of that time. M. G. G. 270. a.

39. ἐν τῇ ναυηγίῃ] vii. 188. L.

40. οὐ γὰρ οἱ παρέσχε] οὐ πῶ γὰρ καιρός οἱ π. W. vol. i. p. 215. n. 55.

σταδίουσ μάλιστά κη τούτους ἐς ὀγδώκοντα διὰ τῆσ θυλάσσησ διεξελθών. λέγεται μὲν νυν καὶ ἄλλα ψευδέσι εἴκελα περὶ τοῦ ἀνδρὸσ τούτου, τὰ δὲ μετεξέτερα ἀληθέα. περὶ μὲν τοι τούτου γνώμη μοι ἀποδεδέχθω, πλοίω μιν ἀπικέσθαι ἐπὶ τὸ Ἄρτεμίσιον. ὡσ δὲ ἀπίκετο, αὐτίκα ἐσήμηνε τοῖσι στρατηγοῖσι τὴν τε ναυηγίην, ὡσ γένοιτο,⁴¹ καὶ τὰσ περιπεμφθείσασ τῶν νεῶν περὶ Εὐβοίαν.

IX. Τοῦτο δὲ ἀκούσαντεσ, οἱ Ἕλληνεσ λόγον σφίσι αὐτοῖσι ἐδίδοσαν. πολλῶν δὲ λεχθέντων, ἐνίκα, τὴν ἡμέρην ἐκείνην αὐτοῦ μείναντίσ τε καὶ ἀλλισθέντασ, μετέπειτα, νύκτα μέσην παρέντασ, πορεύεσθαι, καὶ ἀπαντᾶν τῆσι περιπλωούσησι τῶν νεῶν. μετὰ δὲ τοῦτο, ὡσ οὐδεὶσ σφι ἐπέπλωε, δείλην ὀψίην⁴² γινομένην τῆσ ἡμέρησ φυλάζαντεσ, αὐτοὶ ἐπανεπλῶν ἐπὶ τοὺσ βαρβάρουσ, ἀπόπειραν αὐτῶν ποιήσασθαι⁴³ βουλόμενοι τῆσ τε μάχησ καὶ τοῦ διεκπλόου.

X. Ὅρέοντεσ δὲ σφεασ οἱ τε ἄλλοι στρατιῶται οἱ Ξέρξω καὶ οἱ στρατηγοὶ ἐπιπλῶντασ νησιὸλίγησι, πάγχυ σφι μανίην⁴⁴ ἐπενείκαντεσ, ἀνήγον καὶ αὐτοὶ τὰσ νέασ, ἐλπισαντέσ σφεασ εὐπετέωσ αἰρήσειν· οἰκότα κάρτα ἐλπισαντεσ. τὰσ μὲν γε τῶν Ἑλλήνων ὀρέοντεσ ὀλίγασ νέασ, τὰσ δὲ ἑωυτῶν πλήθει τε πολλαπλασιάσ καὶ ἄμεινον πλωούσασ, καταφρονήσαντεσ ταῦτα,⁴⁵ ἐκκυλοῦντο αὐτοὺσ ἐσ μέσον. ὅσοι μὲν νυν τῶν Ἰώνων ἦσαν εὐνοοι τοῖσι Ἕλλησι ἀέκοντέσ τε ἐστρατεύοντο, συμφορὴν τε ἐποιεῦντο μεγάλην, ὀρέοντεσ περιεχομένουσ αὐτοὺσ, καὶ ἐπιστάμενοι, ὡσ οὐδεὶσ αὐτῶν ἀπονοστήσει· οὕτω ἀσθενέα σφι ἐφαίνετο εἶναι τὰ τῶν Ἑλλήνων πρήγματα. ὅσοισι δὲ καὶ ἡδομένοισι ἦν⁴⁶ τὸ γινόμενον, ἄμιλλαν ἐποιεῦντο, ὅκωσ αὐτοὺσ

41. ὡσ γένοιτο] The fact (τὸ ὅτι) had been communicated previously, vii. 192. V. the particulars (τὸ ὡσ) were communicated by the diver. WY. L.

42. δείλην ὀψίην] See BLO. on Thuc. iii. 74.

43. ἀπόπειραν — ποιήσασθαι] i. e. ἀποπειρᾶσθαι, which occurs often in Procopius, and Menander. ἀνάπειραν π. and διάπειραν π. are much the same: Polybius, v. 2, 4. x. 20, 6. xxvi. 7, 8. Diodorus, xiii. 8. W. ἀπόπειραν λαμβάνειν, Thucydides, vii. 21. Polyb. xxvii. 4, 2. Miles. Corp. H. Byz. p. 257. d. BLO.

44. μανίην] Compare with this Shakspeare's animated description of the contempt felt by the French for

the English army, just previously to the battle of Agincourt. BE. Henry V, iii. 5. and iv. 2.

45. καταφρονήσαντεσ ταῦτα] upon observing (W.) these advantages (L. and we may add, for the verb implies still more,) with no slight self-satisfaction, and, at the same time, with feelings of contempt. So κ. τὴν τυραννίδα, vol. i. p. 32. n. 6. signifies setting his mind on the sovereignty from a consciousness of his own superiority to the rest of the citizens: κ. Ἀρκάδων κρέσσοουεσ εἶναι, i. 66. bears obviously a similar meaning: so also Thucydides, iii. 83. vi. 11. Xenophon, II. iv. 5, 12.

46. ὅσοισι—ἡδομένοισι ἦν] vol. i. p. 56. n. 77. ὡσ σφι ἀσμένοισι ἐπέλαμ-

ἕκαστος, πρῶτος γὰρ Ἀττικὴν ἐλὼν, παρὰ βασιλέος δῶρα λάμψεται.
Ἀθηναίων γὰρ αὐτοῖσι λόγος ἦν πλεῖστος ἀνὰ τὰ στρατόπεδα.⁴⁷

XI. Τοῖσι δὲ Ἑλλησι ὡς ἐσήμνη,⁴⁸ πρῶτα μὲν, ἀντίπρωροι⁴⁹
τοῖσι βυρβάροισι γενόμενοι, ἐς τὸ μέσον τὴν πύρνας συνήγαγον·
δεύτερα δὲ σημήναντος, ἔργου εἶχοντο, ἐν ὀλίγῳ περ ἀπολαμφθέντες,
καὶ κατὰ στόμα.⁵⁰ ἐνθαῦτα τριήκοντα νέας αἰρέουσι τῶν βαρβάρων,
καὶ τὸν Γόργου τοῦ Σαλαμινίων βασιλέος ἀδελφεόν, Φιλόνα τὸν
Χέρσιος, λόγιμον ἔοντα ἐν τῷ στρατοπέδῳ ἄνδρα. πρῶτος⁵¹ δὲ
Ἑλλήνων γὰρ τῶν πολεμίων εἶλε ἀνὴρ Ἀθηναῖος, Λυκομήδης Αἰ-
σχρέου, καὶ τὸ ἀριστήριον ἔλαβε οὗτος. τοὺς δ' ἐν τῇ ναυμαχίῃ ταύτῃ
ἑτεραλκείως⁵² ἀγωνιζομένους νύξ ἐπελθουσα διέλυσε. οἱ μὲν δὲ
Ἑλληνες ἐπὶ τὸ Ἀρτεμίσιον ἀπέπλων, οἱ δὲ βάρβαροι ἐς τὰς
Ἀφέτας, πολλὸν παρὰ δόξαν ἀγωνισάμενοι. ἐν ταύτῃ τῇ ναυμαχίῃ
Ἀντίδωρος Λήμιος, μῦθος τῶν σὺν βασιλεῖ Ἑλλήνων ἔοντων, αὐ-
τομολέει ἐς τοὺς Ἑλληνας· καὶ οἱ Ἀθηναῖοι διὰ τοῦτο τὸ ἔργον ἔδο-
σαν αὐτῷ χῶρον ἐν Σαλαμῖνι.

XII. Ὡς δὲ εὐφρόνη ἐγεγόνεε, ἦν μὲν τῆς ὥρης μέσον θέρος,⁵³
ἐγένετο δὲ ὕδωρ τε ἄπλετον διὰ πάσης τῆς νυκτὸς καὶ σκληραὶ βρον-
ταὶ ἀπὸ τοῦ Πηλίου· οἱ δὲ νεκροὶ καὶ τὰ ναυήγια⁵⁴ ἐξεφορέοντο ἐς
τὰς Ἀφέτας, καὶ περὶ τε τὰς πύργους τῶν νεῶν εἰλέοντο, καὶ ἐτάρασ-
σον τοὺς ταρσοὺς⁵⁵ τῶν κωπέων. οἱ δὲ στρατιῶται οἱ ταύτῃ, ἀκούον-

ψε, c. 14. τῷ πλήθει οὐ βουλομένῳ ἦν, Thucydides, ii. 3. BLO. βουλομένους ἔσσεσθαι, Th. iv. 85. L.

47. τὰ στρατόπεδα] the army both of the Ionians and of the Persians. ST.

48. ἐσήμνη] vol. i. p. 263. n. 39.

49. ἀντίπρωροι] The epithet, which properly belongs to the ships, is here applied to the men. Xenophon, H. vii. 5, 23. Thucydides, vii. 36. BLO.

50. κατὰ στόμα] engaging prow to prow, coming to close quarters. Ὁρηκῶν ἀριστοῖς ἐμπροσθῶν κ. σ., Euripides, Rh. 409. S.

51. πρῶτος] Σωκλῆς π., Ἀθηναῖος, ἐνέβαλε Περσικῇ νηϊ, καὶ ἐνεπάγη ὁ ἔμβολος, Scholiast on Arist. V. See BL. on Æsch. P. 417.

52. ἑτεραλκείως] εἶδον αὐτίκα κατ' ἀρχὰς γινομένην ἑτεραλκείαν τὴν μάχην, ix. 103. μάχης ἐ. νίκη, Homer, Il. H. 26. O. 171. V.

53. ὥρης μ. θέρος] A pleonasm; SCH. on B. 336. for ἡ ὥρη μέσου θέρους. H. on VIΓ. iii. 7, 5.

54. νεκροὶ καὶ — ναυήγια] ἀλλὰ ὁ ἴσως πῖνακας τε νεῶν καὶ σώματα φωτῶν κύμαθ' ἄλδος φορέουσι πυρὸς τ' ὀλοοῖο θύελλαι, Homer, Od. M. 67. θάλασσα ναυαγίων πλήθουσα καὶ φόνου βροτῶν· ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουν, Æschylus, P. 426. ὀρώμεν ἀνοῦν πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν· ναυτικῶν τ' ἐρείπιων, Ag. 661. V. ναυήγια καὶ νεκροὺς ἀνείλοντο, Thucydides, i. 54, twice. BL.

55. ταρσοὺς] κυρίως τῶν ὀρνίθων τὴν πτέρωσιν ἀφ' οὗ καὶ τὸν τῶν κωπῶν ὄμοιον σχηματισμόν. GL. ἐς τοὺς τ. ὑποπίπτουτες τῶν πολεμίων νεῶν, Thucydides, vii. 40. The ταρσοὶ are either (1) the ribs of oars, so called with allusion to the outspread ταρσοὶ, or wing of a bird: ὄρνις ἀγαλλόμενος πτερόγων πολυανθεί χροῖη, ταρσὸν ἀνα-

τες ταῦτα, ἐς φόβον κατιστάετο, ἐλπίζοντες πάγχυ ἀπολέσθαι, ἐς οἷα κακὰ ἦκον·⁵⁶ πρὶν γὰρ ἢ καὶ ἀναπνεῦσαί σφεας ἔκ τε τῆς ναυγίης καὶ τοῦ χειμῶνος τοῦ γενομένου κατὰ Πήλιον, ὑπέλαβε ναυμαχίη καρτερή· ἔκ δὲ τῆς ναυμαχίης ὄμβρος τε λάβρος, καὶ ῥεύματα ἰσχυρὰ ἐς θάλασσαν ὠρμημένα, βρονταὶ τε σκληραί. Καὶ τούτοισι μὲν τοιαύτη νύξ ἐγένετο.

XIII. Τοῖσι δὲ ταχθεῖσι αὐτῶν περιπλώειν Εὐβοίαν ἢ αὐτῇ περ εἶσα νύξ πολλὸν ἦν ἔτι ἀγριωτέρη, τοσοῦτῳ ὄσῳ ἐν πελάγει φερόμενοισι ἐπέπιπτε, καὶ τὸ τέλος σφι ἐγένετο ἄχαρι· ὡς γὰρ δὴ πλώουσι αὐτοῖσι χειμών τε καὶ τὸ ὕδωρ ἐπεγίνετο, εἶσα κατὰ τὰ Κοῖλα⁵⁷ τῆς Εὐβοίης, φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας. ἐποιέετό⁵⁸ τε πᾶν ὑπὸ τοῦ θεοῦ, ὅκως ἂν ἐξισωθῆι τῷ Ἑλληνικῷ τὸ Περσικόν, μηδὲ πολλῷ πλέον εἴη. Οὗτοι μὲν γιννὴν περὶ τὰ Κοῖλα τῆς Εὐβοίης διεφθείροντο.

XIV. Οἱ δ' ἐν Ἀφῆτῃσι βάρβαροι, ὡς σφι ἀσμένοισι ἡμέρη ἐπέλαμψε, ἀτρέμας τε εἶχον τὰς νέας, καὶ σφι ἀπεχρέετο κακῶς πρῆσσοισι ἡσυχίην ἀγειν ἐν τῷ παρεόντι. τοῖσι δὲ Ἑλλησι ἐπεβῶθεον νέες τρεῖς καὶ πεντήκοντα Ἀττικάι. αὐταὶ τε δὴ σφεας ἐπέρῳσαν ἀπικόμηναι, καὶ ἅμα ἀγγελίη ἐλθοῦσα, ὡς τῶν βαρβάρων οἱ περιπλώοντες τὴν Εὐβοίαν πάντες εἶσαν διεφθαρμένοι ὑπὸ τοῦ γενομένου χειμῶνος. φυλάξαντες δὲ τὴν αὐτὴν ὥρην,⁵⁹ πλώοντες ἐπέπεσον νηυσὶ Κιλίσσησι· ταύτας δὲ διαφθείραντες, ὡς εὐφρόνη ἐγένετο, ἀπέπλων ὀπίσω ἐπὶ τὸ Ἀρτεμίσιον.

πλώσας, ὡσεὶ τέ τις ὠκύαλος νηῦς, χρυσίου ταλάριοιο περίσκεπε χεῖλεα ταρσοῖς, Moschus, ii. 59. τοὺς ταρσοὺς τῶν νεῶν πτερώσας, Plutarch, de Ant. 63. In our own language we have the expression "to feather an oar," i. e. to make its blade skim horizontally above the surface of the water. Or (2) the blades of the oars, which were called ταρσοὶ and πτερὰ, Pollux; Eustathius. Thucydides is imitated by D. Cassius, 627, 52. Appian, i. 478. Polyænus, v. 22. BLO. We have the converse of this metaphor in the phrase, *remigium alarum*, Virgil, Æ. i. 305. vi. 19.

56. ἐς οἷα κακὰ ἦκον] considering the great evils into which they were come. ST. ὅτι ἐς τοιαῦτα κ. ἦ. M. G. G. 480. obs. 3.

57. τὰ Κοῖλα] vol. i. p. 262. n. 36. and p. 291. n. 20.

58. ἐποιέετο κ. τ. λ.] ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἴνα, τοῦ πλήθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος, ἀντίπαλος ἢ τῶν Ἑλλήνων δύναμις γένηται, καὶ πρὸς τὰς ναυμαχίας ἀξίochρως, Diodorus, xi. 13. Isocrates speaks of πόλεις as ὠμαλισμένας ὑπὸ τῶν συμφορῶν, ad Phil. 15. ἐβούλετο ἐπανισοῦν τοὺς Ἕλληνας πρὸς ἀλλήλους, Thucydides, viii. 57. V. imitated by Polyænus, τὸν πόλεμον ἡγωνοῦθετε τοῖς Ἕλλησιν, ἀεὶ προστιθέμενος τοῖς ἠττωμένοις· ἀεὶ γὰρ ἐπανισῶν τὸ ἐλαττούμενον, τὴν ἰσχὺν τοῦ νικῶντος κατέλυνε, viii. 16, 2. BLO.

59. τὴν αὐτὴν ὥρην] the same time as on the preceding day; L. namely, δέλην ὀψίην φυλάξαντες, c. 9. S.

XV. Τρίτῃ δὲ ἡμέρῃ, δεινόν τι ποιησάμενοι⁶⁰ οἱ στρατηγοὶ τῶν βαρβάρων, νέας οὕτω σφι ὀλίγας λυμαίνεσθαι,⁶¹ καὶ τὸ ὑπὸ Ξέρξεω δειμαίνοντες, οὐκ ἀνέμειναν ἔτι τοὺς Ἕλληνας μάχης ἄρξαι, ἀλλὰ, παρακελευσάμενοι, κατὰ μέσον ἡμέρης ἀνήγον τὰς νέας. συνέπιπτε δὲ, ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι ταύτας καὶ τὰς πεζομαχίας τὰς ἐν Θερμοπύλῃσι. ἦν δὲ πᾶς ὁ ἀγὼν⁶² τοῖσι κατὰ θάλασσαν περὶ τοῦ Εὐρίπου· ὥσπερ τοῖσι ἀμφὶ Λεωνίδα, τὴν ἐσβολὴν φυλάσσειν. οἱ μὲν δὴ παρεκελεύοντο, ὅπως μὴ παρήσουσι ἐς τὴν Ἑλλάδα τοὺς βαρβάρους· οἱ δ', ὅπως τὸ Ἑλληνικὸν στράτευμα διαφθείραντες, τοῦ πόρου κρατήσουσι.

XVI. Ὡς δὲ ταξάμενοι οἱ Ξέρξεω ἐπέπλων, οἱ Ἕλληνες ἀτρέμας εἶχον πρὸς τῷ Ἀρτεμισίῳ. οἱ δὲ βάρβαροι, μνησοειδὲς ποιήσαντες τῶν νεῶν, ἐκυκλέοντο, ὡς περιλάβοιεν αὐτούς. ἐνθεῦτεν οἱ Ἕλληνες ἐπανεπλώον τε καὶ συνέμισγον. ἐν ταύτῃ τῇ ναυμαχίῃ παραπλήσιοι ἀλλήλοισι ἐγίνοντο.⁶³ ὁ γὰρ Ξέρξεω στρατὸς ὑπὸ μεγάθεός τε καὶ πλήθεος αὐτὸς ὑπ' ἑωυτοῦ ἐπιπτε,⁶⁴ ταρασσομενέων τε τῶν νεῶν καὶ περιπιπτουσέων περὶ ἀλλήλας.⁶⁵ ὅμως μέντοι ἀντεῖχε, καὶ οὐκ εἶκε· δεινὸν γὰρ χρῆμα ἐποιοῦντο, ὑπὸ νεῶν ὀλίγων ἐς φυγὴν τράπεσθαι.⁶⁶ πολλοὶ μὲν δὴ τῶν Ἑλλήνων νέες διεφθείροντο, πολλοὶ δὲ ἄνδρες, πολλῶν δ' ἔτι πλεῦνες νέες τε τῶν βαρβάρων καὶ ἄνδρες. Οὕτω δὲ ἀγωνιζόμενοι, διέστησαν χωρὶς ἐκάτεροι.

XVII. Ἐν ταύτῃ τῇ ναυμαχίῃ Αἰγύπτιοι μὲν τῶν Ξέρξεω στρατιωτέων ἠρίστευσαν· οἱ ἄλλα τε μεγάλα ἔργα ἀπεδέξαντο, καὶ νέας αὐτοῖσι ἀνδράσι εἶλον Ἑλληνίδας πέντε. τῶν δὲ Ἑλλήνων κατὰ

60. δεινόν τι ποιησάμενοι] iii. 155. v. 33. 87. viii. 93. S. In c. 16. χρῆμα is supplied.

61. λυμαίνεσθαι] to injure and insult. M. G. G. 384, 7. ᾧ λυμαίνόμενοι, ἐδόκειον Ἀμασιν λυμαίνεσθαι, iii. 16. W.

62. ὁ ἀγὼν] Diodorus, xi. 13. W.

63. παραπλήσιοι—ἐγίνοντο] L. takes this to mean that the amount of effective combatants was pretty nearly the same on both sides; and asks how could Herodotus, if the advantage had been equal on both sides, have said (a few lines lower down) that "the Persians lost many more vessels and men than the Greeks"? But might not this loss have been proportionate to

their respective forces, so that the comparative advantage would still have been the same?

64. ἐπιπτε] angustias enim Themistocles, inter Eubœam continentemque (vol. i, p. 14. n. 93.) terram, quærebat, ne multitudine navium circumiretur, Nepos, ii. 3. V.

65. περὶ ἀλλήλας] κὰν π. σφίσι αὐτοῖς τὰ πλείω πταίωσιν, Thucydides, vi. 33. W. vol. i. p. 258. n. 95. The triremes appear not to have availed themselves of their sails in naval engagements. LAU.

66. τράπεσθαι] present passive (vol. i. p. 39. n. 83.); τραπέσθαι, second aorist middle. SCH. S.

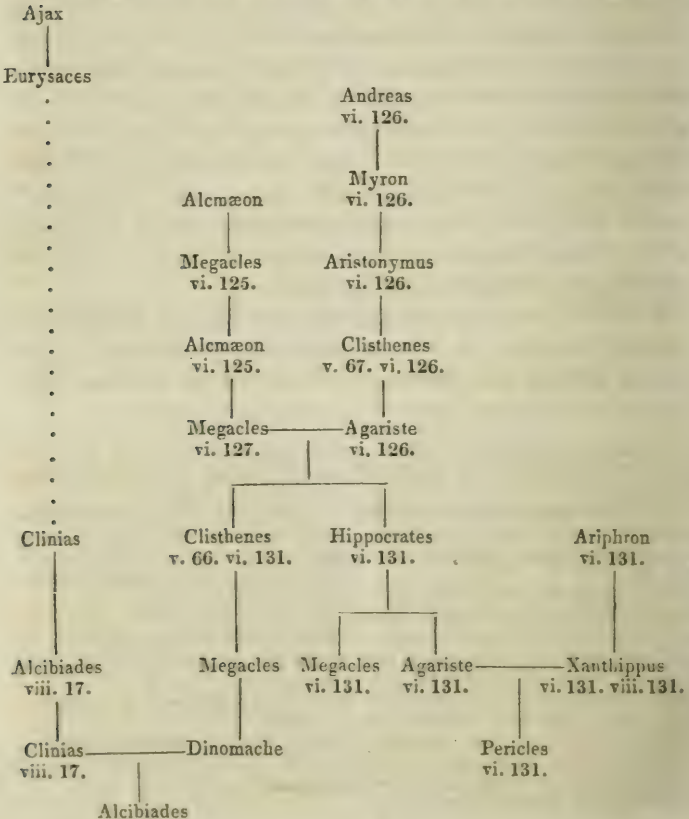
ταύτην τὴν ἡμέρην ἠρίστευσαν Ἀθηναῖοι,⁶⁷ καὶ Ἀθηναίων Κλεινίης⁶⁸ ὁ Ἀλκιβιάδew ὅς δαπάνην οἰκῆτην παρεχόμενος ἐστρατεύετο ἀνδράσι τε διηκοσίοισι καὶ οἰκῆτῃ νηί.

67. ἠρίστευσαν Ἀθηναῖοι] ἀριστεύσαι ἐν ἀμφοτέραις ταῖς ναυμαχίαις φασὶ παρὰ μὲν τοῖς Ἑλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους, Diodorus, ix. 13. τὸ καλὸν Ἀρτεμίσιον, ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν κρηπίδ' ἐλευθερίας, Pindar, fr. xlvii. Plutarch, t. ii. p. 552. B. Themistocles δυοῖν ναυμαχίαις δύο ἴσθησι τρόπαια, ὡς φησι

Πίνδαρος, κρηπίδα τῆς ἐ. τοῖς Ἑλλησι βαλόμενος, Aristides, t. iii. p. 310. V.

68. Κλεινίης] ἰδιοστόλω τριήρει περὶ Ἀρτεμίσιον ἐνδόξως ἐναυμάχησε, Plutarch, t. i. p. 191. He fell at Coronea, leaving one son Alcibiades, three or four years old. See the learned notes of V. W. and L., and the annexed genealogical table.

GENEALOGICAL TABLE OF THE ALCMÆONIDÆ.



XVIII. Ὡς δὲ διέστησαν, ἄσμενοι ἐκάτεροι ἐς ὄρμον ἠπείγοντο. οἱ δὲ Ἕλληνες, ὡς διακριθέντες ἐκ τῆς ναυμαχίης ἀπῆλλάχθησαν, τῶν μὲν νεκρῶν καὶ τῶν ναυηγίων ἐπεκράτεον· τρηχέως δὲ περιεφθέντες, καὶ οὐκ ἦκιστα Ἀθηναῖοι, τῶν αἰ ἡμίσειαι τῶν νεῶν τετρωμέναι ἦσαν, δρησμὸν⁶⁹ δὴ ἐβούλενον ἔσω ἐς τὴν Ἑλλάδα.

XIX. Νόψ δὲ λαβῶν ὁ Θεμιστοκλῆς, ὡς, εἰ ἀπορήραγείη ἀπὸ τοῦ βαρβάρου τό τε Ἴωνικὸν φῦλον⁷⁰ καὶ τὸ Καρικὸν, οἷοι τε εἶησαν τῶν λοιπῶν κατύπερθε γενέσθαι, ἐλανόντων τῶν Εὐβοέων πρόβατα ἐπὶ τὴν θάλασσαν, ταύτη συλλέξας τοὺς στρατηγούς, ἔλεγέ σφι, ὡς “δοκέει ἔχειν τινὰ παλάμην, τῇ ἐλπίζει τῶν βασιλέος συμμάχων ἀποστήσειν τοὺς ἀρίστους.” ταῦτα μὲν νυν ἐς τοσοῦτο παρεγύμνου. ἐπὶ δὲ τοῖσι κατήκουσι πρήγμασι τάδε ποιητέα εἶναί σφι ἔλεγε· “τῶν τε προβάτων⁷¹ τῶν Εὐβοικῶν καταθύειν ὅσα τις ἐθέλοι· κρέσσον γὰρ εἶναι τὴν στρατιὴν ἔχειν, ἢ τοὺς πολεμίους·” παραίνεέ τε “προειπεῖν τοῖσι ἐωντῶν ἐκάστους πῦρ ἀνακαίειν· κομιδῆς δὲ πέρι, τὴν ὄρην αὐτῶ μελήσειν, ὥστε ἀσινέας ἀπικέσθαι ἐς τὴν Ἑλλάδα.” Ταῦτα ἤρσεέ σφι ποιεῖν· καὶ αὐτίκα, πῦρ ἀνακαυσάμενοι, ἐτράποντο πρὸς τὰ πρόβατα.

XX. Οἱ γὰρ⁷² Εὐβοέες, παραχρησάμενοι τὸν Βάκιδος⁷³ χρησμὸν αἰς οὐδὲν λέγοντα, οὔτε τι⁷⁴ ἐξεκομίσαντο οὐδὲν, οὔτε προσεάζαντο,⁷⁵ ὡς παρεσομένου σφι πολέμου, περιπετέα τε ἐποιήσαντο σφίσι αὐτοῖσι τὰ πρήγματα. Βάκιδι γὰρ ᾧδε ἔχει περὶ τούτων ὁ χρησμός,

φράζο βαρβαρόφωνον,⁷⁶ ὅταν ζυγὸν⁷⁷ εἰς ἄλλα βάλλη βύβλινον,⁷⁸ Εὐβοίης ἀπέχειν πολυμηκάδας⁷⁹ αἴγας.

69. δρησμὸν] τῶν ἐν ταῖς ναυσὶ κατὰ κράτος ἤδη φευγόντων εἰς τὸ εἶσω τῆς Ἑλλάδος, Aristides, t. ii. p. 191. Pulyænus says the same. *W.*

70. φῦλον] *SCII.* on *B.* 82.

71. προβάτων] The flocks were probably brought by the Eubæans to supply the fleet. The fires were to be kindled both to dress the meat, *S.* and, perhaps, as a blind to the enemy; who, from the heights about Arpheta, could see the fires at Artemisium, a distance of about ten miles. *LAU.* iv. 135.

72. οἱ γὰρ] This whole chapter would seem more naturally to follow immediately after c. 4. *S.*

73. Βάκιδος] Pausanias, x. 12. 14. Cicero, *Div.* i. 18. Clement of A., *Str.* i. p. 398. *W.* Aristophanes, *P.* 1071, and Scholiast. *L.*

74. τι] *at all.* *S.* iv. 19. *W.*

75. ἐξεκομίσαντο—προσεάζαντο] v. 34. *W.* ε. is the same as ὑπεξέθεντο, c. 4. carried out of the island into a place of safety; π. drove beforehand out of the country into the towns. *RE. S.*

76. βαρβαρόφωνον] φ. β., ὁ. βάλλη is the same as φ., ὁ. βαρβαρόφωνος β. *S.*

77. ζυγὸν] πολύγομφον ὕδιμα ζ. ἀμφιβαλὸν αὐχένι πόντου, Æschylus, *P.* 71. *W.*

78. βύβλινον] vii. 36. *W.*

τούτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοις ἐν τοῖσι τότε παρεούσι τε καὶ προσδοκίμοις κακοῖσι, παρῆν σφι συμφορῇ χρῆσθαι πρὸς τὰ μέγιστα.⁸⁰

XXI. Οἱ μὲν δὴ ταῦτα ἔρησον, παρῆν δὲ ὁ ἐκ Τρηχίνος κατάσκοπος. ἦν μὲν γὰρ ἐπ' Ἀρτεμισίῳ κατάσκοπος Πολύας, γένος Ἀντικυρεὺς, τῷ προσετέτακτο, (καὶ εἶχε πλοῖον κατῆρες ἐτοῖμον,) εἰ παλήσειε⁸¹ ὁ ναυτικὸς στρατὸς, σημαίνειν τοῖσι ἐν Θερμοπύλῃσι ἐοῦσι· ὡς δ' αὐτως ἦν Ἀβρώνυχος ὁ Λυσικλέος, Ἀθηναῖος, καὶ παρὰ Λεωνίδῃ ἐτοῖμος τοῖσι ἐπ' Ἀρτεμισίῳ ἐοῦσι ἀγγέλλειν τριηκοντέρῳ, ἦν τι καταλαμβάνη νεώτερον τὸν πεζόν. οὗτος ὢν ὁ Ἀβρώνυχος ἀπικόμενός σφι ἐσήμαινε τὰ γεγονότα περὶ Λεωνίδα καὶ τὸν στρατὸν αὐτοῦ. οἱ δὲ, ὡς ἐπύθοντο ταῦτα, οὐκέτι ἐς ἀναβολὰς⁸² ἐποίηον τὴν ἀποχώρησιν, ἐκομίζοντο δὲ, ὡς ἕκαστοι ἐτάχθησαν, Κορίνθιοι πρῶτοι, ὕστατοι δὲ Ἀθηναῖοι.⁸³

XXII. Ἀθηναίων δὲ νέας τὰς ἄριστα πλωούσας ἐπιλεξάμενος, Θεμιστοκλῆς⁸⁴ ἐπορεύετο περὶ τὰ πότιμα ὕδατα, ἐντάμνων⁸⁵ ἐν τοῖσι λίθοις γράμματα, τὰ Ἴωνες, ἐπελθόντες τῇ ὑστεραίῃ ἡμέρῃ ἐπὶ τὸ Ἀρτεμισιον, ἐπελέξαντο.⁸⁶ τὰ δὲ γράμματα τάδε ἔλεγε· “Ἄνδρες Ἴωνες, οὐ ποιεῖτε δίκαια, ἐπὶ τοὺς πατέρας⁸⁷ στρατεού-

79. πολυμηκάδας] SCH. on B. 14.

80. πρὸς τὰ μέγιστα] the same as ἐς τὰ μ., c. 144. S.

81. παλήσειε] διαφθαρεῖν, βλαφθεῖν, ἐκπέσει, Hesyechius. παλαίω, παλάω, Ionic παλέω, denotes not only to wrestle or struggle in general, but to be engaged in a desperate and perilous conflict. S. SCHN. σαλευθεῖν καὶ σφόδρα κινηθεῖν, Erotian. W.

82. ἐς ἀναβολὰς] with procrastination. εὐθὺς καὶ μὴ ἐς ἄ., Thucydides, vii. 15. οὐκ εἰς ἄ., ἀλλὰ τὸ πρῶτον, Plutarch, Demetr. οὐδὲν ἐς ἄ. ὑπερέθεντο, Josephus, 308, 34. BLO.

83. Ἀθηναῖοι] Later writers tell of Grecian victories off Artemisium, utterly inconsistent with the events that followed; but Plato's slight mention (de Leg. iv.) of the actions there, confirms Herodotus's account; and even Plutarch (Them.) gives some degree of corresponding testimony; MI. viii. 4.

84. Θεμιστοκλῆς] This artifice is mentioned by Plutarch, Them. p. 116.

v. Polyænus, i. 30, 6. Aristides, i. p. 314. W. Compare Justin, ii. 12. Orosius, ii. 10. V.

85. ἐντάμνων] iv. 87. *insecans*, Columella; *res inserere atque insecare in animis auditorum*, the author of the books to Herennius, iii. 14. iv. 49. the same as ἐγκολάπτων, i. 93. 187. III Maccabees, ii. 27. Gruter's Inscr. p. cccci. 22. V.

86. ἐπιλεξάμενος—ἐπελέξαντο] This is not a solitary instance of the same word occurring in our author in two different significations within the space of a few lines. S.

87. πατέρας] vii. 51. W. *quod facinus agitatibus? bellum inferre olim conditoribus vestris, nuper etiam vindicibus, cogitatis?* Justin, ii. 12. οὕτω ἂν εἴημεν ὑμέτεροι ἀπόγονοι· οὕτω ἂν ἡμέας οἴκός ἐπὶ τοὺς ἡμετέρους προγόνους στρατεύεσθαι, οὕτω ἡμέας ἡμῖν ἀντιζήτους γενέσθαι, ἀλλὰ παρ' ἡμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι, vii. 150. V.

μενοι καὶ τὴν Ἑλλάδα καταδουλοῦμενοι. ἀλλὰ μάλιστα μὲν⁸⁸ πρὸς ἡμέων γίνεσθε· εἰ δὲ ὑμῖν ἐστὶ τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν⁸⁹ ἔξεσθε⁹⁰ καὶ αὐτοὶ, καὶ τῶν Κυρῶν δέεσθε τὰ αὐτὰ ὑμῖν ποιείειν· εἰ δὲ μηδέτερον τούτων οἶόν τε γίνεσθαι, ἀλλ' ὑπ' ἀναγκαίης μέζονος κατέζευχθε⁹¹ ἢ ὥστε ἀπίστασθαι, ὑμέες γε ἐν τῷ ἔργῳ,⁹² ἐπεὶν συμμίσγωμεν, ἐθελοκακέετε, μεμνημένοι ὅτι ἀπ' ἡμέων γέγονατε, καὶ ὅτι ἀρχῆθεν ἢ ἔχθρη πρὸς τὸν βάρβαρον ἀπ' ὑμέων ἡμῖν γέγονε." Θεμιστοκλῆς δὲ ταῦτα ἔγραφε, δοκέειν ἐμοὶ, ἐπ' ἀμφότερα⁹³ νοέων· ἵνα, ἢ λαθόντα τὰ γράμματα βασιλεία, Ἴωνας ποιήσῃ μεταβαλέειν καὶ γενέσθαι πρὸς ἑωυτῶν, ἢ, ἐπεὶ τε ἀνενεχθῆ, καὶ διαβληθῆ πρὸς Ξέρξεα, ἀπίστους ποιήσῃ τοὺς Ἴωνας, καὶ τῶν ναυμαχίῶν αὐτοὺς ἀπόσχη.⁹⁴

XXIII. Θεμιστοκλῆς μὲν ταῦτα ἐνέγραψε· τοῖσι δὲ βαρβάροισι αὐτίκα μετὰ ταῦτα πλοῖφ ἦλθε ἀνὴρ Ἴστιαεὺς,⁹⁵ ἀγγέλλων τὸν δρησμὸν τὸν ἀπ' Ἀρτεμισίου τῶν Ἑλλήνων. οἱ δ' ὑπ' ἀπιστίας τὸν μὲν ἀγγέλλοντα εἶχον ἐν φυλακῇ, νῆας δὲ ταχείας ἀπέστειλαν προκατοψομένας. ἀπαγγειλάντων δὲ τούτων τὰ ἦν, οὕτω δὴ ἅμα ἠλίφ σκιδναμένῳ⁹⁶ πᾶσα ἡ στρατιὴ ἔπλωε ἀλῆς ἐπὶ τὸ Ἀρτεμισιον. ἐπισχόντες δὲ ἐν τούτῳ τῷ χώρῳ μέχρι μέσου ἡμέρης,⁹⁷ τὸ ἀπὸ τού-

88. μάλιστα μὲν κ. τ. λ.] Thucydides appears to have had this passage in his view, δίκαιοι γ' ἐστὲ, μ. μ. ἐκποδῶν στήναι ἀμφοτέροις· εἰ δὲ μὴ, τοῖναντίον, ἐπὶ τούτους μεθ' ἡμῶν ἰέναι, i. 40. *BLO.*

89. ἡμῖν] Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense. viii. 68, 1. This pleonasm is very common in Latin and in English. *M. G. G.* 392. vol. i. p. 163. n. 32.

90. ἐκ τοῦ μέσου—ἔξεσθε] vol. i. p. 157. n. 85.

91. κατέζευχθε] ἀνάγκαις ταῖσδ' ἐνέζευγμαί τάλας, Æschylus, P. V. 108. ἀνάγκη ζυγείει, Sophocles, Ph. 1025. ἄτη ζυγκατέζευκται κακῇ, Aj. 123. *W.*

92. ἐν τῷ ἔργῳ] in the action. μετέστησαν ἐν τῷ ἔ., Thucydides, i. 107. ὠμολόγουν, ἐπειδὴν ἐν αὐτῷ τῷ ἔ. γίνονται, ἐπὶ τὸ Ἰ. τρέφεται, Proco-

pius, p. 122. *BLO.*

93. ἐπ' ἀμφότερα] iii. 87. Thucydides, i. 139. iv. 58. 88. vii. 48. μέρη being understood. *BLO.*

94. ἀπόσχη] Leotychides made use of a similar artifice, ix. 97. *L.*

95. Ἰστιαεὺς] Histiaæ was anciently named Talantia, afterwards Oreum, and is now called *Orio*. *L.*

96. ἠλίφ σκιδναμένῳ] An imitation of the Homeric expressions, ὄσσην τ' ἐπικίδναται ἤως, Il. H. 451. 458. and κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἤως, Ψ. 227. πρὶν σκεδασθῆναι θεοῦ ἀκτίνας, Æschylus, P. 508. σπείρειν ἄ., Philo, V. Cont. p. 899. *f.* *Aurora* *nocti* *spargit* *lumine* *terras*, Lucretius, ii. 143. imitated by Virgil, *prima n. spargebat l. t. A.*, Æ. iv. 584. *jam p. n. s. l. t. A.*; *jam sole infuso*, ix. 459. and Lucan. *W. BL.* "Now morn, her rosy steps in the eastern clime Advancing, sow'd the earth with orient pearl." Milton, P. L. v. 1. *TR.*

97. μέχρι μέσου ἡμέρης] Thucydides, iii. 80. Many adjectives of three

του ἔπλων ἐς Ἰστιαίην. ἀπικόμενοι δὲ, τὴν πόλιν⁹⁸ ἔσχον τῶν Ἰστιαίων καὶ τῆς Ἑλλοπίης μοίρης, γῆς δὲ τῆς Ἰστιαϊήτιδος τὰς παραθαλασσίας κώμας πάσας ἐπέδραμον.

XXIV. Ἐνθαῦτα δὲ τούτων ἐόντων, Ξέρξης ἐτοιμασάμενος τὰ περὶ τοὺς νεκροὺς, ἔπεμπε ἐς τὸν ναυτικὸν στρατὸν κήρυκα· προετοιμάσατο δὲ τάδε· ὅσοι τοῦ στρατοῦ τοῦ ἐωυτοῦ ἦσαν νεκροὶ ἐν Θερμοπύλῃσι, ἦσαν δὲ καὶ δύο μυριάδες, ὑπολιπόμενος τούτων ὡς χιλίους, τοὺς λοιποὺς, τάφρους ὀρυζάμενος, ἔθαψε, φυλλάδα τε ἐπιβαλὼν καὶ γῆν ἐπαμῃσάμενος,⁹⁹ ἵνα μὴ ὀφθείησαν ὑπὸ τοῦ ναυτικοῦ στρατοῦ. ὡς δὲ διέβη ἐς τὴν Ἰστιαίην ὁ κήρυξ, σύλλογον ποιησάμενος παντὸς τοῦ στρατοπέδου, ἔλεγε τάδε· “Ἄνδρες σύμμαχοι, βασιλεὺς Ξέρξης τῷ βουλομένῳ ὑμέων παραδίδωσι, ἐκλιπόντα τὴν τάξιν καὶ ἐλθόντα θεήσασθαι, ὅπως μάχεται πρὸς τοὺς ἀνοήτους τῶν ἀνθρώπων, οἳ ἤλπισαν τὴν βασιλείου δύναμιν ὑπερβαλέεσθαι.”

XXV. Ταῦτα ἐπαγγειλαμένου, μετὰ ταῦτα οὐδὲν ἐγένετο πλοίων σπανιώτερον. οὕτω πολλοὶ ἠθελον θεήσεσθαι. διαπεραιωθέντες δὲ, ἐθηεῦντο διεξιόντες τοὺς νεκροὺς· πάντες δὲ ἠπιστάτο τοὺς κειμένους εἶναι πάντας Λακεδαιμονίους καὶ Θεσπιέας, ὀρέοντες καὶ τοὺς ἔλωτας. οὐ μὲν οὐδ' ἐλάνθανε τοὺς διαβεβηκότας Ξέρξης ταῦτα πρῆξας περὶ τοὺς νεκροὺς τοὺς ἐωυτοῦ· καὶ γὰρ δὴ καὶ γελοῖον ἦν τῶν μὲν, χίλιοι ἐφαίνοντο νεκροὶ κείμενοι· οἱ δὲ, πάντες ἐκέατο ἀλέες συγκεκομισμένοι ἐς τὸν χωρίον, τέσσερες χιλιάδες. ταύτην μὲν τὴν ἡμέρην πρὸς θεὴν ἐτράποντο· τῇ δ' ὑστεραίῃ οἱ μὲν ἀπέπλων ἐς Ἰστιαίην ἐπὶ τὰς νῆας, οἱ δὲ ἀμφὶ Ξέρξεα ἐς ὄδον ὀρέατο.

XXVI. Ἦκον δὲ σφι αὐτόμολοι ἄνδρες ἀπ' Ἀρκαδίας¹⁰⁰ ὀλίγοι

terminations are used as common by Homer and the Attic writers. M. G. G. 118, 3.

98. τὴν πόλιν] κατῆρεν εἰς τὴν Εὐβοίαν μετὰ παντὸς τοῦ στόλου, καὶ, τὴν τῶν Ἰστιαίων π. βία χειρωσάμενος, &c. Diodorus, xi. 13. V.

99. ἐπαμῃσάμενος] Ὀδυσσεὺς ἐνὴν ἐπαμῃσάτο χερσὶν εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή· ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεάτο φύλλων, Homer, Od. E. 481. Plutarch, speaking of the tortoise's burying its eggs on the shore, says τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον, t. ii. p. 982. n. Origen gives the

verb a middle signification, speaking of a mourner as κόνιν ἐπαμῃσάμενος, “scattering dust on his own head,” c. Cels. vi. p. 285. Iamblichus uses the active form, which is very rare, γῆς ἐπαμῃσαντες τοῖς πεσοῦσι, V. P. p. 160. Polyænus mentions this artifice of Xerxes, vii. 15, 4. which was afterwards imitated by Agesilaus, who ordered some trusty Σπαρτιάτας, “νεκροὺς, ἐπαμῃσαντοὺς κόνιν, ἀποκρύψαι,” ii. 1, 23. V.

100. ἀπ' Ἀρκαδίας] Caryæ, civitas Peloponnesi, cum Persis hostibus contra Græciam consensit; postea Græci, per victoriam gloriose bello liberati,

τινὲς, βίου τε δεόμενοι καὶ ἐνεργοὶ¹ βουλόμενοι εἶναι. ἀγαγόντες δὲ τούτους ἐς ὕψιν τὴν βασιλέος, ἐπυθάνοντο οἱ Πέρσαι περὶ τῶν Ἑλλήνων, τὰ ποιόειεν· εἰς δὲ τις² πρὸ πάντων ἦν ὁ εἰρωτέων αὐτοὺς ταῦτα. οἱ δὲ σφι ἔλεγον, ὡς Ὀλύμπια³ ἄγοιεν, καὶ θεωροῖεν ἀγῶνα γυμνικὸν καὶ ἵππικόν. ὁ δὲ ἐπέειρετο,⁴ ὅ τι τὸ ἄεθλον εἶη σφι κείμενον, περὶ ὅτευ ἀγωνίζονται· οἱ δ' εἶπον τῆς ἐλαίης⁵ τὸν διδόμενον στέφανον. ἐνθαῦτα εἶπας γνώμην γενναιοτάτην Τριτανταίχμης ὁ Ἀρταβάνου δειλίην ὦφλε⁶ πρὸς βασιλέος. πυνθανόμενος γὰρ τὸ ἄεθλον ἐὸν στέφανον, ἀλλ' οὐ χρήματα, οὐ τε ἠνέσχετο σιγῶν, εἶπέ τε ἐς πάντας τάδε· “Παπαὶ, Μαρδόνιε, κοίους ἐπ' ἄνδρας ἤγαγες μαχησομένους⁷ ἡμέας, οἳ οὐ περὶ χρημάτων τὸν ἀγῶνα ποιῶνται, ἀλλὰ περὶ ἀρετῆς!” Τούτῳ μὲν δὴ ταῦτα εἶρητο.

XXVII. Ἐν δὲ τῷ διὰ μέσου χρόνῳ,⁸ ἐπεὶ τε τὸ ἐν Θερμοπύλῃσι τρωμα ἐγεγόνεε, αὐτίκα Θεσσαλοὶ⁹ πέμπουσι κήρυκα ἐς Φω-

communi consilio Caryatibus bellum indixerunt. itaque, oppido capto, viris interfectis, civitate deleta, matronas eorum in servitutem abduxerunt: nec sunt passi stolas neque ornatus matronales deponere: uti non uno triumpho ducerentur, sed aeterno servitutis exemplo, gravi contumelia pressæ, pœnas dare viderentur pro civitate. ideo qui tunc architecti fuerunt, ædificiis publicis designaverunt earum imagines oneri ferundo collocatas, ut etiam posteris nota pœna peccati Caryatium memoriæ traderetur, Vitruvius, i. 1. V. L. This town of Arcadia was, after its capture, incorporated with Laconia. *S.* Among the ruins in the Acropolis is a small temple (that of Erechtheus) supported by Caryatides; and it is difficult to say whether they more gratify the eye by their sculptural beauty, or offend it by their architectural incongruity. *LAU.* The design was borrowed from Egyptian Architecture; there is a specimen of it in the new Church at St. Pancras.

1. ἐνεργοὶ] *actively employed. V.* “The practice of seeking hire in foreign military service appears to have obtained among that mountain-people (the Arcadians) before it became usual with the other European Greeks,” *MI.* viii. 4.

2. εἷς—τις] probably Tritantæchmes. *S.*

3. Ὀλύμπια] See Barthélemy, *V. du J. A.* xxxviii. West, *Diss. on O. G.* These games were founded anew by Iphitus, twenty-seven Olympiads before that in which Coræbus gained the prize, and which is always reckoned as the first Olympiad, answering to the year 776 B. C. They were celebrated at the summer solstice; and there was an armistice (ἐκεχειρία) not only during the celebration, but for some time both before and after, to allow of the Greeks attending the games and returning to their homes in safety. *L.* vii. 206. *TR.*

4. ἐπέειρετο] Here ἐπὶ has the signification noticed in vol. i. p. 114. n. 6.

5. τῆς ἐλαίης] *of the wild olive, τοῦ κοτίνου. L.* This sacred olive was surrounded by a wall and distinguished by the name καλλιπέφανος, “the tree of the crowns of glory;” West, xvi.

6. ὦφλε] second aorist of ὀφλισκάειν.

7. μαχησομένους] vii. 103. The other form of the future, μαχέσσομαι, occurs i. 103. *G.*

8. ἐν—τῷ διὰ μέσου χρόνῳ] *in the mean time. H.* on *VIG.* iii. 7, 5. ix.

9. Θεσσαλοὶ] “The history of this people is reduced to confused accounts of conquests over the northern inhabitants of their own country, and of eternal predatory war with the

κέας, ἄτε σφι ἐνέχοντες αἰεὶ χόλον,¹⁰ ἀπὸ δὲ τοῦ ὑστάτου τρώματος καὶ τὸ κύρτα. ἐσβαλόντες γὰρ πανστρατιῇ αὐτοὶ τε οἱ Θεσσαλοὶ καὶ οἱ σύμμαχοι αὐτῶν ἐς τοὺς Φωκέας οὐ πολλοῖσι ἔτεσι πρότερον ταύτης¹¹ τῆς βασιλέως στρατηλασίης, ἐσώθησαν ὑπὸ τῶν Φωκέων, καὶ περιέφθησαν τρηχέως.

XXIX. Τούτων δὴ σφι ἔχοντες ἔγκοτον¹² οἱ Θεσσαλοὶ, πέμψαντες κήρυκα, ἠγόρευον τάδε· “ὦ Φωκέες, ἦδη τι μᾶλλον γνωσιμαχέετε μὴ εἶναι ὁμοῖοι ἡμῖν. πρόσθεν τε γὰρ ἐν τοῖσι Ἕλλησι, ὅσον χρόνον ἐκεῖνα ἡμῖν ἠνδυνε, πλέον αἰεὶ κοτε ὑμέων ἐφερόμεθα· νῦν τε παρὰ τῷ βαρβάρῳ τοσοῦτον δυνάμεθα, ὥστε ἐπ’ ἡμῖν ἐστὶ τῆς γῆς τε ἔστερησθαι καὶ πρὸς¹³ ἠνδραποδίσθαι ὑμέας· ἡμέες μέντοι, τὸ πᾶν ἔχοντες, οὐ μνησικακέομεν· ἀλλ’ ἡμῖν γενέσθω ἀντ’ αὐτῶν πενήκοντα τάλαντα ἀργυρίου· καὶ ὑμῖν ὑποδεκόμεθα τὰ ἐπιόντα ἐπὶ τὴν χώραν ἀποτρέψειν.”

XXX. Ταῦτά σφι ἐπαγγέλλοντο οἱ Θεσσαλοὶ. οἱ γὰρ Φωκέες μῦνοι τῶν ταύτη ἀνθρώπων οὐκ ἐμήδιζον, κατ’ ἄλλο μὲν οὐδὲν, ὡς ἐγὼ συμβαλλόμενος εὐρίσκω, κατὰ¹⁴ δὲ τὸ ἔχθος τὸ Θεσσαλῶν.¹⁵ εἰ δὲ Θεσσαλοὶ τὰ Ἑλλήνων ἠῦξον, ὡς ἐμοὶ δοκέειν, ἐμήδιζον ἂν οἱ Φωκέες. ταῦτα ἐπαγγελλόμενων Θεσσαλῶν, “οὐ τε δώσειν” ἔφασαν “χρήματα, παρέχειν τέ σφι Θεσσαλοῖσι ὁμοίως μηδίζειν, εἰ ἄλλως βουλοίατο· ἀλλ’ οὐκ ἔσεσθαι, ἐκόντες εἶναι, προδόται τῆς Ἑλλάδος.”

XXXI. Ἐπειδὴ δὲ ἀνηνείχθησαν αὐτοὶ οἱ Λέγοι, οὕτω δὴ οἱ Θεσσαλοὶ, κεχλωμένοι τοῖσι Φωκεῦσι, ἐγένοντο ἠγεμόνες τῷ βαρβάρῳ τῆς ὁδοῦ. ἐκ μὲν δὴ τῆς Τρηχινίης ἐς τὴν Δωρίδα ἐσέβαλον. τῆς γὰρ Δωρίδος χώρας ποδεῶν¹⁶ στεινὸς ταύτη κατατείνει, ὡς τριήκοντα σταδίων μάλιστα κη εὔρος, κείμενος μεταξὺ τῆς τε Μηλίδος καὶ τῆς Φωκίδος χώρας, ἥπερ¹⁷ ἦν τὸ παλαιὸν Δρυοπίς· ἡ δὲ χώρα

Phocians, their southern neighbours; whence arose a national animosity, that nearly involved the subjugation of all Greece, when assailed by a foreign enemy;” *MI.* v. 1. See vii. 176. τὴν πρὸς Φωκέας ἔχθραν, ἣ προὔπῃρχε Θετταλοῖς ἐκ παλαιῶν χρόνων, *Aschines*, F. L. 43. *W.*

10. ἐνέχοντες — χόλον] i. 118. vi. 119. The simple verb occurs, *Euripides*, *Hec.* 1118. *Sophocles*, *Tr.* 269. *W. H.* on *VIC.* v. 7, 12.

11. πρότερον ταύτης] *H.* on *VIC.* iii. 1, 5.

12. ἔγκοτον] is a substantive here and vi. 73. 133. ix. 110. *W.*

13. καὶ πρὸς] *HER.* on *VIC.* ix. 8, 7. vol. i. p. 87. n. 34.

14. κατὰ] ix. 37. on account of, through, from, out of, owing to; so κατ’ ἄλλο just above. *M. G. G.* 581. *h.*

15. τὸ ἔ. τὸ Θεσσαλῶν] τὸ ἔ. τὸ Λακεδαιμονίαν, ix. 37. is the same as τὸ ἔ. τὸ ἐς Λακεδαιμονίους in the same chapter. *W.*

16. ποδεῶν] *strip.* *S.*

17. ἥπερ] refers to *Δωρίδος χώρας.* *L.*

αὕτη ἐστὶ μητρόπολις Δωριέων τῶν ἐν Πελοποννήσῳ. ταύτην ὦν τὴν Δωρίδα γῆν οὐκ εἰναιαντο ἐσβαλόντες οἱ βάρβαροι· ἐμῆδιζόν¹⁸ τε γὰρ, καὶ οὐκ ἐδόκεε Θεσσαλοῖσι.

XXXII. Ὡς δὲ ἐκ τῆς Δωρίδος ἐς τὴν Φωκίδα ἐσέβαλον, αὐτοὺς μὲν τοὺς Φωκέας οὐκ αἰρέουσι. οἱ μὲν γὰρ τῶν Φωκῶν ἐς τὰ ἄκρα τοῦ Παρνησοῦ¹⁹ ἀνέβησαν· ἔστι δὲ καὶ ἐπιτηδέη δέξασθαι ὄμιλον τοῦ Παρνησοῦ ἢ κορυφῇ κατὰ Νέωνα²⁰ πόλιν κειμένη ἐπ' ἑωυτῆς·²¹ Τιθορέα οὖνεμα αὐτῇ· ἐς τὴν δὴ ἀνηνείκαντο,²² καὶ αὐτοὶ ἀνέβησαν· οἱ δὲ πλεῦνες αὐτῶν ἐς τοὺς Ὀξύλας Λοκροὺς ἐξεκομίσαντο, ἐς Ἀμφισσαν²³ πόλιν, τὴν ὑπὲρ τοῦ Κρисиίου πεδίου οἰκουμένην. οἱ δὲ βάρβαροι τὴν χώραν πᾶσαν ἐπέδραμον τὴν Φωκίδα· Θεσσαλοὶ γὰρ οὕτω ἤγον τὸν στρατόν· ὅκῳσα δὲ ἐπέσχον,²⁴ πάντα ἐπέφλεγον καὶ ἔκειρον, καὶ ἐς τὰς πόλεις ἐνιέντες πῦρ καὶ ἐς τὰ ἱρά.

XXXIII. Πορευόμενοι γὰρ ταύτη παρὰ τὸν Κηφισὸν ποταμὸν, ἐδηρίουν πάντα, καὶ κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην καὶ Ἐρωχον καὶ Τεθρώνιον²⁵ καὶ Ἀμφίκαιαν²⁶ καὶ Νέωνα καὶ Πεδιάας καὶ Τριτέας καὶ Ἐλάτειαν²⁷ καὶ Ὑάμπολιν²⁸ καὶ Πα-

18. ἐμῆδιζον κ. τ. λ.] *both because they favored the Medes, and because it did not so please the Thessalians; for the Persians appear to have put themselves under the guidance of the latter people, and to have inflicted more or less injury, entirely at their discretion.* V.

19. Παρνησοῦ] anciently Larnasus, from *λάρναξ* "the ark" of Deucalion. Its two principal summits were Nauplia and Hyampea; whence it was called *biceps*, Persius, pr. 2. Phocis—: *mons ibi verticibus petit arduus astra duobus, nomine Parnasus, superatque cucumine nubes: hic ubi Deucalion, cum consorte tori parvate vectus, adhæsit, Corycidas nymphas et numina montis adorant*, Ovid, M. i. 313—320. These deities were Apollo and Bacchus, Parnassus *gemino petit æthera colle, mons Phœbo Bromioque sacer*, Lucan, v. 72. L. Æschylus, Eu. 1—28.

20. Νέωνα] Ὀρθήσιον Κάφισ διὰ τοῦ Παρνασοῦ κατῆγεν ὑπ' αὐτὴν τὴν Τιθόραν, οὗ πῶ τοσαύτην πόλιν οὖσαν ὄση νῦν ἐστίν, ἀλλὰ φρούριον ἀπορῶν γι κρημνῶ περικοπτόμενον· εἰς δὲ καὶ πάλαι ποτὲ Φωκῶν οἱ Ξέρηην ἐπιόντα

φεύγοντες ἀνεσκευάσαντο καὶ διεσώθησαν, Plutarch, Sull. p. 461. D. W. G. Neon was probably built on one of the lower points of Parnassus opposite to the peak Tithorea. S.

21. κειμένη ἐπ' ἑωυτῆς] *situated by itself, standing alone, detached; S. perhaps as distinguished from Hyampea and Nauplia, which formed the two heads.*

22. ἀνηνείκαντο] the same as ἀνεσκευάσαντο in Plutarch; *they carried up their chattels;* c. 36. iii. 148. W. Understand τὰ ἑωυτῶν. ST.

23. Ἀμφισσαν] This city was so named from its being "surrounded" by mountains; it is now called *Salona*. L.

24. ἐπέσχον] i. 104. 108. vii. 19. viii. 35. *they occupied, overspread, or extended oer.* Thucydides, ii. 101. also "to occupy, or engage," iv. 199. S.

25. Τεθρώνιον] now *Belitza* or *Old Thebes*. L.

26. Ἀμφίκαιαν] also called *Amphiclea*, and *Orphiteia* "serpentine." L.

27. Ἐλάτειαν] This was the largest city in Phocis; it is now but a village, called *Leuta*. L.

ραποταμίους²⁹ καὶ Ἄβας· ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσι³⁰ τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστὶ, χρηστήριον αὐτόθι· καὶ τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν. καὶ τινες διώκοντες εἶλον τῶν Φωκῶν πρὸς τοῖσι οὔρεσι.

XXXIV. Παραποταμίους δὲ παραμειβόμενοι, οἱ βάρβαροι ἀπίκοντο ἐς Πανοπέας.³¹ ἐνθεῦτεν δὲ ἤδη διακρινομένη ἡ στρατιὴ αὐτῶν ἐσχίζετο. τὸ μὲν πλεῖστον καὶ δυνατώτατον τοῦ στρατοῦ, ἅμα αὐτῷ Ξέρξῃ, πορευόμενον ἐπ' Ἀθήνας, ἐσέβαλε ἐς Βοιωτοὺς, ἐς γῆν τῶν Ὀρχομενίων.³² Βοιωτῶν δὲ πᾶν τὸ πλῆθος ἐμίγδιζε· τὰς δὲ πόλεις αὐτῶν ἄνδρες Μακεδόνες διατεταγμένοι³³ ἔσωζον, ὑπὸ Ἀλεξάνδρου ἀποπεμφθέντες. ἔσωζον δὲ, τῆδε βουλόμενοι δῆλον ποιέειν Ξέρξῃ, ὅτι τὰ Μήδων Βοιωτοὶ φρονέοιεν. Οὗτοι μὲν δὴ τῶν βαρβάρων ταύτη ἐτράποντο.

XXXV. Ἄλλοι δὲ αὐτῶν, ἡγεμόνας ἔχοντες, ὁρμέατο ἐπὶ τὸ ἱρὸν τὸ ἐν Δελφοῖσι, ἐν δεξιῇ τὸν Παρνησσὸν ἀπέργοντες. ὅσα δὲ καὶ οὗτοι ἐπέσχον τῆς Φωκίδος, πάντα ἐσινυμώρεον· καὶ γὰρ τῶν Πανοπέων τὴν πόλιν ἐνέπρησαν καὶ Δαυλίων³⁴ καὶ Αἰολιδέων.³⁵ ἐπορεύοντο δὲ ταύτη, ἀποσχισθέντες τῆς ἄλλης στρατιῆς, τῶνδε εἶνεκα, ὅκως, συλήσαντες τὸ ἱρὸν τὸ ἐν Δελφοῖσι, βασιλείῃ Ξέρξῃ ἀποδέξαιεν τὰ χροήματα. πάντα δ' ἠπίστατο τὰ ἐν τῷ ἱρῷ ὅσα λόγου ἦν ἄξια Ξέρξης, ὡς ἐγὼ πυνθάνομαι, ἄμεινον ἢ τὰ ἐν τοῖσι οἰκίοισι ἔλιπε, πολλῶν αἰεὶ λεγόντων, καὶ μάλιστα τὰ Κροίσου τοῦ Ἀλυάττεω ἀναθήματα.

XXXVI. Οἱ Δελφοὶ δὲ, πυνθανόμενοι ταῦτα, ἐς πᾶσαν ἀρρώδιην

28. [Γάμπολιν] "City of the Hyantes." *L.*

29. Παραποταμίους] "Along the river," viz. the Cephissus. *L.* Nearly all these towns, with several others, twenty-two in all, were destroyed by Philip at the conclusion of the sacred war. *V.*

30. θησαυροῖσι] Perhaps the different cities of Phocis deposited their riches in a common treasury, as the Greek cities sent theirs to Delphi. *i.* 50. *L.*

31. Πανοπέας] afterwards Phantea. *L.*

32. Ὀρχομενίων] Orchomenos, anciently called Minyea, was celebrated for the fountain of Acidalia sacred to

the Graces. *L.*

33. διατεταγμένοι] eis oi kata tas polis tw'n Boiwtw'n. These Macedonians were previously posted at the entrance of the several towns, that the Persians, as they advanced, might at once know which were friendly cities. *ST.*

34. Δαυλίων] Daulis, so named from being "overgrown with woods and coppices," was anciently called Anacris. *L.*

35. Αἰολιδέων] *V. W.* and De Pauw conjecture Λιλαϊέων. The objection to which is, that the Persians did not advance beyond Delphi, whereas Lilaia is 180 stadia further. *L.* vol. i. p. 220. n. 2.

ἀπίκατο· ἐν δείματι δὲ μεγάλῳ κατεστεῶτες, ἐμαντεύοντο περὶ τῶν ἱρῶν χρημάτων, “ εἶτε σφέα κατὰ γῆς κατορύξουσι, εἶτε ἐκκομίσουσι ἐς ἄλλην χώραν; ” ὁ δὲ θεός³⁶ σφεας οὐκ ἔα κινέειν, φὰς “ αὐτὸς ἱκανὸς εἶναι τῶν ἑωυτοῦ προκατῆσθαι.”³⁷ Δελφοὶ δὲ, ταῦτα ἀκούσαντες, σφέων αὐτῶν πέρι ἐφρόντιζον. τέκνα μὲν νυν καὶ γυναῖκας πέρην³⁸ ἐς τὴν Ἀχαιίην³⁹ διέπεμψαν· αὐτῶν δὲ οἱ μὲν πλεῖστοι ἀνέβησαν ἐς τοῦ Παρνησοῦ τὰς κορυφάς, καὶ ἐς τὸ Κωρύκιον ἄντρον⁴⁰ ἀνηνείκαστο, οἱ δὲ ἐς Ἀμφισσαν τὴν Λοκρίδα ὑπεξῆλθον. πάντες δὲ ὦν οἱ Δελφοὶ ἐξέλιπον τὴν πόλιν, πλὴν ἐξήκοντα ἀνδρῶν καὶ τοῦ προφήτεω.⁴¹

36. ὁ δὲ θεός] Compare this with the alarm of the Delphians at the approach of Brennus and the response then delivered by Apollo; Pausanias, x. 23. *W*.

37. προκατῆσθαι] ἀδύνατον ἐφαίνεται σφι εἶναι ἑωυτοῦς τε Ἰωνῶν π. φρουρόντας τὸν πάντα χρόνον· καὶ ἑωυτῶν μὴ προκατῆμένων, Ἰωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας ἀπαλλάξειν, ix. 106. στρατηγοὶ προκαθεδούμενοι τῆς χώρας, Eusebius, Pr. Ev. ix. 27. *W*.

38. πέρην] across the Corinthian gulf. *LAU*.

39. Ἀχαιίην] Achæa was originally called Ægialea “Sea Coast,” and then Ionia. *L*.

40. τὸ Κωρύκιον ἄντρον] Κωρυκίς πέτρα, κοίλη, φίλορνις, δαιμόνων ἀναστροφῆ, Æschylus, Eu. 22. “It takes its name from the nymph Corycia. It is the most remarkable of all the caverns I have ever seen. It greatly surpasses them in size, and can be penetrated for a considerable distance without the assistance of a torch. The roof is sufficiently high. The springs, that are found in it, yield water; but a still greater quantity filters through the roof, and drops of it are seen on the ground all over the cavern. The inhabitants of Parnassus believe that this cavern is consecrated to the Corycian nymphs and to Pan;” Pausanias, x. 32. *W*. “The Castalian spring issues from the hollow between the two summits of Parnassus. At the bottom of this space between the rocks,

we perceived, at the height of about thirty feet above our heads, an opening in the rock, through which we threw stones. It was a grotto in which there was water, and we conceived it to be the ‘Corycian Cavern;’ at least we found no other corresponding to the situation of it,” Spon and Wheeler, Tr. in Gr. t. ii. p. 37. “The inhabitants of Delphi affirm that the cave appears, at certain times of the year, as if made of gold. Philoxenus therefore cannot be blamed for having said, ‘At Parnassus we see the palaces of the Nymphs, the roofs of which are gilt;’” Antigonus C., H. M. 141. This appearance was produced by the sun’s rays falling on the drops of water. A beautiful description of the cavern may be found in Barthélemy, V. du J. A. t. ii. p. 30. *L*. There is another cavern of the same name in Cilicia; Cebes, T. 26. p. 343. *S*.

41. τοῦ προφήτεω] In later times, when the number of those who came to consult the oracle greatly increased, besides two Pythonesses and an assistant, there were several of these *interpreters*: Plutarch, t. ii. p. 410. r. Ælian, H. A. x. 26. Diodorus, xvi. 26. *W*. The Pythoness spoke in an unintelligible and incoherent manner. The interpreter reduced the response to a regular form, and so delivered it to the applicants. The interpreters were Δελφῶν ἀριστεῖς, οὓς ἐκλήρωσεν πάλος, Euripides, Ion, 416. *L*.

XXXVII. Ἐπεὶ⁴² δὲ ἀγχού τε ἦσαν οἱ βάρβαροι ἐπίοντες, καὶ ἀπώρεον τὸ ἶρόν, ἐν τούτῳ ὁ προφήτης, τῷ ὄνομα ἦν Ἀκήρατος, ὄρᾳ πρὸ τοῦ νηοῦ ὄπλα⁴³ προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξηνηγεμένα ἰδὰ, τῶν οὐκ ὄσιον ἦν ἄπτεσθαι ἀνθρώπων οὐδενί. ὁ μὲν δὲ ἦν Δελφῶν τοῖσι παρεούσι σημανέων τὸ τέρας· οἱ δὲ βάρβαροι ἐπειδὴ ἐγίνοντο ἐπειγόμενοι κατὰ τὸ ἶρόν τῆς Προνήϊς⁴⁴ Ἀθηναίης, ἐπιγίνεται σφι τέρεα ἔτι μέζονα τοῦ πρὶν γενομένου τέρεος. θωῦμα μὲν γὰρ καὶ τοῦτο κάρτα ἐστὶ, ὄπλα ἀρήϊα αὐτόματα φανῆναι ἔξω⁴⁵ προκείμενα τοῦ νηοῦ· τὰ δὲ δὴ ἐπὶ τούτῳ δεύτερα ἐπιγεγόμενα καὶ διὰ πάντων⁴⁶ φασμάτων ἄξια θωμάσαι⁴⁷ μάλιστα. ἐπεὶ γὰρ δὲ ἦσαν ἐπίοντες οἱ βάρβαροι κατὰ τὸ ἶρόν τῆς Προνήϊς Ἀθηναίης, ἐν τούτῳ ἐκ μὲν τοῦ οὐρανοῦ κεραυνοὶ⁴⁸

42. ἐπεὶ κ. τ. λ.] οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, Homer, II. Γ. 15.

43. ὄπλα] "A little before the battle of Leuctra, it was given out that the temples had opened of their own accord; and that the arms kept in the temple of Hercules had disappeared, ὡς τοῦ Ἡρακλέους εἰς τὴν μάχην ἐξωρημένου: but some say ὡς ταῦτα πάντα τεχνάσματα ἦν τῶν προσετηκότων," Xenophon, H. vi. 4, 7. *Thebis, ut ait Callisthenes, in templo Herculis vulva clausæ repagulis subito se ipsæ aperuerunt; armuque, quæ fixa in parietibus fuerant, ea sunt humi inventa*, Cicero, de Div. i. 34. V. L. Diodorus, xv. 54.

44. Προνήϊς] i. 92. W. ἠνομάζετο Προναιά, διὰ τὸ πρὸ τοῦ ναοῦ ἐν Δελφοῖς ἴδρυσθαι, Suidas; Etymol. M.; Hesychius; Pausanias, x. 8. Diodorus, xi. 14. Parthenius, Erot. 25. p. 389. "We see at Delphi the very large and magnificent temple of Minerva Pronæa. It is near the entrance and exactly opposite to that of Apollo;" Demosthenes, c. Arist. t. iii. p. 476. L. Æschylus, Eu. 21. Callimachus, fr. ccxx. SCH. SCHW. on B. 13.

45. ἔσωθεν — ἔξω] answer to each other, as ἔξωθεν εἶσω, Æschylus, Th. 562.

46. διὰ πάντων] before all others, is peculiar to Herodotus. M. G. G. 580, 2. e. n. i. 25. vi. 63.

47. ἄ. θωμάσαι] Thucydides, i. 138. ἄξιος is sometimes followed by the infinitive active for the passive. "ἄξιοι" ἔφασαν "εἶναι σφέας ζημιῶσαι." ix. 77. M. G. G. 532. obs. 2.

48. κεραυνοὶ] "Those who had been sent to pillage the temple of Apollo advanced as far as that of Minerva. Suddenly there arose a violent storm, accompanied with thunder and lightning; and fragments of the rock, struck down by the tempest, fell on the barbarians, and crushed numbers of them. The rest, frightened, and considering it an interposition of the god, took to flight. Thus did the providence of the gods preserve this temple from pillage. The Delphians, wishing to leave to posterity an eternal monument of the protection of the gods, erected a trophy near the temple of Minerva Pronæa, with the following inscription: μνημὸς τῷ ἀλεξάνδρῳ πολέμῳ καὶ μάρτυρα νίκας Δελφοὶ μὲ στήσαν, Ζανὶ χαριζόμενοι σὺν Φοῖβῳ, πολίπορθον ἀπωσάμενοι στίχα Μήδων, καὶ χαλκοστέφανον ῥυσάμενοι τέμενος, Diodorus, xi. 14. miserat Xerxes quatuor millia armorum Delphos ad templum Apollinis diripiendum; quæ manus tota imbribus et fulminibus deleta est, ut intelligeret, quum nullæ essent hominum adversus Deos vires, Justin, ii. 12. Pausanias, in describing the similar discomfiture of the Gauls, has imitated Herodotus,

αὐτοῖσι ἐπέπιπτον, ἀπὸ δὲ τοῦ Παριησοῦ ἀπορράγεῖσαι, δύο κορυφαὶ ἐφέροντο πολλῶ πατάγῳ ἐς αὐτοὺς καὶ κατέλαβον συχνούς σφρων, ἐκ δὲ τοῦ ἱροῦ τῆς Προνηΐης βοή τε καὶ ἀλαλαγμὸς ἐγένετο.

XXXVIII. Συμμιγέντων δὲ τούτων πάντων, φόβος τοῖσι βαρβάροις ἐνεπεπτώκεε.⁴⁹ μαθόντες δὲ οἱ Δελφοὶ φεύγοντάς σφεας, ἐπικαταγάντες, ἀπέκτειναν πλῆθος τι αὐτῶν. οἱ δὲ περιεόντες ἰθὺ Βοιωτῶν ἔφευγον. ἔλεγον δὲ οἱ ἀποιστήσαντες οὔτοι τῶν βαρβάρων, ὡς ἐγὼ πυνθάνομαι, ὡς πρὸς τούτοις καὶ ἄλλα ὤρων θεῖα· δύο γὰρ ὀπλίτας, μέζονας ἢ κατὰ⁵⁰ ἀνθρώπων φύσιν,⁵¹ ἔχοντας ἔπεσθαί⁵² σφι, κτείνοντας καὶ διώκοντας.

XXXIX. Τούτους δὲ τοὺς δύο Δελφοὶ λέγουσι εἶναι ἐπιχωρίους ἠρωας, Φυλάκον τε καὶ Αὐτόνοον,⁵³ τῶν τὰ τεμέρεά ἐστι περὶ τὸ ἱρόν· Φυλάκον⁵⁴ μὲν, παρ' αὐτὴν τὴν ὁδὸν κατύπερθε τοῦ ἱροῦ τῆς Προνηΐης· Αὐτόνοου δὲ, πέλας τῆς Κασταλῆς, ὑπὸ τῇ Ὑαμπείῃ κρυφῇ. οἱ δὲ πεσόντες ἀπὸ τοῦ Παριησοῦ λίθοι ἔτι καὶ ἐς ἡμέας ἦσαν ἴσοι, ἐν τῷ τεμέρεϊ τῆς Προνηΐης Ἀθηναίης κείμενοι, ἐς τὸ ἐνέσκηψαν⁵⁵ διὰ τῶν βαρβάρων φερόμενοι. Τούτων μὲν νυν τῶν ἀνδρῶν αὕτη ἀπὸ τοῦ ἱροῦ ἀπαλλαγὴ γίνεται.⁵⁶

κεραυνοὶ τε ἐφέροντο ἐς τοὺς Γαλάτας, καὶ ἀπορράγεῖσαι πέτραι τοῦ Παριησοῦ, δειματά τε ἄνδρες ἐφίσταντο ὀπλίται τοῖς βαρβάροις, i. 4. Just., xxiv. 8. V. Plutarch pretends that the temple was plundered; Nu. p. 66. c. W. L.

49. ἐνεπεπτώκεε] In this instance the pluperfect is put in order to show something as an immediate, instantaneous, result of an action; since the former seems to be spoken of as complete, when the latter is finished. M. G. G. 505, iii. 2.

50. ἢ κατὰ] When one substantive is not compared with another, but the quality of one thing, in its proportion to another, is considered and compared in degree with this proportion; where in Latin *quam pro* is used, then ἢ κ. or ἢ πρὸς is put after the comparative. iv. 95. Sophocles, C. C. 598. Plato, Rep. ii. p. 211. Xenophon, M. iv. 2, 24. M. G. G. 449. c. Compare vol. i. p. 123. n. 70. and p. 75. n. 97.

51. κατὰ ἀνθρώπων φύσιν] φ. may mean ἡλικίην, as in Sophocles, Tr. 308. or (as in γυνή, θῆλυς οὔσα, κοῦκ Herod.

ἀνδρὸς φύσιν, 1064. ἀ. φ. is put for ἀνὴρ,) ἀνθρώπων φύσιν may be a periphrasis for ἄνθρωπον, V. which is often used in such expressions; μέζων ἢ κατ' ἄνθρωπον, Plato, Ap. p. 20. E. Isocrates, Ev. 9. ὄψεις σεμνότερον ἢ κ. ἀνθρώπου (ἄνθρωπον ?) φ. ἐχούσας, Josephus, A. J. i. 19, 1. W. S. χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φ., Thucydides, ii. 50.

52. ἔχοντας ἔπεσθαι] for ἔχεσθαι ἔποντας, kept following. HER. Stephens; H. on Vir. vi. 2, 3. S. M. G. G. 567. note. Aristophanes, R. 202.

53. Φ. τε καὶ Αὐ.] In the repulse of Brennus, Pausanias speaks of ὁ Ὑπέροχος, καὶ ὁ Λαοδόκος τε καὶ Πύρρος· οἱ δὲ καὶ τέταρτον Φ. ἐπιχώριον Δελφοῖς ἀριθμοῦσιν ἠρωας, x. 23. W. Justin mentions a youth *supra humanum modum*, and, as his companions, *insignis pulcritudinis duas armatas virgines ex propinquis duabus Dianæ Minervæque aedibus*, xxiv. 8. These were very probably Hyperoche and Laodice. iv. 33. V.

54. Φυλάκον] Pausanias, x. 8. W.

XL. Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου, Ἀθηναίων δεηθέντων, ἐς Σαλαμίνα κατίσχει τὰς νῆας. τῶνδε δὲ εἵνεκα προσεδείθησαν αὐτῶν σχεῖν πρὸς Σαλαμίνα Ἀθηναῖοι, ἵνα αὐτοὶ παῖδάς τε καὶ γυναῖκας ὑπεξαγάγωνται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλευσῶνται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν ἔμελλον ποιήσεσθαι, ὡς ἐψευσμένοι γνώμης, δοκέοντες γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτῇ ὑποκατημένους τὸν βάρβαρον, τῶν μὲν εὖρον⁵⁷ οὐδὲν ἔδον, οἱ δὲ ἐπυνθάνοντο τὸν Ἴσθμὸν αὐτοὺς τειχέοντας,⁵⁸ τὴν Πελοπόννησον περὶ πλείστου τε ποιουμένους περιεῖναι, καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι. ταῦτα πυνθανόμενοι, οὕτω δὲ προσεδείθησάν σφρων σχεῖν πρὸς τὴν Σαλαμίνα.

XLI. Οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμίνα, Ἀθηναῖοι δὲ ἐς τὴν ἑωυτῶν. μετὰ δὲ τὴν ἄπιξιν, κήρυγμα⁵⁹ ἐποιήσαντο, “ Ἀθηναίων τῇ τις δύναται, σώζειν τὰ τέκνα τε καὶ τοὺς οἰκέτας.” ἐνθαῦτα οἱ μὲν πλείστοι ἐς Τροίηνα⁶⁰ ἀπέστειλαν, οἱ δὲ ἐς Αἴγινα, οἱ δὲ ἐς Σαλαμίνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετεῖν, καὶ δὴ καὶ τοῦδε εἵνεκα οὐκ ἦκιστα λέγουσι οἱ Ἀθηναῖοι ὄφι⁶¹ μέγαν φύλακα τῆς ἀκροπόλιος ἐνδιατεέσθαι ἐν τῷ ἱρῷ. λέγουσὶ τε ταῦτα, καὶ δὴ καὶ ὡς ἔοντι ἐπιμήνια⁶² ἐπιτελέουσι

55. ἐνέσκηψαν] This verb denotes the action of bodies striking a resisting object with violence, and being arrested in their rapid motion by the impact. *AR.*

56. γίνεται] “ From this story it is not difficult to detach the preternatural machinery; and we find an account remaining, neither improbable, nor very defective;” *MI.* viii. 4.

57. εὖρον] They ascertained this fact most probably in sailing through the Eubæan channel. *LAU.*

58. τειχέοντας] Plutarch, *Th.* p. 116. c. Diodorus, xi. 16. *W.*

59. κήρυγμα] At Athens it was a crime, punishable with death or banishment, for any citizen to abandon his country in time of danger, or even to withdraw his wife and children from the perils with which the city might be threatened, before permission to that effect had been published by decree. *L.*

60. Τροίηνα] The Træzenians re-

ceived them with the greatest kindness, and ordained that they should be maintained at the public expense, assigning two oboli a day to each person. They permitted the children to gather fruit wherever they pleased, and paid masters to instruct them. They also ornamented a portico in the public square with the marble statues of several of the most illustrious Athenian ladies and their children. *L.*

61. ὄφι] οἰκουρὸς δράκων, φύλαξ τῆς πολιადος, Eustathius. This serpent was nourished in the citadel even till the time of Philostratus, *lc.* ii. p. 837. *W.* Plutarch, *t. i.* p. 116. *v.* οὐ δύναμαί γωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει, ἐξ οὗ τὸν ὄφι εἶδον τὸν οἰκουρὸν ποτε, Aristophanes, *L.* 758. τὸν ἱερὸν δράκοντα, τὸν φύλακα τοῦ ναοῦ τῆς Ἀθηνᾶς ἐν τῇ ἀκροπόλει, Scholiast. *V.* This temple was that of Minerva Polias. *L.*

62. ἐπιμήνια] Understand θύματα, *SCH.* on *B.* 117. or σιτία.

προτιθέντες⁶³ τὰ δ' ἐπιμήνια μελιτόεσσα⁶⁴ ἐστι. αὕτη δ' ἡ μελιτόεσσα, ἐν τῷ πρόσθεν αἰεὶ χρόνῳ ἀναισιμουμένη,⁶⁵ τότε ἦν ἄψαυτος. σημηνάσης δὲ ταῦτα τῆς ἰρείης, μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον⁶⁶ ἐξέλιπον τὴν πόλιν, ὡς καὶ τῆς θεοῦ ἀπολελοιπιῦνης τὴν ἀκρόπολιν. ὡς δὲ σφι πάντα ὑπεξέκειτο, ἔπλων ἐς τὸ στρατόπεδον.

XLII. Ἐπεὶ δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμῖνα κατέσχον τὰς νέας, συνέρρειε καὶ ὁ λοιπὸς πυνθανόμενος ὁ τῶν Ἑλλήνων ναυτικὸς στρατὸς ἐκ Τροιζήνων· ἐς γὰρ Πάγωνα⁶⁷ τὸν Τροιζηνίων λιμένα προείρητο συλλέγεσθαι. συνελέχθησάν τε διη πολλῶ πλεῦνες νέες, ἣ ἐπ' Ἀρτεμισίῳ ἐναυμάχεον, καὶ ἀπὸ πολίων πλεόνων. ναύαρχος μὲν νυν ἐπὶν αὐτὸς ὄσπερ ἐπ' Ἀρτεμισίῳ, Εὐρυβιάδης ὁ Εὐρυκλείδew, ἀνὴρ Σπαρτιήτης, οὐ μέντοι γένεός γε⁶⁸ τοῦ βασιλεῖου ἑών. νέας δὲ πολλῶ πλείστας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθηναῖοι.

XLIII. Ἐστρατεύοντο δὲ οἶδε· ἐκ μὲν Πελοποννήσου, Λακεδαιμόνιοι, ἑκκαίδεκα νῆας παρεχόμενοι·⁶⁹ Κορίνθιοι δὲ, τὸ αὐτὸ πλήρωμα παρεχόμενοι, τὸ καὶ ἐπ' Ἀρτεμισίῳ· Σικυώνιοι δὲ πεντεκαίδεκα παρείχοντο νῆας· Ἐπιδαύριοι δὲ, δέκα· Τροιζήνιοι δὲ, πέντε· Ἐρμιονέες δὲ, τρεῖς· ἑόντες οὗτοι, πλὴν Ἐρμιονέων, Δωρικόν τε καὶ Μακεδνὸν⁷⁰ ἔθνος, ἐξ Ἐρινεοῦ τε καὶ Πίνδου⁷¹ καὶ τῆς Δρυοπίδος

63. προτιθέντες] ἐγκρυφίας, ὅν καὶ Ἀλεξανδρεῖς, τῷ Κρόνῳ ἀφιερῶντες, προτιθέασιν ἑσθίειν τῷ βουλομένῳ ἐν τῷ τοῦ Κρόνου ἱερῷ, Diocles in Ath. iii. 74. Ath. iv. 14. viii. 37. Hesychius, on Θιαγόνες; Pausanias, iv. 20. ix. 19. οἱ ἄρτοι τῆς προθέσεως, οὓς οὐκ ἐξόν ἦν φαγεῖν εἰ μὴ τοῖς ἱερεῦσι μόνοις, St. Matthew, xii. 4. V.

64. μελιτόεσσα] μάζα μέλιτι δεδωμένη· τὸ δὲ αὐτὸ καὶ μελιτοῦττα, Hesychius. μελιτοῦτταν ἐγὼ μάζω, Aristophanes, L. 601. SCH. on B. 149. This latter is the new Attic form, and occurs, Eusebius, c. Hi. p. 466. V. Athenæus, iii. 82. iv. 63. xiv. 52. S. The old Attic was μελιτοῦσσα. M. G. G. 121. obs. 1.

65. ἀναισιμουμένη] The disappearance of this honey-paste is easily accounted for. Compare the history of Bel and the Dragon; Aristophanes, Pl. 668, &c.

66. μ. τι—κ. προθυμότερον] somewhat the more, and the more readily. The

natural construction is κ. μ. τ. π. vol. i. p. 255. n. 71. V. The people being reluctant to abandon the temples of the gods and the monuments of their ancestors, Themistocles, unable to prevail upon them by arguments, had recourse to prodigies and oracles. On the disappearance of the guardian serpent, the priest gave out, in compliance with the wishes of Themistocles, “ὡς ἀπολέλοιπε τὴν πόλιν ἡ θεὸς, ὑφηγουμένη πρὸς τὴν θάλασσαν,” Plut., Th. p. 116. v. W. L. vol. i. p. 12. n. 63.

67. Πάγωνα] “Beard:” so called from its projecting before the town. L.

68. μέντοι — γε] HER. on VIC. viii. 8, 14.

69. παρεχόμενοι] Compare with the present quotas of the several states, the contingent which each furnished at Artemisium, c. 1. L.

70. Μακεδνὸν] i. 56. W.

71. Πίνδου] One of the four cities

ὑστατα ὄρμηθέντες. οἱ δὲ Ἑρμιονέες εἰσὶ Δρύοπες, ὑπὸ Ἡρακλέος τε καὶ Μηλίων ἐκ τῆς νῦν Δωρίδος καλεομένης χώρας ἐξαστάντες. οὗτοι μὲν νῦν Πελοποννησίων ἐστρατεύοντο.

XLIV. Οἱ δὲ ἐκ τῆς ἔξω ἠπείρου⁷² Ἀθηναῖοι μὲν, πρὸς⁷³ πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατὸν, μούνοι⁷⁴ ἐν Σαλαμῖνι γὰρ οὐ συνενανμάχησαν Πλαταιέες Ἀθηναίοισι, διὰ τοιόνδε πρῆγμα· ἀπαλλασσομένων τῶν Ἑλλήνων ἀπὸ τοῦ Ἀρτεμισίου, ὡς ἐγίνοντο κατὰ Χαλκίδα, οἱ Πλαταιέες, ἀποβάντες ἐς τὴν περαιὴν τῆς Βοιωτῆς χώρας, πρὸς ἐκκομιδὴν ἐτράποντο τῶν οἰκετέων. Οὔτοι μὲν νῦν τούτους σώζοντες ἐλείφθησαν. Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων⁷⁵ τὴν νῦν Ἑλλάδα καλεομένην, ἦσαν Πελασγοί, οὐνομαζόμενοι Κραναοί·⁷⁶ ἐπὶ δὲ Κέκροπος⁷⁷ βασιλέος, ἐπεκλήθησαν Κεκροπίδαι· ἐκδεξαμένου δὲ Ἐρεχθέος τὴν ἀρχὴν, Ἀθηναῖοι μετωνομάσθησαν· Ἴωνος δὲ τοῦ Ξούθου στρατάρχῃ γενομένου Ἀθηναίοισι, ἐκλήθησαν ἀπὸ τούτου Ἴωνες.

XLV. Μεγαρέες δὲ τῶντὸ πλήρωμα παρείχοντο, τὸ καὶ ἐπ' Ἀρτεμισίῳ· Ἀμπρακιῶται⁷⁸ δὲ, ἐπτὰ νέας ἔχοντες, ἐπεβώθησαν· Λευκάδιοι⁷⁹ δὲ, τρεῖς· ἔθνος ἕντες οὗτοι Δωρικὸν ἀπὸ Κορίνθου.

of Doris. It stood near a river of the same name, and was also called Cyphas. *L.* On this passage, and c. 46. consult Müller's Dorians, i. 1, 1, 2, 1, 3. and 4.

72. ἐκ τ. ἔ. ἦ.] i. e. ἐκ τ. ἦ. τῆς κειμένης ἔ. Πελοποννήσου. *ST.*

73. πρὸς] here denotes *superior* when compared. ii. 35. iii. 94. In point of numbers the Athenian vessels constituted very nearly half the fleet; in other respects they were vastly superior. The wonder is that, considering the short period (about nine days, *LAU.*) which had elapsed since the engagement at Artemisium, where half their ships were damaged, c. 18. they should have been able to repair these damages so far as to muster a still larger squadron than on the former occasion. *S. M. G. G.* 591. γ. *AR.* on Thuc. iii. 11.

74. μούνοι] all themselves. *S.*

75. ἐπὶ — Π. ἐχόντων] The participle with its substantive in the genitive case, in marking an epoch in history, is sometimes accompanied by ἐπὶ. *M. G. G.* 565, 1.

76. Κραναοί] ἐξῆς Ἀθήνας φασιν οἰκητὰς λαβεῖν τὸ μὲν Πελασγοῦ πρῶτον, οὗς δὴ καὶ λόγος Κραναοῦς καλεῖσθαι μετὰ δὲ ταῦτα Κεκροπίδας· Ἡρόδοτος ἱστορεῖ δὲ ταῦτα συγγράφων, Scymnus, *Per.* 558. *V.* The Athenians were not thus named after king Cranaus, but because the country was κραναῆ "rugged." *SA. W.* Respecting their Pelasgic origin, consult *L.*'s Chron. viii. 11. and De la Nauze, *H. de l'Ac. des Inscr. t.* xxiii. p. 125. *S.*

77. Κέκροπος] *ante Deucalionis tempora regem habuere Cecropem: quem, ut omnis antiquitas fabulosa est, hiformem tradidere; quia primus matrem saminæ matrimonio junxit,* Justin, ii. 6. *L.*

78. Ἀμπρακιῶται] Ampracia or Ambracia, *Livy,* xxxviii. 4. gave its name to the Ambracian gulf. *Arta* stands near the site. *L.*

79. Λευκάδιοι] *Leucas* was once a peninsula: *Leucada continuum veteres habuere coloni; nunc freta circueunt,* Ovid, *M.* xv. 289. *L.* It is now *Santa Maura*, one of the Ionian isles.

XLVI. Νησιωτέων δὲ, Αἰγινῆται τριήκοντα παρείχοντο. ἦσαν μὲν σφι καὶ ἄλλαι⁸⁰ πεπληρωμένοι νέες· ἀλλὰ τῆσι μὲν τὴν ἐσωτῶν ἐφύλασσον, τριήκοντα δὲ τῆσι ἄριστα πλωούσῃ ἐν Σαλαμῖνι ἐναυμάχησαν. Αἰγινῆται δὲ εἰσι Δωριέες, ἀπὸ Ἐπιδαύρου· τῆ δὲ νήσῳ πρότερον οὖνομα ἦν Οἰνώνη.⁸¹ μετὰ δὲ Αἰγινήτας, Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι⁸² παρεχόμενοι, καὶ Ἐρετριέες τὰς ἐπτά· οὗτοι δὲ Ἴωνές εἰσι. μετὰ δὲ, Κεῖοι τὰς αὐτὰς παρεχόμενοι· ἔθνος ἐὼν Ἴωνικὸν ἀπὸ Ἀθηνέων.⁸³ Νάξιοι δὲ παρείχοντο τέσσερας· ἀποπεμφθέντες μὲν ἐς τοὺς Μήδους ὑπὸ τῶν πολιητέων, κατὰ περ ὄλλοι νησιῶται· ἀλογήσαντες δὲ τῶν ἐντολέων, ἀπίκατο ἐς τοὺς Ἑλληνας, Δημοκρίτου⁸⁴ σπεύσαντος, ἀνδρὸς τῶν ἀστῶν δοκίμου, καὶ τότε τριηραρχέοντος· Νάξιοι δὲ εἰσι Ἴωνες, ἀπ' Ἀθηνέων γεγονότες. Στυρέες δὲ τὰς αὐτὰς παρείχοντο νῆας, τὰς καὶ ἐπ' Ἀρτεμισίῳ· Κύθνιοι⁸⁵ δὲ, μίαν, καὶ πεντηκόντερον· ἐόντες συναμφοτέροι οὗτοι Δρύοσπες. καὶ Σερίφιοι⁸⁶ τε, καὶ Σίφνιοι,⁸⁷ καὶ Μήλιοι⁸⁸ ἐστρατεύοντο· οὗτοι γὰρ οὐκ ἔδοσαν μοῦνοι νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ.

XLVII. Οὗτοι μὲν, ἅπαντες ἐντὸς οἰκημένοι Θεσπρωτῶν καὶ Ἀχέροντος⁸⁹ ποταμοῦ, ἐστρατεύοντο· Θεσπρωτοὶ γὰρ εἰσι ὀμουρέ-

80. ἄλλαι] viz. twelve, making the Æginetan vessels forty-two in all. *S.*

81. Οἰνώνη] or Οἰνοπία; Ægean Minos petit, Ægeidae regna: Ægean veteres appellaverunt; sed ipse Ægeus Æginam genitricis nomine dixit, Ovid, *M.* vii. 472. *L.*

82. τὰς—εἴκοσι] The article is put especially, even where otherwise it would not be introduced, in order to denote that the substantive to which it belongs has been already mentioned: so τὰς ὀγδῶκοντα καὶ τρηκοσίας νῆας, c. 82. with reference to c. 48. *M. G. G.* 265.

83. ἀπὸ Ἀθηνέων] ἀ. Κορίνθου, c. 45. ἀ. Ἐπιδαύρου, and ἀ. Ἀ. again, c. 46. ἀ. Λακεδαίμονος, and ἀ. Ἀ. a third time, c. 48. *W.* Thucydides has ἀπ' Ἀθηναίων, vii. 57. *V.* ἀπὸ, of, signifies 'extraction, derivation, origin, beginning;' which sense, strictly speaking, seems founded on the notion of 'removal from:' so pastor ab Amphryso, Virgil, *G.* iii. 2. *M. G. G.* 573.

84. Δημοκρίτου] Δημόκριτος τρίτος ἤρξε μάχης, ὅτε παρ Σαλαμίνα Ἑλλήνες

Μήδοις σύμβalon ἐν πελάγει· πέντε δὲ νῆας ἔλεν δῆϊων, ἕκτην δ' ἀπὸ χειρῶν ῥύσατο βαρβαρικῶν Δωριδ' ἀλισκομένην, Simonides, *An. Gr.* t. i. p. 133. *L.*

85. Κύθνιοι] Cythnos, one of the Cyclades, was also called Ophiusa and Dryopsis. Its cheese was considered excellent. It is now called *Cythno*, *Cauro*, or *Thermia*. The inhabitants were held in low estimation: "If I took you for Siplinians, Cythnians, or such like," says Demosthenes to the Athenians, "I would not advise you to adopt ideas so elevated;" π. *Συνητ.* 11. *L.*

86. Σερίφιοι] saxum Seriphium was used by the Romans as a place of banishment, Tacitus, iv. 21. It is now called *Serfu*. *L.*

87. Σίφνιοι] Siphnos was one of the Cyclades, now *Siphano* or *Siphanto*. *L.*

88. Μήλιοι] Melos is now *Milo*; *L.* it was one of the Cyclades, Thucydides, ii. 9.

89. Ἀχέρωντος] now the *Calamas*.

οντες Ἀμπρακιώτησι καὶ Λευκαδίοισι, οἱ ἐξ ἐσχατέων χωρέων ἐστρατεύοντο. τῶν δὲ ἐκτὸς τούτων οἰκημένων, Κροτωνιῆται μόνου ἦσαν, οἱ ἐβώθησαν τῇ Ἑλλάδι κινδυνεύουσα, νηὶ μιῇ,⁹⁰ τῆς ἦρχε ἀνὴρ τρις⁹¹ πυθιονίκης, Φάυλλος· Κροτωνιῆται δὲ γένος εἰσὶ Ἀχαιοί.

XLVIII. Οἱ μὲν νυν ἄλλοι τριήρεας παρεχόμενοι ἐστρατεύοντο· Μήλιοι δὲ, καὶ Σίφνιοι, καὶ Σερίφιοι, πεντηκοντέρους. Μήλιοι μὲν, γένος ἔοντες ἀπὸ Λακεδαιμόνος, δύο παρείχοντο· Σίφνιοι δὲ, καὶ Σερίφιοι, Ἴωνες ἔοντες ἀπ' Ἀθηνέων, μίαν ἑκάτεροι· ἀριθμὸς⁹² δὲ ἐγένετο ὁ πᾶς τῶν νεῶν, πάρεξ τῶν πεντηκοντέρων, τριηκόσiai καὶ ἑβδομήκοντα καὶ ὀκτώ.

XLIX. Ὡς δὲ ἐς τὴν Σαλαμίνα συνῆλθον οἱ στρατηγοὶ ἀπὸ τῶν εἰρημένων πολιῶν, ἐβουλεύοντο, προθέντος Εὐρυβιάδew γνώμην ἀποφαίνεσθαι τὸν βουλόμενον, ὅκου δοκοίει ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοῖ χωρέων⁹³ ἔγκρατέες εἰσὶ· ἢ γὰρ

Both the Acheron and the Cocytus flow into the marsh of Acherusia; and, from the disagreeable appearance of these streams, Homer applied their names to rivers in the infernal regions. *L.* These rivers were six in number, and their names are contained in the following line: Στῆξ, Ἀχέρων, Φλεγέθων, Λήθη, Κωκυτὸς, Ἄρονος.

90. νηὶ μιῇ] It is very unlikely that Crotona, the most powerful Greek settlement in Italy, should have sent one ship, and but one, at the public expense. Phayllus, according to Pausanias, ἐναυμάχησε καὶ ἐναντία τοῦ Μήδου, ναῦν τε παρασκευασάμενος οἰκέλαν, καὶ Κροτωνιατῶν ὅποσοι ἐπεδήμουν τῇ Ἑλλάδι ἐνεβίβασε, x. 9. *V.* in consequence of which a statue was erected in honor of him at Delphi: and, in consideration of his zeal and courage, (ὅτι) ἰδιόστολον ἔχων ναῦν ἐπλευσεν εἰς Σαλαμίνα, Alexander the Great admitted the Crotonians to a share in the spoils of the Persians; Plutarch, *Al.* p. 685. v. *W. L.* It appears not improbable that Phayllus had been present at the Olympic games, which were just over; and that, being in a trireme of his own, he induced his fellow-countrymen who were in Greece at the time to join him in this public-spirited enterprise. After the above

explanation, no alteration in the text appears necessary. *V.* however suggests νηὶ οἰκητῇ, (from c. 17. and Pausanias,) and *L.* approves of this. We might introduce (from Plutarch) a change more closely resembling the present text by reading ΙΔΙΗι for ΜΙΗι; yet τῆς ἦρχε κ. τ. λ. would better suit the text as it now stands.

91. τρις] viz. twice in the pentathlon, and once in the foot-race. *L.*

92. ἀριθμὸς] The sum of the numbers given by Herodotus is 366. By subtracting which from 378, the amount here specified, we get 12 as the number of the Æginetan ships detached from the main body, c. 46. *S.* If so, the Athenians furnished 180 vessels, the Corinthians 40, and the Æginetans (30 + 12 =) 42. Now Pausanias says of these latter; ἐν τῷ Μηδικῷ πολέμῳ παρέχεσθαι πλοῖα μετὰ γε Ἀθηναίους πλεῖστα, ii. 29. *V.*

93. χωρέων] This genitive is governed by the adjective ἔγκρατέες, in which the idea of 'mastery' is implied. *M. G. G.* 339. *a.* The adverb of place ὅκου, and the superlative degree ἐπιτηδεώτατον, would each of them also govern a genitive; as τῆς πόλιος δ. ἦν ἐ., ii. 172. *M. G. G.* 357, 8.

Ἀττικὴ ἀφεῖτο⁹⁴ ἤδη, τῶν δὲ λοιπέων περὶ προετίθεε. αἱ γινῶμαι δὲ τῶν λεγόντων αἰ πλεῖσται συνεξέπιπτον, “πρὸς τὸν Ἴσθμὸν πλώσαντας, ναυμαχέειν πρὸ τῆς Πελοποννήσου.” ἐπιλέγοντες τὸν λόγον τόνδε, ὡς “ἦν⁹⁵ νικηθῶσι τῇ ναυμαχίῃ, ἐν Σαλαμῖνι μὲν ἔόντες, πολιορκήσονται ἐν νήσῳ, ἵνα σφι τιμωρὴ οὐδεμία ἐπιφανήσεται· πρὸς δὲ τῷ Ἴσθμῳ, ἐς τοὺς ἑωυτῶν ἐξοίσονται.”⁹⁶

L. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐπήλυθε⁹⁷ ἀνὴρ Ἀθηναῖος, ἀγγέλλων “ἦκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πᾶσαν αὐτὴν πυρπολέεσθαι.” ὁ γὰρ διὰ Βοιωτῶν τραπόμενος στρατὸς ἄμα Ξέροξῃ, ἐμπρήσας Θεσπιέων τὴν πόλιν, αὐτῶν ἐκλελοιπύτων⁹⁸ ἐς Πελοπόννησον, καὶ τὴν Πλαταιέων ὡσαύτως, ἦκέ τε ἐς τὰς Ἀθήνας, καὶ πάντα ἐκεῖνα ἐδήμιον. ἐνέπρησε δὲ Θέσπειάν τε καὶ Πλάταιαν,⁹⁹ πυθόμενος Θηβαίων, ὅτι οὐκ ἐμῆδιζον.

LI. Ἀπὸ δὲ τῆς διαβάσιος τοῦ Ἑλλησπόντου, ἔνθεν πορεύεσθαι ἤρξαντο οἱ βάρβαροι, ἕνα αὐτοῦ διατρίψαντες μῆνα,¹⁰⁰ ἐν τῷ διέβαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ ἑτέροισι μήνεσι¹ ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιάδεω ἄρχοιτος² Ἀθηναίοισι. καὶ αἰρέουσι ἐρήμον τὸ ἄστυ, καὶ τινὰς ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἱρῷ ἔοντας, ταμίαις³ τε τοῦ ἱεροῦ, καὶ πένητας ἀνθρώπους· οἱ, φραζάμενοι τὴν

94. ἀφεῖτο] M. G. G. 209, 1.

95. ἦν] If in the conclusion the future is put, (from the consequences being considered as necessary,) and the condition is considered as a case probably happening, then the condition is expressed by ἦν with the subjunctive. M. G. G. 523, 1. Therefore *πολιορκήσονται* signifies the necessary consequence was that they would be besieged.

96. ἐξοίσονται] c. 76. S. *διασωθήσονται*. ST.

97. ἐπήλυθε] M. G. G. 505. III. 2. ἐπλήλυθε, Werser, and M. but the pluperfect here does not seem to admit of the explanation given c. 38.

98. ἐκλελοιπύτων] Diodorus says *ἐπεφεύγεισαν εἰς Π. πανδημει*, xi. 14. W.

99. Θ. τε καὶ Π.] Homer, II. B. 498—504. Herodotus often uses the plural form *Πλαταιῆσι*, vii. 231. ix.

89. W.

100. μῆνα] The forces might have remained a month at the Hellespont, though the passage of it was effected in seven days and seven nights. vii. 56. W.

1. μήνεσι] The dative plural appears to have been formed originally from the nominative plural, by annexing the syllable *σι* or the vowel *ι*. M. G. G. 75. iv. 43. G.

2. Κ. ἄρχοιτος] ἐπὶ might be inserted as in Thucydides, ii. 2. M. G. G. 565, 1.

3. ταμίαις] These *treasurers* were chosen by lot from among those citizens who possessed a yearly income of five hundred medimni. They were ten in number, and had under their care the statues of Minerva and Victory, the riches of the temple, and the public treasury: *τὰργύριον τᾶβυσσον παρὰ τᾶ σιῶ*, Aristophanes, L. 174. L.

ἀκρόπολιν θύρησι⁴ τε καὶ ξύλοισι, ἡμύνοντο τοὺς ἐπιόντας· ἅμα μὲν ὑπ' ἀσθενείης βίου⁵ οὐκ ἐκχωρήσαντες ἐς Σαλαμίνα, πρὸς δὲ⁶ καί, αὐτοὶ δοκούντες ἐξευρηκέναι τὸ μαντήϊον, τὸ ἢ Πυθίη σφι ἔχρησε, “ τὸ ξύλινον τεῖχος⁷ ἀνάλωτον ἔσσεσθαι” αὐτὸ δὴ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαντήϊον, καὶ οὐ τὰς νῆας.

LI. Οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ⁸ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον,⁹ τὸν Ἀθηναῖοι καλέουσι Ἀρήϊον πάγον,¹⁰ ἐπολιόρκεον τρόπον τοιόνδε· ὅκως στυπεῖον περὶ τοὺς οἴστους περιθέντες ἄψειαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πολιορκεύμενοι ὅμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι, καὶ τοῦ φράγματος προδεδωκότος,¹¹ οὐδὲ λόγους τῶν Πεισιστρατιδέων προσφερόντων περὶ ὁμολογίης ἐνεδέκοντο· ἀμυνόμενοι δὲ, ἄλλα τε ἀντεμηχανέοντο, καὶ δὴ καί, προσιόντων τῶν βαρβάρων πρὸς τὰς πύλας, ὀλοιτρόχους¹² ἀπίεσαν· ὥστε Ξέρξεα ἐπὶ χρόνον συχνὸν ἀπορίησι ἐνέχεσθαι, οὐ δυνάμενόν σφεας ἐλεῖν.

4. θύρησι] boards; ii. 96. S. or perhaps doors, which they had collected from the deserted houses in the city.

5. ὑπ' ἀσθενείης βίου] τοὺς χρήμασι ἀσθενεστέρους, the poorer classes, ii. 88. V. The substantive is sometimes omitted, and the adjective put absolutely in opposition to πλούσιος, as γεγραμμένων τῶν νόμων, ὃ τ' ἀσθενῆς ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει, Euripides, S. 433. and in E. 267. L. it is put in opposition to πένης, 253.

6. ἅμα μὲν—πρὸς δὲ] HER. on VI. G. vii. 2, 6.

7. τὸ ξύλινον τεῖχος] vii. 141. 142. W.

8. ἐπὶ] with an accusative sometimes stands in answer to the question ‘where?’ as εἰς, e. g. ἵζεσθαι ἐπὶ τι, to go any-whither, in order to seat one's self there. M. G. G. 586. c.

9. ὄχθον] Hence the expressions ἀνιέναι, ἀναβαίνειν, ἀνάγειν εἰς Ἀ. π., D. Laertius, ii. 101. *adscendere in Areopagum*, Cicero, de Div. i. 25. V. It was on this eminence that the Venetians planted the battery of mortars, which did such irreparable mischief to the Parthenon. LAU.

10. Ἀρήϊον πάγον] This hill is generally thought to have taken its name from the circumstance of Mars being

there brought to trial before the gods for the murder of a son of Neptune: but Æschylus, the earliest author who alludes to the etymology, assigns it to a different origin, and represents Minerva as the founder of the court: π. Ἀρειον τόνδ' Ἀμαζόνων ἔδραν σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνου στρατηλατοῦσαι, καὶ πόλιν νεόπολιν, τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε: Ἀρει δ' ἔθνον, ἐνθεν ἔστ' ἐπώνυμος πέτρα, πάγος τ' Ἀρειος, Eu. 682. κερδῶν ἀθικτον τοῦτο βουλευτήριον, αἰδοῖον, φρουρήμα γῆς, καθίσταμαι, 701. ἔσται δὲ καὶ τὸ λοιπὸν αἰὲν ἀδέκαστον τοῦτο β., 680. Whoever the founder might have been, Solon is allowed to have placed the tribunal on a firmer basis; Cicero, Off. i. 22. Of the Archons it is allowed that the six Thesmothetæ (after passing their accounts) were among the judges. They took cognisance of greater felonies, and of all religious matters: hence Socrates and St. Paul were brought before this court. L. To avoid undue influence, their sittings were held in the dark; Potter, i. 19. TR.

11. προδεδωκότος] having betrayed them, viz. by catching fire. LAU.

12. ὀλοιτρόχους] ὀλοοῖτροχος, v. 92. στρογγύλος, τροχοειδῆς λίθος, Scholiast. G.

LIII. Χρόνῳ δ' ἐκ τῶν ἀπίρων ἐφάνη δὴ τις ἔσσδος τοῖσι βαρβάροισι· ἔδεε γὰρ, κατὰ τὸ θεοπρόπιον,¹³ πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ γενέσθαι ὑπὸ Πέρσῃσι. ἔμπροσθε ὦν πρὸ¹⁴ τῆς ἀκροπόλιος, ὅπισθε δὲ τῶν πυλῶν καὶ τῆς ἀνάδοι, τῇ δὴ οὔτε τις ἐφύλασσε, οὐτ' ἂν ἠλπισε, μὴ κοτέ τις κατὰ ταῦτα ἀναβραίη ἀνθρώπων, ταύτῃ ἀνέβησάν τινες κατὰ τὸ ἶρόν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου,¹⁵ καίτοιπερ¹⁶ ἀποκρήμνου ἐόντος τοῦ χώρου. ὡς δὲ εἶδον αὐτοὺς ἀναβεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω, καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες, τοὺς ἰκέτας ἐφόρευον· ἐπεὶ δὲ σφι πάντες κατέστρωτον,¹⁷ τὸ ἶρόν συλήσαντες, ἐνέπρησαν¹⁸ πᾶσαν τὴν ἀκρόπολιν.

LIV. Σχῶν δὲ παντελέως τὰς Ἀθήνας, Ξέρξης ἀπέπεμψε ἐς Σοῦσα ἄγγελον ἰππέα,¹⁹ Ἀρταβάνῳ²⁰ ἀγγελέοντα²¹ τὴν παρεούσάν σφι εὐπρηξίην. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος δευτέρῃ ἡμέρῃ συγκαλέσας Ἀθηναίων τοὺς φυγάδας, ἑωυτῶ δὲ ἐπομέτους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι τὰ ἱρά, ἀναβάντας ἐς τὴν ἀκρόπολιν· εἴ τε

13. τὸ θεοπρόπιον] vii. 141. *ST.*

14. ἔμπροσθε—πρὸ] The insertion of the preposition must be regarded as a pleonasm, unless the construction of the adverb with a genitive is accounted for by supposing an ellipsis. *SCHW.* on B. 462. The acropolis is on all sides perpendicularly precipitous; excepting at the entrance, which is narrow and steep. On the right-hand side, after you have passed the propylæa, is seen a little door, generally kept locked by the Turkish garrison. This door leads to a break-neck path down the precipice, probably the same as that by which the Persians obtained possession of the citadel. *LAU.* vol. i. p. 49. n. 90.

15. Ἀγλαύρου] This princess is said to have devoted herself to death for the good of her country. A temple was erected to her memory, on a craggy acclivity to the south-west, close to the propylæa of the citadel. "The youth on going to the wars made oath in this temple, and those who passed from the class of children to that of youths, in complete armour,

also made oath to fight even to death for the country which had nurtured them;" Ulpian, on Dem. F. L. p. 391. c. v. L.

16. καίτοιπερ] Eusebius in Stob. S. xlv. p. 310. *W.*

17. κατέστρωτον] ἀνήρητον, Pollux, ix. 153. The verb is properly used of those who fall strewn on the field of battle. ix. 76. *V.*

18. ἐνέπρησαν] Xerxes protinus accessit astu; idque, nullis defendentibus, interfecit sacerdotibus (ταμίαις τοῦ ἱεροῦ, c. 51.) quos in arce intenerat, incendio deleverit, Nepos, Th. 4. *W.*

19. ἄγγελον ἰππέα] οὔτε τις ἄγγελος, οὔτε τις ἰππεὺς ἄστῃ τὸ Περσῶν ἀφικνεῖται, Æschylus, P. 14. *BL.*

20. Ἀρταβάνῳ] who had been appointed regent during the king's absence, vii. 52. 53. *ST.*

21. ἀγγελέοντα] Ἐ. ἔπεμπε ἐς Πέρσας ἄ. τ. π. σ. συμφορῆν, c. 97. *V.* Verbs of motion are accompanied regularly by future participles to express the object of those verbs. *M. G. G.* 556, 7.

δὴ ὧν, ὄψιν τινὰ ἰδὼν ἐνυπνίου,²² ἐνετέλλετο ταῦτα, εἴ τε καὶ ἐνθύμιον²³ οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρόν. οἱ δὲ φυγάδες τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα.

LV. Τοῦ δὲ εἵνεκεν τούτων ἐπεμνήσθη, φράσω. ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος²⁴ τοῦ γηγενέος λεγομένου εἶναι νηὸς, ἐν τῷ ἐλαίῳ²⁵ τε καὶ θάλασσα²⁶ ἐνι τὰ λόγος παρὰ Ἀθηναίων Ποσειδέωνά τε καὶ Ἀθηναίην, ἐρίσαντας²⁷ περὶ τῆς χώρας, μαρτύρια θέσθαι.²⁸ ταύτην ὧν τὴν ἐλαίην ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος, Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι, ὡς ἀνέβησαν ἐς τὸ ἱρόν, ὤρων βλαστὸν²⁹ ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα.³⁰ οὔτοι μὲν νυν ταῦτα ἔφρασαν.

22. ὄψιν—ἐνυπνίου] vii. 18. 47. Our author elsewhere has ὄ. ἐν τῷ ὕπνῳ, iii. 30. 65. &c. W.

23. ἐνθύμιον] a feeling of religious self-reproach. In Thucydides, vii. 50. it signifies ominous, portentous. BLO. ἐνθυμιστὸν ποιησάμενος, ii. 175. TR.

24. Ἐρεχθέος] οἱ δ' ἄρ' Ἀθήνας εἶχον εὐκτίμενον πτολίεθρον, δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν πατ' Ἀθήνη θρέψε, Δίδος θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα, καδ' ὄ' ἐν Ἀθήνῃσ' εἶσεν, ἐφ' ἐνὶ πτόνι νηφ' ἐνθάδε μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν, Homer, II. B. 546. Yearly sacrifices to Minerva Polias and to Erechtheus are mentioned, v. 82. This king is said to have sacrificed his daughter for the good of the country in obedience to the Delphic oracle; Lycurgus, c. Leocr. p. 217. L.

25. ἐλαίῳ] This olive-tree was called μορία, ἀστή ἐ., and πάγκυφος: it was said to be still in existence when Pliny wrote; *Athenis quoque olea durare traditur in certamine edita a Minerva*, H. N. xvi. 44. L.

26. θάλασσα] This sea was a deep well of salt water, in which when the south wind blew you heard ἤχον κυμάτων; and on the stone of this well is a figure of a trident, said to be a testimony of the contest between Neptune and Minerva; Pausanias, i. 26. Neptune is said καὶ ἐν ἀκροπόλει τοσοῦτον ἀπεχούση θαλάσσης ῥόθιον δεῖ-

ξαι, Libanius, Lam. Nic. p. 203. c. W. Salt springs occur elsewhere in Attica. AR. on Th. ii. 19. There were also salt-water springs in the temple of Neptune Hippias near Mantinea, and at Mylassa in Caria; Paus. viii. 10. L. The word sea is used in the Bible for a large cistern, described 1 Kgs. vii. 23. "the brazen sea," 11 Kgs. xxv. 13. τὴν θάλασσαν τὴν χαλκῆν, LXX. BE.

27. ἐρίσαντας] This is said to have happened in the reign of Cecrops, when the gods were settling in what cities they should receive peculiar honors. Neptune, striking the ground with his trident, produced this sea, called Erechtheis: Minerva afterwards produced the olive; on which Jupiter adjudged the city to her, and it was named after her; Apollodorus, iii. 13, 1. L. Other accounts say that Neptune produced the horse, which was the emblem of war, and therefore was judged inferior to the olive, the emblem of peace. TR.

28. π. Ἀ.—μαρτύρια θέσθαι] These words S. considers to have been taken from some ancient poet: *produced as testimonies from the Athenians*. The construction is, τὰ λ. (ἐστὶ) Π. τε καὶ Ἀ., ἐ. π. τ. χ., θ. μ. π. Ἀ.

29. βλαστὸν] δευτέρα δὲ ἡμέρα βλαστὸς ἀνέδραμεν εἰς πῆχυν ἐκ τοῦ κεκαυμένου, Libanius, Ant. p. 378. c. Pausanias has not only doubled the length of this shoot, but shortened the

LVI. Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς σφι ἐξηγγέλοη, ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο, ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἔς τε τὰς νῆας ἐσέπιπτον, καὶ ἰστία ἀείροντο, ὡς ἀποθευσόμενοι, τοῖσί τε ὑπολειπόμενοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμαχίαι. νύξ τε ἐγένετο, καὶ οἱ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς νῆας.

LVII. Ἐνθαῦτα δὴ Θεμιστοκλέα, ἀπικόμενον, ἐπὶ τὴν νῆα, εἶρετο Μνησιφίλος,³¹ ἀνὴρ Ἀθηναῖος, “ὄ τί σφι εἶη βεβουλευμένον;” πυθόμενος δὲ πρὸς αὐτοῦ, ὡς “εἶη δεδογμένον ἀνάγειν τὰς νῆας πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχίαι,”³² εἶπε, “Οὔτοι ἄρα ἦν ἀπαίρωσι τὰς νῆας ἀπὸ Σαλαμῖνος, περὶ οὐδεμιῆς ἔτι³³ πατρίδος ναυμαχίσεις. κατὰ γὰρ πόλις ἕκαστοι τρέφονται· καὶ οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται, οὔτε τις ἀνθρώπων ἄλλος, ὥστε μὴ οὐ³⁴ διασκεδασθῆναι τὴν στρατιήν· ἀπολέεταί τε ἢ Ἑλλάς ἀβουλίησι. ἀλλ', εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι³⁵ τὰ βεβουλευμένα, ἦν κως δύνῃ ἀναγνῶσαι Εὐρυβιάδεα μεταβουλεύσασθαι,³⁶ ὥστε αὐτοῦ μενέειν.”

LVIII. Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρесе ἡ ὑποθήκη· καὶ, οὐδὲν πρὸς ταῦτα ἀμειψάμενος, ἦιε ἐπὶ τὴν νῆα τὴν Εὐρυβιάδew· ἀπικό-

time in the same proportion, αὐθημερὸν ὅσον τε ἐπὶ δύο βλαστῆσαι πήχεις, i. 27. *W.* So true is the Virgilian description of Fame, *mobilitate riget, ciresque acquirit eundo*, *Æ.* iv. 175. *V. sunt et miracula fortuita: num et oliva in totum ambusta revixit; et in Bœotia derosæ a locustis ficus germinavere*, Pliny, H. N. iii. 17. *L.* βλαστὸς and βλαστάνειω are words peculiarly relating to the growth of trees, although, like other words, often used in a wider signification. *AR.* on Th. iii. 26. Compare the beautiful chorus of Sophocles, *C.* C. 694, &c.

30. ἀναεδραμηκότα] The perfect here presupposes the existence of a future in ἦσα, which does not, however, appear to have been used. *M. G. G.* 183, 4.

31. Μνησιφίλος] Themistocles was the disciple of Mnesiphilus, who was of the same ward of Phrear. This Mnesiphilus was neither an orator nor

a natural philosopher, but a professor of politics; Plutarch, Th. p. 112. *D.* As he was not much known out of Attica, Themistocles thought it advisable to act upon his suggestion without mentioning its author. *L. V.*

32. ναυμαχίαι] c. 49.

33. περὶ οὐδεμιῆς ἔτι] ἡμεῖς ἀπὸ τε τῆς οὐκ οὐσης ἔτι (πόλεως) ὀρμώμενοι, καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπιδὶ οὐσης κινδυνεύοντες, ξυνεσώσαμεν ὑμᾶς τε, τὸ μέρος, καὶ ἡμᾶς αὐτοὺς, Thucydides, i. 74. *BLO.*

34. μὴ οὐ] This combination of negatives is equivalent to the Latin *quin* or *quo minus*. It is used with infinitives, after negative propositions or verbs. *M. G. G.* 601. *a.* or 608. vol. i. p. 285. *n.* 64.

35. διαχέαι] ἡ διατριβὴ τοῦ πολέμου διέχεεν αὐτῶν τὰ βουλευματα, Dionysius, A. R. iii. p. 141. διαχέαι τὰς υποθήκας, Th. Simocatta, ii. 13. τὴν εἰρήνην δ., Th. S., iii. 9. *W.*

μενος δὲ, ἔφη “ θέλειν οἱ κοινόν τι πρῆγμα συμμίξει.” ὁ δ’ αὐτὸν ἐς τὴν νῆα ἐκέλευε³⁷ ἐσβάντα λέγειν, εἴ τι³⁸ θέλει. ἐνθαῦτα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει κεινὰ τε πάντα, τὰ ἦκουσε Μνησιφίλου, ἔωυτοῦ ποιεύμενος, καὶ ἄλλα πολλὰ προστιθείς, ἐς ὃ ἀνέγνωσε χρήζων ἕκ τε τῆς νηὸς ἐκβῆναι, συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

LIX. Ὡς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιάδεα προθεῖναι τὸν λόγον, τῶν εἵνεκα συνήγαγε τοὺς στρατηγούς, πολὺς³⁹ ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, οἷα κάρτα δεόμενος· λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγός, Ἀδείμαντος ὁ Ὠκύτου, εἶπε, “ Ὡς Θεμιστόκλεες,⁴⁰ ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι⁴¹ ραπίζονται.”⁴² ὁ δὲ, ἀπολούμενος, ἔφη, “ Οἱ δὲ γε ἐγκαταλειπόμενοι⁴³ οὐ στεφανεῦνται.”

LX. Τότε μὲν⁴⁴ ἠπίως πρὸς τὸν Κορίνθιον ἀμείψατο· πρὸς δὲ τὸν

36. μεταβουλεύσασθαι] vii. 12. W.

37. ἐκέλευε] This tense seems to resemble the use of the infinitive mood, in similar circumstances, in Latin: *tum Eurybiades jubere*, &c. AR.

38. εἴ τι] This whole narrative is told in the most natural and simple style. *quin age, si quid habes*, Virgil, E. iii. 52. *incipere, si quid habes*, ix. 32. εἶα λέγ’, εἴ τι λέγεις, Theocritus, v. 78. εἰπέ ὅ τι καὶ λέγεις, Lucian, t. i. p. 747. δρᾷ γ’, εἴ τι δράσεις, Euripides, I. A. 817. V.

39. πολὺς κ. τ. λ.] i. e. πολλὰ ἔλεγε. ST. vol. i. p. 60. n. 16.

40. Θεμιστόκλεες] M. G. G. 79. obs. 6.

41. προεξανιστάμενοι] *those starting before the signal is given; προπηδῶντες*, W. *πρὸ τοῦ χρόνου εἰς τὸ στάδιον εἰσπηδῶντες*. J.

42. ραπίζονται] *ραπίζειν* means *ράβδῳ πατάξει οἱ παῖσαι; οἱ μαστιγῶν*, as οἱ ἠγόμενοι τῶν τελῶν, ἔχοντες μαστιγᾶς, ἐρβάπίζον πάντα ἄνδρα, vii. 223. W. Ἀδειμάντου ναυμαχεῖν μὴ τολμῶντος, εἰπόντος τε πρὸς Θεμιστοκλέα, “ ὦ Θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι προεξανιστάμενους μαστιγοῦσι” “ γαί,” εἶπεν, “ ὦ Ἀδείμαντε· τοὺς δὲ λειπομένους οὐ στεφανοῦσι,” Plutarch, Ap. t. ii. p. 185. A. Δίχας Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν βραβδούχων πληγᾶς ἔλαβεν, ὅτι, προελθὼν ἐς τὸν

ἀγῶνα, ἀνέδησε τὸν ἡνίοχον, Thucydides, v. 50. Δίχαν μαστιγοῦντες, ἄνδρα γέροντα, ἐξήλασαν, Xenophon, H. iii. 2, 21. A. μαστιγοῦσιν οἱ Ἑλληνοδίκαι, Pausanias, vi. 2. not that these umpires inflicted the blows themselves; but they directed the μαστιγοῦμούς, or ἀλύτας as they were properly called, “ the clerks of the course,” to punish those who were in any way disorderly. ἀλυτάρχης· ὁ τῆς ἐν τῷ Ὀλυμπιακῷ ἀγῶνι εὐκοσμίας ἄρχων· Ἥλειοι γὰρ τοὺς βραβδοφόρους ἢ μαστιγοφόρους “ ἀλύτας” καλοῦσιν. Etymol. Mag. Plutarch adds that Eurybiades, in the warmth of discussion, ἐπαρამένον τὴν βακτηρίαν ὡς πατάξων, Themistocles exclaimed πάταξον μὲν ὄν, ἄκουσον δὲ, Th. t. i. p. 117. D. Ælian, V. H. xiii. 40. Compare Thucydides, viii. 84. V. BL. thinks that this part of the story originated from a misconception of the anecdote as related by Herodotus.

43. ἐγκαταλειπόμενοι] ἀπολειπόμενοι, λειπόμενοι, Plutarch; W. *those left behind in the race*. St. Paul uses this metaphor, 1 Cor. iv. 9. as well as many others derived from the Grecian games. V. Sophocles makes the simple participle synonymous with ἡσσημένοι, and opposes it to νικῶντες, Aj. 1240—1252. L.

44. τότε μὲν] this is opposed to τότε δὲ, c. 61. V.

Εὐρυβιάδα ἐλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὡς, ἐπεὶ ἀπαίρωσι ἀπὸ Σαλαμῖνος, διαδρήσονται· παρεόντων⁴⁵ γὰρ τῶν συμμαχῶν οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τάδε· 1. “ Ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, ἢ ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ, πειθόμενος τούτων τοῖσι λέγουσι, ἀναζεύξῃς⁴⁶ πρὸς τὸν Ἴσθμὸν τὰς νῆας. ἀντίθετος γὰρ ἐκάτερον, ἀκούσας. πρὸς μὲν τῷ Ἴσθμῷ συμβάλλων, ἐν πελάγει ἀναπεπταμένῳ⁴⁷ ναυμαχίσεις, ἐς ὃ⁴⁸ ἤκιστα ἡμῖν σύμφηρον ἐστὶ, νῆας ἔχουσι βαρυτέρας⁴⁹ καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ,⁵⁰ ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγιαν, ἢ περ καὶ τὰ ἄλλα εὐτυχίσωμεν. ἅμα γὰρ τῷ ναυτικῷ αὐτῶν⁵¹ ἔψεται καὶ ὁ πεζὸς στρατός. καὶ οὕτω σφέας αὐτὸς ἄξει ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. 2. Ἦν δὲ τὰ ἐγὼ

45. παρεόντων κ. τ. λ.] The construction is τὸ κατηγορεῖν τῶν π. σ. οὐκ ἔ. οἱ οὐδένα κ. S.

46. ἀναζεύξῃς] ἀναζειγνύουσι, which properly signifies *the putting the horses to a carriage* previously to commencing a land journey, is sometimes applied to a ship getting under weigh, or commencing her voyage. AR.

47. ἐν π. ἀναπεπταμένῳ] ἀναπεπταμένη τῇ θαλάττῃ ταῦτα ἔπραττον, Longus, P. iii. p. 177. W. Before these words understand τοῦτο μὲν.

48. ἐς ὃ] ἐς is here used for ἐν, as below in § 2. iii. 64. &c. W. but, when this is the case, it not only means ‘to be’ or ‘to do something’ in a place, but implies also ‘the moving’ into the place in order ‘to be’ or ‘to do something’ there; Schulz. so ἰζόμενος ἐς τὸν βασιλεῖον θρόνον is going and sitting on the royal throne, iii. 64. and here we must understand ναυμαχίην or ναυμαχίσεις, i. e. ἐς ὃ ἰέναι ναυμαχίοντας or ἐς ὃ ἰέναι ὥστε ναυμαχεῖν, S. or ἐς ὃ πλεύσασι ἤκιστα ἡμῖν σύμφηρον ἐστὶ ν. ST. ἴζεσθαι, followed by ἐς with an accusative, occurs, i. 199. iii. 140. viii. 71. (where we also meet with ἰζόμενοι ἐν τῷ Ἴσθμῳ.) καθίζουσιν ἐς τὸ ἱερὸν, Thucydides, iii. 75. κ. ἐς τὸ Ἡραῖον ἰκέται, ibid. οὐδὲ εἰς τὸ συνέδριον ἤθελε καθίζειν, Xenophon.

Herod.

phon, H. vii. 1, 39. V. On second thoughts, ἐς ὃ perhaps means *on which account*; and τὸ ἀναζεύξαι τὰς νῆας πρὸς τὸν Ἴσθμὸν is to be understood (as the subject) with ἦ. ἡ. σ. ἔ. By no means withdraw to the Isthmus; for, in the first place, by so doing you will have to engage in the open sea; on which account such a measure would be greatly to our disadvantage, considering the inferiority of our numbers: and, in the next place, even if victory should declare in our favor, you will be losing Salamis and Megara and Ægina. S.

49. βαρυτέρας] Plutarch describes them as ἀτενεῖς (or ἀλιτενεῖς, compare Athenæus, v. p. 204. E. S.) καὶ ταπεινότεραι, Th. p. 119. c. W. M. proposes to read βραχυτέρας.

50. τοῦτο δὲ] τοῦτο μὲν is quite omitted, as in v. 45. HER. on VIC. i. 16. ST. is mistaken in supposing the μὲν (after πρὸς) to be put for τοῦτο μὲν: the particles correspond as follows, πρὸς μὲν (A) τῷ Ἴ. σ., [τοῦτο μὲν (B)] ἐν π. ἀ. ν., &c. τοῦτο δὲ (B), &c. ἦν δὲ (A) τὰ ἐγὼ &c. And so in v. 45. Συβαρίται μὲν (A), [τοῦτο μὲν (B)] τέμενός τε &c. τοῦτο δὲ (B), αὐτοῦ &c. οἱ δ’ (A) αὐ Κρωτωνιῆται ἀποδεικνύσι Καλλίη μὲν (C) &c. Δωριεῖ δὲ (C) &c.

51. αὐτῶν] i. e. τῶν Περσέων. ST.

λέγω ποιήσης, τσαάδε ἐν αὐτοῖσι⁵² χρηστὰ εὐρήσεις· πρῶτα μὲν, ἐν στεινῷ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς πολλὰς, ἦν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολλὸν κρατήσομεν. τὸ γὰρ ἐν στεινῷ ναυμαχείειν, πρὸς ἡμέων ἐστὶ· ἐν εὐρυχωρίῃ δὲ, πρὸς ἐκείνων.⁵³ αὐτὶς δὲ,⁵⁴ Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν ὑπέκκειται⁵⁵ τέκνα τε καὶ γυναῖκες. καὶ μὴν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως αὐτοῦ τε μένων, προναυμαχίσεις Πελοποννήσου, καὶ⁵⁶ πρὸς τῷ Ἴσθμῳ· οὐδέ σφεας, εἰ περ εὖ φρονέεις, ἄξεις ἐπὶ τὴν Πελοπόννησον. 3. Ἦν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νικήσωμεν τῆσι νηυσὶ, οὔτε ἡμῖν ἐς τὸν Ἴσθμὸν παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἑκαστέρω τῆς Ἀττικῆς, ἀπίασι⁵⁷ τε οὐδενὶ κόσμῳ,⁵⁸ Μεγάροισι τε κερδαίεομεν περιεοῦσι, καὶ Αἰγίνη, καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μὲν τὴν βουλευομένοισι ἀνθρώποισι, ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι· μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχωρέειν πρὸς τὰς ἀνθρωπείας γνώμας.”⁵⁹

LXI. Ταῦτα λέγοντος Θεμιστοκλέους,⁶⁰ αὐτὶς ὁ Κορίνθιος Ἀδείμαντος ἐπέφερετο,⁶¹ σιγᾶν τε κελεύων, τῷ μὴ ἐσθι πατρίσιν, καὶ Εὐρυβιάδεα οὐκ ἐὼν⁶² ἐπιψήφίζειν ἀπὸλι⁶³ ἀνδρὶ· πόλιν γὰρ τὸν Θε-

52. αὐτοῖσι] i. e. τοῖς ὑπ' ἐμοῦ λεχθεῖσι. ST.

53. πρὸς ἡμέων—πρὸς ἐκείνων] in our favor (contrasted with ἡκιστα ἡμῖν σύμφορον)—in their favor. M. G. G. 590, 6.

54. πρῶτα μὲν—αὐτὶς δὲ] The former is contrasted with the τοῦτο μὲν understood, and the latter with the τοῦτο δὲ in the preceding section. HER. on VIG. vii. 4, 3.

55. ἐς τὴν—ὑπέκκειται] where they are (brought and) deposited for safety. M. G. G. 578, 3. ἐς τὴν whither for ἐν τῇ where.

56. ὁμοίως—καὶ] just the same—as if. M. G. G. 607. obs.

57. ἀπίασι] The verb εἶμι, I am going, in the present has regularly the signification of the future. M. G. G. 504, 3.

58. οὐδενὶ κόσμῳ] This phrase with φεύγειν or ἀπείναι occurs also in Polybius and Lucian. BLO.

59. γνώμας] vigilando, agendo, bene consulendo, prospere omnia cedunt;

ubi socordia telet atque ignavia tradideris, nequicquam deos implores; irati infestique sunt, Sallust, C. 52. IV.

60. Θεμιστοκλέους] This is the Attic form of the genitive. M. G. G. 79. obs. 6. vol. ii. p. 85. n. 10.

61. ἐπέφερετο] and, in this and the following chapters, ἐκέλευε, προέφερε, ἔλεγε, ἐδήλου, διέβαινε, ἀνεδιδάσκετο;—the scene is here brought forward in as lively a manner as possible, and the imperfect tense will either signify began to do so and so, or, as if the reader had the whole picture present to his mind, it may signify, there was Adimantus inveighing against him, &c. AR. On the use of the imperfect for the aorist see M. G. G. 505. 11.

62. οὐκ ἐὼν κ. τ. λ.] dissuading him from collecting the votes to oblige a man without a country. οὐτ' ἐπεψήφισεν Ἀθηναίους (to oblige the Athenians) τὸν τῶν δέκα στρατηγῶν θάνατον, Ælian, V. H. iii. 17. V. The dative is put with transitive and intransitive verbs, to show that an action takes

μιστοκλήα παρεχόμενον, οὕτω⁶⁴ ἐκέλευε γνώμας⁶⁵ συμβάλλεσθαι. ταῦτα δὲ οἱ προέφερε, ὅτι ἠλώκεσάν τε καὶ κατείχοντο⁶⁶ αἱ Ἀθηναίαι. τότε δὴ ὁ Θεμιστοκλῆς κεινόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ⁶⁷ ἔλεγε,⁶⁸ ἑωυτοῖσί τε ἐδίηλου λόγῳ⁶⁹ ὡς εἶη καὶ πόλις⁷⁰ καὶ γῆ μέζων ἢ περ κείνοισι, ἔστ' ἂν διηκόσῃαι⁷¹ νῆες σφι ἔωσι πεπληρωμέναι· οὐδαμοὺς γὰρ Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι.

LXII. Σημαίνων δὲ ταῦτα τῷ λόγῳ διέβρινε ἐς Εὐρυβιάδα, λέγων μᾶλλον ἐπεστραμμένα⁷²· “Σὺ εἰ μενείεις αὐτοῦ, καὶ μένων ἔσαι ἀνὴρ ἀγαθός⁷³—εἰ δὲ μὴ,⁷⁴ ἀνατρέψεις τὴν Ἑλλάδα. τὸ πᾶν⁷⁵ γὰρ

place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one. M. G. G. 387. compare 395, 1. On this principle, some of the datives noticed vol. i. p. 163. n. 32. may be accounted for.

63. ἀπόλι] M. G. G. 114. note. vol. i. p. 25. n. 17.

64. παρεχόμενον, οὕτω] The participle is here used as a definition of time, and might be resolved into *ἕτε* and the finite verb; *οὕτω* follows by way of confirmation. M. G. G. 565, 1. *when Themistocles had a city which he could call his own, then, and not till then, might he contribute his opinions.*

65. γνώμας] The substantive is sometimes understood. B. 51.

66. ἡ.—καὶ κ.] The pluperfect shows an action which is past, but which still continued, either by itself or in its following and accompanying circumstances, during another action which is past. The imperfect expresses an action continuing during another action which is past. M. G. G. 497. The ‘action which is past’ is here expressed by *προέφερε*.

67. πολλά τε καὶ κακὰ] *multa et clara domus*, Livy, iii. 32. *multa et mira efficere*, Lucretius, v. 1180. M. G. G. 444, 4.

68. ἔλεγε] with a double accusative. M. G. G. 410. b.

69. λόγῳ] the same as ἀληθεῖ λ., and the order is ἐ. τε ὡς λόγῳ (to all intents and purposes) καὶ π. καὶ γ. εἶη ἐ. S.

70. πόλις] Justin represents him as

having told the Athenians with truth, *patriam municipes esse, non mania; civitatemque non in aedificiis, sed in civibus positam*, ii. 12. W. “*τίς*,” εἶπεν, “*ἄπολις, ἔχων σ’ τριῆρεις*;” Suidas; *urbem carinis texit, et arsuras Medo subdidicit Athenas*, Claudian, F. M. T. C. 151. “*ἡμεῖς τοι*,” εἶπεν, “*ὦ μοχθηρῆ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοίπαμεν, οὐκ ἀξιούντες ἀψύχων ἔνεκα δουλεύειν πόλις δ’ ἡμῖν ἔστι μεγίστη τῶν Ἑλληνίδων, αἱ διηκόσῃαι τριῆρεις, αἱ νῦν ὑμῖν παρεστᾶσι βοηθοί, σώζεσθαι δι’ αὐτῶν βουλομένοις. εἰ δ’ ἄπιτε δεύτερον ἡμῶς προδόντες, αὐτίκα πεύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κερκτημένους, ἣς ἀπέβαλον,” Plutarch, Th. II. V. ST. θεοὶ πόλιν σώξουσιν Παλλὰδος θεᾶς· ἀνδρῶν γὰρ ὕψτων, ἔρκος ἔστιν ἀσφαλῆς, Æschylus, P. 353. L.*

71. διηκόσῃαι] viz. 180 manned by themselves, and 20 lent to the Chalcidians.

72. μ. ἐπεστραμμένα] *more animated, more energetic*; J. or *more sharp, more rough*. S.

73. ἀγαθός.—] This is an instance of that kind of ellipsis, which is called *aposiopesis*. Understand *σώσεις τὴν Ἑλλάδα*, or *ὀρθώσεις*; or *καλῶς* or *εὖ* ἂν ἔχοι with *Ἴγρυφον*, on *Tropes*. V. καὶ ἦν μὲν ξυμβῆ ἡ πείρα—εἰ δὲ μὴ, Thucydides, iii. 3. M. G. G. 608. iv. 3. or 617, 1. a. *κἂν μὲν ἀποφῆνω μόνην ἀγαθῶν ἀπάντων οὐσαν αἰτίαν ἐμὲ ὑμῖν, δι’ ἐμὲ τεζῶντας ὑμᾶς*—εἰ δὲ μὴ, Aristophanes, Pl. 469. Hudson. εἰ νοῦς ἐνεστι—εἰ δὲ μὴ, Euripides, Ant. fr. xix. The following is an instance of the

ἡμῖν τοῦ πολέμου φέρουσι⁷⁶ αἱ νῆες. ἀλλ' ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομιεύμεθα ἐς Σίριν⁷⁷ τὴν ἐν Ἰταλίῃ, ἢ περ ἡμετέρῃ τέ ἐστι ἐκ παλαιοῦ ἔτι, καὶ τὰ λόγια⁷⁸ λέγει, ὑπ' ἡμέων αὐτὴν⁷⁹ δέειν κτισθῆναι· ἡμεῖς δὲ, συμμάχων τοιῶνδε μουνωθέντες,⁸⁰ μεμνήσεσθε τῶν ἐμῶν λόγων."⁸¹

LXIII. Ταῦτα δὲ Θεμιστοκλέος λέγοντος, ἀνεδιδάσκετο⁸² Εὐρυβιάδης. δοκέειν δέ μοι, ἀρρώδησας μάλιστα τοὺς Ἀθηναίους, ἀνεδιδάσκετο, μὴ σφεας ἀπολίπωσι, ἦν πρὸς τὸν Ἴσθμὸν ἀνάγη τὰς νῆας. ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἐγίνοντο ἀξιώμαχοι οἱ λοιποὶ. ταύτην δὲ αἰρέεται τὴν γνώμην, αὐτοῦ μένοντας διαναυμαχείειν.

LXIV. Οὕτω μὲν οἱ περὶ Σαλαμίνα, ἔπεισι ἀκροβολισάμενοι,⁸³ ἐπεὶ τε Εὐρυβιάδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχίσοιτες. ἡμέρη τε ἐγίνετο, καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο ἔν τε τῇ γῆ καὶ τῇ θαλάσῃ. ἔδοξε δέ σφι εὐξασθαι τοῖσι θεοῖσι, καὶ ἐπικαλέσασθαι τοὺς Αἰακίδας⁸⁴ συμμάχους.⁸⁵ ὡς δέ σφι ἔδοξε, καὶ ἐποίησαν ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι, αὐτόθεν μὲν ἐκ Σαλαμῖνος Αἴαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο, ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νῆα ἀπέστελλον ἐς Αἴγιαν.

LXV. Ἔφη δὲ Δικαῖος ὁ Θεοκύδεος, ἀνὴρ Ἀθηναῖος, φυγὰς τε

full expression, ἐὰν ἀγχιστεύσῃ σε, ἀγαθόν· ἀγχιστευέτω. ἐὰν δὲ μὴ βούληται ἀγχιστεύσαι σε, ἀγχιστεύσω σε ἐγὼ, LXX. Ruth, iii. 13. BLO. ταῦτα δὴ τὰ κάλλιστα, c. 80. Many instances of this ellipsis may be found in Hippocrates; CAS. it occurs also, LXX. Daniel, iii. 15. St. Luke, xiii. 9. St. Matthew, xv. 5. Wintle: and is fully treated of in B. 504—511.

74. εἰ δὲ μὴ] Thucydides, i. 26. 28. ii. 5. Xenophon, H. i. 3, 3. An. iv. 3, 5. St. Matthew, vi. 1. ix. 17. St. Luke, v. 36. Demosthenes, Ch. 3. vol. i. p. 270. n. 9.

75. τὸ πᾶν] *the whole and sole chance of success.*

76. φέρουσι] *contribute. S.*

77. Σίριν] This town was at the mouth of a river of the same name: it is now called *Senno*. It was colonized by Ionians, who changed the name to *Polieum*. L. Ἀρχίλοχος ὁ

ποιητῆς ὑπερτεθαύμακε τὴν χάραν τῶν Σιριτῶν διὰ τὴν εὐδαιμονίαν, calling it ἐφίμερος καὶ ἐρατὸς χάρος ὁ ἀμφὶ Σίριος ῥοὰς, Athenæus, xii. p. 523. d. V.

78. τὰ λόγια] These oracles induced the Athenians, in process of time, to colonize Thurium in the neighbourhood of Siris; Diodorus, xii. 10. IV.

79. αὐτὴν] vol. i. p. 133. n. 59.

80. συμμάχων—μουνωθέντες] Verbs denoting 'want or destitution' govern a genitive. M. G. G. 330.

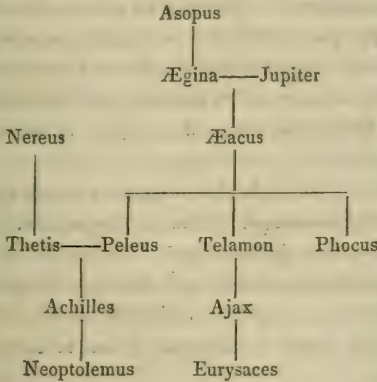
81. μεμνήσεσθε τ. ἐ. λόγων] M. G. G. 325. b. Another construction is given, vol. i. p. 22. n. 74.

82. ἀνεδιδάσκετο] The active signifies *to cause a person to change his opinion*, the middle *to cause himself to change his opinion*, i. e. *to change his own opinion*, the passive *to be caused to change his opinion*. L. ἀναδιδάζοντας, Thucydides, viii. 86. V.

καὶ παρὰ Μήδοισι λόγιμος γενόμενος, “ τοῦτον τὸν χρόνον, ἐπεὶ τε ἐκείρετο ἡ Ἀττικὴ χώρα ὑπὸ τοῦ πεζοῦ στρατοῦ τοῦ Ξέρξεω, εὐῶσα ἐρήμος Ἀθηναίων, τυχεῖν τότε ἐὼν⁸⁶ ἅμα Δημαρήτῳ τῷ Λακεδαιμονίῳ ἐν τῷ Θριασίῳ πεδίῳ· ἰδεῖν δὲ κοινορτὸν χωρέοντα ἀπὸ Ἐλευσίνος, ὡς ἀνδρῶν μάλιστα κη⁸⁷ τρισμυρίων· ἀποθωνμάζειν τε σφεας τὸν κοινορτὸν, ὅτε ἂν κοτε εἶη ἀνθρώπων, καὶ πρόκα τε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν φωνὴν εἶναι τὸν μυστικὸν Ἰακχον.⁸⁸ εἶναι δ' ἀδαήμονα τῶν ἱρῶν τῶν ἐν Ἐλευσίνι γινομένων τὸν Δημάρητον, εἶρεσθαι τε αὐτὸν, “ ὅ τι τὸ φβεγγόμενον εἶη τοῦτο” αὐτὸς δὲ εἰπεῖν· “ Δημάρητε, οὐκ ἔστι ὅκως οὐ⁸⁹ μέγα τι σίνος ἔσται τῇ

83. ἀκροβολισάμενοι] *after skirmishing; ὠθισμὸς λόγων a bandying of words to and fro, c. 78. ix. 26. W.*

84. Αἰακίδας] Consult Pausanias, ii. 29. Apollodorus, iii. 3, 1. 11, 7. xii. 11, 6.



85. συμμάχους] v. 80. παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν, Plutarch, Th. 119. E. W.

86. τυχεῖν—ἐὼν] *that he happened to be. VI. v. 11, 15.*

87. μάλιστα κη] *as near as may be, ii. 75. vii. 30. W.*

88. Ἰακχον] τὴν ᾠδὴν, ἣν οἱ μεμνημένοι ἄδουσι, Hesychius; ὁ Ἰακχος ἠκούσθη ἐκ τοῦ Θριασίου πεδίου, ὑμνούμενός τε καὶ ἄδόμενος, Suidas. On the 20th of the month Boëdromion (30th of September), which was the sixth day of the festival of the mysteries of Ceres, a figure of Bacchus the son of Jupiter and Proserpine, crowned

with myrtle and holding a torch in his hand, was carried in procession from the chapel in the Ceramicus to Eleusis. During the march this mystic hymn, in which the invocation Ἰακχε! was frequently repeated, was sung in honor of the god: Plutarch, Cam. p. 138. D. Aristophanes, R. 314—413. Scholiast; Arrian, Al. ii. 16. Cicero, de N. D. iii. 23. συννιούσης τῆς ναυμαχίας, ἐξεφοίτα ὁ Ἰακχος συννυμαχῆσαν, Aristides, El. Or. i. p. 451. Bacch. t. i. p. 55. Th. Enc. t. iii. p. 350. Panath. t. i. p. 248. V. L. Potter, ii. 20.

89. οὐκ ἔστι ὅκως οὐ] *unquestion-*

“ βασιλέος στρατιῆ. τάδε γὰρ ἀρίδηλα, ἐρήμον ἐούσης τῆς Ἀττικῆς,
 “ ὅτι θεῖον τὸ φθεγγόμενον, ἀπὸ Ἐλευσίνος ἰὼν ἐς τιμωρίην Ἀθη-
 “ ναίοισι τε καὶ τοῖσι συμμάχοισι. καὶ ἦν μὲν γε κατασκήψῃ ἐς τὴν
 “ Πελοπόννησον, κίνδυνος αὐτῷ τε βασιλεῖ καὶ τῇ στρατιῇ τῇ ἐν τῇ
 “ ἠπεύρω ἔσται· ἦν δὲ ἐπὶ τὰς νῆας τράπηται τὰς ἐν Σαλαμῖνι, τὸν
 “ ναυτικὸν στρατὸν κινδυνεύσει βασιλεὺς ἀποβαλέειν. τὴν δὲ ὄρτην
 “ ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἕτεα τῇ Μητρὶ καὶ τῇ Κούρῃ.⁹⁰
 “ καὶ αὐτῶν τε ὁ βουλούμενος καὶ τῶν ἄλλων Ἑλλήνων μνεῖται.⁹¹
 “ καὶ τὴν φωνὴν, τῆς ἀκούεις, ἐνταύτῃ τῇ ὄρτῃ ἰακχάζουσι.”⁹² Πρὸς
 ταῦτα εἰπεῖν Δημάρητον, “ Σίγα τε καὶ μηδενὶ ἄλλῳ τὸν λόγον
 “ τοῦτον εἶπῃς. ἦν γὰρ τοι ἐς βασιλέα ἀνενειχθῆ τὰ ἔπεα ταῦτα,
 “ ἀποβαλέεις τὴν κεφαλὴν, καὶ σε οὔτε ἐγὼ δυνήσομαι ῥύσασθαι,
 “ οὔτ’ ἄλλος ἀνθρώπων οὐδὲ εἷς. ἀλλ’ ἔχ’ ἥσυχος.⁹³ περὶ δὲ στρατιῆς
 “ τῆσδε θεοῖσι μελήσει.” Τὸν μὲν δὴ ταῦτα παραινέειν· ἐκ δὲ τοῦ
 κοινορτοῦ καὶ τῆς φωνῆς γενέσθαι νέφος, καὶ, μεταρσιωθὲν, φέρεσθαι
 ἐπὶ Σαλαμῖνος ἐπὶ τὸ στρατόπεδον τὸ τῶν Ἑλλήνων.⁹⁴ οὕτω δὲ αὐ-
 τοὺς μαθεῖν, ὅτι τὸ ναυτικὸν τὸ Ξέρξῳ ἀπολέεσθαι μέλλοι.” Ταῦτα
 μὲν Δικαῖος ὁ Θεοκύδεος ἔλεγε, Δημαρίτου τε καὶ ἄλλων μαρτύρων
 καταπτώμενος.⁹⁵

LXVI. Οἱ δὲ⁹⁶ ἐς τὸν Ξέρξῳ ναυτικὸν στρατὸν ταχθέντες, ἐπειδὴ
 ἐκ Τρηχῖνος, θεησάμενοι τὸ τρῶμα τὸ Λακωνικόν, διέβησαν ἐς τὴν
 Ἰστιαίην, ἐπισχόντες ἡμέρας τρεῖς, ἔπλων δι’ Εὐρίπου, καὶ ἐν
 ἐτέρῃσι τρισὶ ἡμέρῃσι ἐγένοντο ἐν Φαλήρῳ. ὡς μὲν ἐμοὶ δοκέειν,
 οὐκ ἐλάσσονες εὐντες ἀριθμὸν ἐσέβαλον ἐς τὰς Ἀθήνας, κατὰ τε
 ἠπειρον καὶ τῆσι νηυσὶ ἀπικόμενοι, ἢ ἐπὶ τε Σηπιάδα⁹⁷ ἀπικόντο

ably; LAU. it is impossible but that.
 TR. M. G. G. 482. obs. 2.

90. τῇ Μητρὶ καὶ τῇ Κούρῃ] to Ceres and Proserpine. *Cereri et Liberæ*, Cicero, Ver. iv. 48. *Ceres mater ac Proserpina*, Livy, xxiv. 38. They were called by the Greeks αἱ μεγάλαί θεαί. V.

91. μνεῖται] Originally no foreigners were initiated before their adoption by some Athenian. This was done in the instances of Hercules, the Dioscuri, and Anacharsis. Afterwards, the Athenians became less particular; Sylla, Pomponius Atticus, Augustus, &c. were initiated. L.

92. ἰακχάζουσι] ἄδειν τὸν Ἰακχον, Hesychius. V.

93. ἔχ’ ἥσυχος] The use of the adjective for the adverb is an Attic idiom. ἀλλ’ ἔ. ἦ., Euripides, M. 550. ἄφοβος ἔχε, O. 1273. L.

94. Ἑλλήνων] νέφος, ὄρηθῆν ἀπ’ Ἐλευσίνος, καὶ ὑψωθὲν ὑπὲρ τῶν νεῶν, ἐγκατέσκηψεν εἰς τὰς ναῦς ἅμα τῷ μέλει τῷ μουσικῷ, Aristides, i. i. p. 258. W.

95. καταπτώμενος] vi. 68. μάρτυρας προφέρων, Eustathius. W. L. appealing to the testimony.

96. οἱ δὲ κ. τ. λ.] This resumes the thread from c. 25. L.

97. Σηπιάδα] vii. 186. W.

καὶ ἐς Θερμοπύλας. ἀντιθήσω γὰρ τοῖσι τε ὑπὸ τοῦ χειμῶνος αὐτῶν ἀπολομένοισι, καὶ τοῖσι ἐν Θερμοπύλῃσι καὶ τῆσι ἐπ' Ἀρτεμισίῳ ναυμαχίῃσι, τούσδε τοὺς τότε οὐκ ἔπομένους βασιλείῃ, Μηλιέας τε καὶ Δωριέας καὶ Λοκροὺς καὶ Βοιωτοὺς, πανστρατιῇ ἔπομένους, πλὴν Θεσπιέων τε καὶ Πλαταιέων, καὶ μάλα Καρυστίους τε καὶ Ἀνδρίους καὶ Τηνίους τε καὶ τοὺς λοιποὺς νησιώτας πάντας, πλὴν τῶν πέντε πολίων,⁹⁸ τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα.⁹⁹ ὕσφ γὰρ διη προέβαινε ἐσωτέρω τῆς Ἑλλάδος ὁ Πέρσης, τοσοῦτφ πλέω ἔθνεά οἱ εἶπετο.

LXVII. Ἐπεὶ ὦν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὔτοι, πλὴν Παρίων· Πάριοι δὲ, ὑπολειφθέντες ἐν Κύθῳ, ἐκαρადόκεον τὸν πόλεμον, κῆ ἀποβήσεται.¹⁰⁰ οἱ δὲ¹ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, ἐνθαῦτα κατέβη αὐτὸς Ξέρξης ἐπὶ τὰς νῆας, ἐθέλων σφι συμμίξει τε καὶ πυθέσθαι τῶν ἐπιπλωόντων τὰς γνώμας. ἐπεὶ δὲ ἀπικόμενος προΐξετο, παρήσαν μετ' ἀπεμπτοὶ δι' τῶν ἐθνέων τῶν σφετέρων τύραννοι καὶ ταξίαρχοι ἀπὸ τῶν νηῶν, καὶ ἴζοντο, ὡς σφι βασιλεὺς ἐκάστω τιμὴν ἐδεδώκεε, πρῶτος μὲν ὁ Σιδώνιος βασιλεὺς, μετὰ δὲ ὁ Τύριος, ἐπὶ δὲ ἄλλοι.² ὡς δὲ κόσμφ ἐπεξῆς ἴζοντο, πέμψας Ξέρξης Μαρδόνιον, εἰρώτα, ἀποπειρώμενος ἐκάστων, εἰ ναυμαχίην ποιοίετο.

LXVIII. Ἐπεὶ δὲ περιῦων εἰρώτα ὁ Μαρδόνιος, ἀρξάμενος ἀπὸ τοῦ Σιδωνίου, οἱ μὲν δὴ ἄλλοι κατὰ τῶντὸ γνῶμην ἐξεφέροντο κελεύοντες ναυμαχίην ποιεέσθαι, Ἀρτεμισίῃ δὲ τάδε ἔφη· 1. “Εἰπεῖν μοι³ πρὸς βασιλέα, Μαρδόνιε, ὡς ἐγὼ τάδε λέγω· Οὔτε κακίστην γενομένην ἐν τῆσι ναυμαχίῃσι τῆσι πρὸς Εὐβοίῃ, οὔτε ἐλάχιστα ἀποδεξαμένην, δέσποτα, τήνδε εὐσαν γνῶμην⁴ με δίκαιόν

98. τῶν πέντε πολίων] viz. Naxos, Melos, Siphnos, Seriphos, and Cythnos, c. 46. As the islands in the *Archipelago* had towns of the same name, πόλις is often used as synonymous with νῆσος, i. 144. iii. 139. *W.* Χίου τῆς μεγίστης πόλεως, Thucydides, viii. 15. Eupolis calls Chios a beautiful city. *L.*

99. ἐπεμνήσθην—τὰ οὐνόματα] *M. G. G.* 325. *obs.* For another construction, see vol. i. p. 22. n. 74. where for “generally” read “also.”

100. κῆ ἀποβήσεται] σκοπέειν χρή πάντος χρήματος τὴν τελευταίην κ. ἀ., i. 32. παραδοκῆσοντα τὴν μάχην, ἢ πρὸς ἐται, vii. 163. 168. τῆ δοκέω ἀποβή-

σεσθαι τὰ πρήγματα, c. 68, 2. *W.*

1. οἱ δὲ] δὲ is used after parentheses, like the Latin *sed, vero, autem.* *M. G. G.* 616.

2. ἄλλοι] for οἱ ἄλλοι; upon the same principle we should read τὰλλα (and not τἄλλα) for τὰ ἄλλα.

3. εἰπεῖν μοι] ᾧ ξεῖν, ἀγγέλλειν Ἄ., vii. 228. The use of the pronoun resembles that in Homer, “*φειπέμενά μοι, Τρῶες,*” *Il.* ζ. 501. ἐν τῷ “*ε. μ. Τ.,*” ἀντὶ τοῦ “*εἶπατε,*” περιττὸν δοκεῖ τὸ “*μοι*” κείσθαι, Eustathius, *W.* *M. G. G.* 392. *f.*

4. τήνδε εὐσαν γνῶμην] *this which is my opinion*, i. e. (as is immediately added) τὰ τ. φ. ἄ. ἐς π. τὰ σά. *S.*

ἐστι ἀποδείκνυσθαι, τὰ τυγχάνω φρονέουσα ἄριστα ἐς πρήγματα τὰ σά. καί τοι τάδε λέγω, φείδω τῶν νηῶν, μηδὲ ναυμαχίην ποιέω. τοὶ γὰρ ἄνδρες τῶν σῶν ἀνδρῶν κρέσσονες τοσοῦτό εἰσι κατὰ θάλασσαν, ὅσον ἄνδρες γυναικῶν. τί δὲ πάντως δέει σε ναυμαχίῃσι ἀνακινδυνεύειν; οὐκ ἔχεις μὲν τὰς Ἀθήνας, τῶν περ εἵνεκα ὠρμήθησιν στρατεύεσθαι, ἔχεις δὲ τὴν ἄλλην Ἑλλάδα; ἐμποδῶν δέ τοι ἴσταται οὐδέεις· οἳ δὲ τοι ἀντέστησαν, ἀπήλλαξαν οὕτω, ὡς κείνους ἔπρεπε.

2. Τῇ δὲ ἐγὼ δοκέω ἀποβίσεσθαι τὰ τῶν ἀντιπολέμων πρήγματα, τοῦτο φράσω· ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος,⁵ ἀλλὰ τὰς νῆας⁶ αὐτοῦ ἔχῃς πρὸς γῆ μένων, ἢ καὶ προβαίνων ἐς τὴν Πελοπόννησον, εὐπετέως τοι, δέσποτα, χωρήσει τὰ νοέων ἐλίλυθας. οὐ γὰρ οἳοί τε πολλὸν χρόνον εἰσί⁷ τοι ἀντέχειν οἱ Ἕλληνες, ἀλλὰ σφεας διασκεδᾶς, κατὰ πόλιν δὲ ἕκαστοι φεύζονται. οὔτε γὰρ σῖτος πάρα σφίσι ἐν τῇ νήσῳ ταύτῃ, ὡς ἐγὼ πυνθάνομαι· οὔτε αὐτοῦ⁸ οἶκος, ἦν σὺ ἐπὶ τὴν Πελοπόννησον ἐλαύνῃς τὸν πεζὸν στρατὸν, ἀτρεμεῖν τοὺς ἐκεῖθεν αὐτῶν ἦκοντας· οὐδέ σφι μελήσει πρὸ τῶν Ἀθηναίων ναυμαχεῖν.

3. Ἦν δὲ αὐτίκα ἐπειχθῆς⁹ ναυμαχῆσαι, δειμαίνω, μὴ ὁ ναυτικὸς στρατὸς κακῶεις τὸν πεζὸν προσδηλήσῃται.¹⁰ πρὸς δὲ, ὦ βασιλεῦ, καὶ τόδε ἐς θυμὸν βαλεῦ, ὡς τοῖσι μὲν χρηστούσι τῶν ἀνθρώπων κακοὶ δούλοι¹¹ φιλέουσι γίνεσθαι, τοῖσι δὲ κακοῖσι χρηστοί. σοὶ δὲ, ἔοντι ἀρίστῳ ἀνδρῶν πάντων, κακοὶ δούλοι εἰσι, οἳ ἐν συμμαχῶν λόγῳ λέγονται εἶναι, ἔοντες Αἰγύπτιοί τε καὶ Κύπριοι καὶ Κίλικες καὶ Πάμφυλοι, τῶν ὕφελός ἐστι οὐδέν.”

LXIX. Ταῦτα λεγούσης¹² πρὸς Μαρδόνιον, ὅσοι μὲν ἦσαν

5. ἐπειχθῆς ν. ποιεύμενος] Observe the variation of the construction in § 3. ἦν ἐ. ναυμαχῆσαι. HER. on VI. vi. 1, 13.

6. τὰς νῆας κ. τ. λ.] πάντες Ἀχαιοὶ ναῦς ἔχοντες ἦσαν οἱ θάσσαν· ἐπ' ἀκταῖς τῆσδε Ὀρηϊκίας χθονός, Euripides, Hec. 35. SCH. on B. 181.

7. οἳοί τε—εἰσί] for οἳοί τε ἔσονται, i. e. δυνήσονται, Harpocration. V.

8. αὐτοῦ] The emendation of Koen. V. c. 57. 60, 2. 62. S.

9. ἐπειχθῆς] On this presentiment Plutarch makes an ill-natured remark, ταῦτα μὲν οὐκ ἐμὲτρον ἐνδεῖ, τῷ Ἡροδότῳ, Σίβυλλαν ἀποφῆναι τὴν Ἀρτεμισίαν, τὰ μέλλοντα προθεσπίζουσαν οὕτως ἀκριβῶς, t. ii. p. 870. *quasiquam, multu bene ac divinitus incipientes, ex adyto tamquam cordis, responsu*

dedere sanctius, et multo certa ratione magis, quam Pythia, quæ tripodē ex Phæbi lauroque profatur, Lucretius, i. 737. and this was an instance which required no very extraordinary sagacity to anticipate the probable result: W. V. “There needs no ghost, my lord, come from the grave To tell us this,” Shakspeare, Ham. i. 5.

10. προσδηλήσῃται] ναυτικὸς στρατὸς κακῶεις πέζον ὤλεσε στρατὸν, Æschylus, P. 734. BL.

11. δούλοι] Naumachius gives the following advice to the mistress of a family μήτε κακῆ δμῶσει τοῖς ἔσο· μήτε μάλ' ἐσθλή φαίνο· ῥήτεροι γὰρ αἰεὶ πον πῆμα φέρονται. θάρσει δειδιώτων, μάλ' ἐπικρατέουσιν ἄνακτες, in Stob. S. lxxi. p. 438. W.

12. λεγούσης] The ellipsis of αὐ-

εὔνοιοι τῇ Ἀρτεμισίῃ, συμφορὴν ἐποιεῖντο τοὺς λόγους, ὡς κακὸν τι πεισομένης πρὸς βασιλέος, ὅτι οὐκ ἔα ναυμαχίην ποιέεσθαι, οἱ δὲ ἀγαιόμενοι¹³ τε καὶ φθονέοντες αὐτῇ, ἅτε ἐν πρώτοισι¹⁴ τετιμημένης διὰ πάντων τῶν συμμάχων, ἐτέρποντο τῇ κρίσει,¹⁵ ὡς ἀπολομένης αὐτῆς. ἐπεὶ δὲ ἀνηνείχθησαν αἱ γνῶμαι ἐς Ξέρζεα, κάρτα τε ἦσθη τῇ γνώμῃ τῆς Ἀρτεμισίης, καὶ νομίζων ἔτι πρότερον σπουδαίην εἶναι, τότε πολλῶ μᾶλλον αἶνεε. ὅμως¹⁶ δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας· πρὸς μὲν Εὐβοίῃ σφέας ἐθελοκακέειν,¹⁷ ὡς οὐ παρεόντος αὐτοῦ, τότε δὲ αὐτὸς παρεσκευάστο θεήσασθαι ναυμαχέοντας.

LXX. Ἐπειδὴ δὲ παρήγγελλον¹⁸ ἀναπλώειν, ἀνῆγον τὰς νῆας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρῃ ναυμαχίην ποιήσασθαι· νύξ γὰρ ἐπεγένετο· οἱ δὲ παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας εἶχε δέος τε καὶ ἀρρώδιῃ, οὐκ ἦκιστα δὲ τοὺς ἀπὸ Πελοποννήσου. ἀρρώδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμίῃ κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν· νικηθέντες τε, ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται,¹⁹ ἀπέντες τὴν ἐσωτῶν ἀφύλακτον.

LXXI. Τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ τὴν παρεοῦσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον· καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο, ὅκως κατ' ἡπειρον μὴ ἐσβάλοιεν οἱ βάρβαροι. ὡς γὰρ ἐπύθοντο τάχιστα Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδεα ἐν Θερμοπύλῃσι τετελευτηκέναι, συνδραμόντες ἐκ τῶν πολιῶν, ἐς τὸν Ἴσθμὸν ἵζοντο· καὶ σφι ἐπὶ στρατηγὸς Κλεόμβροτος,²⁰ ὁ Ἀναξανδρίδew, Λεωνίδew

τοῦ, αὐτῆς, or αὐτῶν, with such genitives of participles is very frequent: ὡς προδόντων, c. 90. ταῦτα λεγόντων, c. 94. SCH. on B. 33.

13. ἀγαιόμενοι] θαυμάζοντες, ἢ φθονοῦντες, ἢ μισοῦντες, Eustathius, V. vol. i., p. 279. n. 1.

14. ἐν πρώτοισι] Æschylus, P. 449. BL. In Latin imprimis.

15. κρίσει] The dative very frequently occurs in Ionic writers with a single ι; as πόλι, i. 105. δυνάμι, ii. 102. ὕψι, ii. 141. στάσι, vii. 153. εἶ is also used by them, more rarely ἰ; the contracted form ει is not uncommon. M. G. G. 80. obs. 2.

16. ὅμως] We might put the following words into the mouth of Xerxes, *video meliora, proboque; deteriora sequor*: V. "We see the

goud, and we approve it too; Condemn the wrong, and yet the wrong pursue."

17. ἐθελοκακέειν] and played the part of cowards. The infinitive of the present is used in oblique speech, where in direct speech the indicative of the imperfect would be used. M. G. G. 498.

18. παρήγγελλον] namely, the commanders of the respective nations or divisions. S.

19. πολιορκήσονται] The indicative and optative, after ὅτι in the sense of 'because,' are here interchanged. M. G. G. 507, 3.

20. Κλεόμβροτος] He died soon afterwards, ix. 10. He is seldom mentioned by ancient writers. V.

δὲ ἀδελφεός. ἰζόμενοι δὲ ἐν τῷ Ἴσθμῳ, καὶ συγχώσαντες²¹ τὴν Σκιρωνίδα ὁδόν,²² μετὰ τοῦτο ὡς σφι ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἴσθμοῦ τεῖχος. ἄτε δὴ ἐουσέων μυριάδων²³ πολλέων καὶ παντὸς ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον· καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ²⁴ ψάμμου πλήρεις ἐσεφορέοντο, καὶ ἐλίπνον²⁵ οὐδένα χρόνον οἱ βοηθήσαντες ἐργαζόμενοι, οὔτε νυκτὸς, οὔτε ἡμέρης.

LXXII. Οἱ δὲ βοηθήσαντες ἐς τὸν Ἴσθμὸν πανδημεὶ, οὔτε ἦσαν Ἑλλήνων· Λακεδαιμόνιοι τε καὶ Ἀρκάδες πάντες καὶ Ἡλεῖοι²⁶ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Ἐπιδαύριοι καὶ Φλιάσιοι καὶ Τροιζήνιοι καὶ Ἐρμιονέες. οὔτοι μὲν ἦσαν οἱ βοηθήσαντες καὶ ὑπεραρῥωδέοντες τῇ Ἑλλάδι²⁷ κινδυνευούσῃ· τοῖσι δὲ ἄλλοισι Πελοποννησίοισι ἔμελε οὐδέν. Ὀλύμπια δὲ καὶ Κάρνεια²⁸ παροιχώκεε ἤδη.

LXXIII. Οἰκίει δὲ τὴν Πελοπόννησον ἔθνεα ἑπτὰ. τούτων δὲ τῶν ἑπτὰ ἐθνέων αἱ λοιπαὶ πόλεις, πᾶρες τῶν κατέλεξα, ἐκ τοῦ μέσου ἑκατάτο· εἰ δὲ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατήμενοι, ἐμῆδιζον.

LXXIV. Οἱ μὲν δὴ²⁹ ἐν τῷ Ἴσθμῳ τοιούτῳ πόνῳ συνέστασαν,

21. συγχώσαντες] They obstructed the road in all probability by intersecting or demolishing the causeway in parts, and by piling huge fragments of rocks in other places. *S.*

22. τὴν Σκιρωνίδα ὁδόν] This road led out of Megaris, over the Scironian rocks, to the Isthmus. It was so called, after the robber Sciron, who was destroyed by Theseus; Pausanias, i. 44. Strabo, ix. 391. *W. L.*

23. μυριάδων] The Ionic genitive plural in *έων* is noticed, *M. G. G.* 74, 5.

24. φορμοὶ] οἱ καλούμενοι ψίαθοι, Scholiast, on Thuc. Hence is derived the adverb φορηηδόν, Thucydides, ii. 75. iv. 48. ἀνταείρεσθαι πύργους ξυλίτων, ἢ ἄλλα ὕψη ἐκ φορμῶν πληρουμένων ψάμμου, ἢ ἐκ λίθων, ἢ ἐκ πλίνθων, *Æneas*, Com. 32. Polyænus, iii. 10, 15. χάσας φορμοῖς ἀχύρων σεσαγμένοις τὰς τάφρους, Polybius, i. 19, 13. *W. A. DU. CAS.*

25. ἐλίπνον] ἐσχόλαζον, ἔληγον, ἔκνον, Hesychius; ἐπαύοντο. *V.* It is an Ionic verb, *BL.* and occurs, i.

67. *S.* vii. 56.

26. Ἡλεῖοι] Pausanias, v. 4. Diodorus, however, says that the Eleans did not march against Xerxes; as, being devoted exclusively to the service of the god Jupiter, they were exempted from carrying arms; t. ii. p. 547. λαβόντες παρὰ τῶν Ἑλλήνων συγχώρημα διὰ τὸν ἀγῶνα τῶν Ὀλυμπίων, ἱερὰν καὶ ἀπόρητον ἄκον τὴν Ἡλείαν, ἀπειροὶ πάντος ὄντες δεινοῦ, καὶ πάσης πολεμικῆς περιστάσεως, Polybius, iv. 73. *L.*

27. ὑπεραρῥωδέοντες τῇ Ἑ.] Another construction is δειμαίνοντες περὶ τῇ Π., c. 74. *M. G. G.* 387, 1.

28. Ὀλύμπια—Κάρνεια] With the former understand ἀγωνίσματα, with the latter ἱερά. *F. B.* 12. 122. For an account of the Carnean festival see Potter, ii. 20.

29. οἱ μὲν δὴ] This formula, followed by δὲ, is used by Herodotus to repeat the substance of what was mentioned before, in order to make a transition to something new. *M. G. G.* 288. *obs.* 3.

αἶτε περὶ³⁰ τοῦ παντός ἤδη δρόμον θέοντες,³¹ καὶ τῆσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὄμως, ταῦτα³² πυνθανόμενοι, ἀρρώδεον, οὐκ οὕτω περὶ σφίσι αὐτοῖσι δειμαίνοντες, ὡς περὶ τῆ Πελοποννήσῳ. ἔως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστάς σιγῇ λόγον ἐποίεετο, θῶμα ποιούμενοι τὴν Εὐρυβιάδω ἀβουλίην·³³ τέλος δὲ, ἐξεβράγη³⁴ ἐς τὸ μέσον, σύλλογός τε δὴ ἐγίνετο, καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν· οἱ μὲν, ὡς “ ἐς τὴν Πελοπόννησον χρεῶν εἶη ἀποπλῶειν, καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χῶρης δοριαλώτου μένοντας μάχεσθαι.” Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες, “ αὐτοῦ μένοντας ἀμύνασθαι.”

LXXV. Ἐνθαῦτα Θεμιστοκλῆς,³⁵ ὡς ἐσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου. ἐξελθὼν δὲ, πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἀνδρα³⁶ πλοῖω, ἐντειλάμενος τὰ λέγειν χρεῶν· τῷ οὐνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων. τὸν δὴ ὕστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς Θεσπία τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιάες πολίτας, καὶ χρήμασι ὄλβιον. ὅς τότε, πλοῖω ἀπικόμενος, ἔλεγε πρὸς τοὺς στρατηγοὺς τῶν βαρβάρων τάδε· “ Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρη τῶν ἄλλων Ἑλλήνων τυγχάνει γὰρ

30. περὶ] Before this word, an Attic writer would have inserted τὸν. S.

31. δρόμον θέοντες] τὸν περὶ σωτηρίας ἀγῶνα τρέχων, Eunapius, Max. p. 100. τὸν π. τῆς ψυχῆς θέειν, Jul. p. 115. τρέχων π. τ. ψ., ix. 37. W. θ. π. ὑμέων αὐτῶν, viii. 140, 1. SCH. τὸν π. ψ. δ. δραμεῖν, Aristophanes, V. 376. B. 72.

32. ταῦτα] refers to τὴν τοῦ Ἴσθμοῦ ἀποτείχισιν; and before it we must understand καίπερ.

33. θῶμα ποιούμενοι τὴν Ε. ἀ.] Instead of a verb active a circumlocution is often used; the substantive derived from that verb active being joined with ποιῆσθαι. Though the object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive; yet it may be put in the accusative, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιῆσθαι has a double accusative. i. 68. M. G. G. 413. obs. 5.

34. ἐξεβράγη] This metaphor may be derived from different objects; ἔνθεν ἐκραγήσονται ποτε ποταμοὶ πυρὸς, Æschylus, P. V. 375. *ille quidem fera bestia vincet, aut clausæ et refringere claustra cupienti, regis iram terbis æquabat: cujus si talis animus est, solvamus nos ejus vincula, et claustra refringamus, ut erumpere diu coërcitam iram in hostes communes possit*, Livy, xxxvi. 7. V.

35. Θεμιστοκλῆς] ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχίῃσι ἐγένετο, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα, Thucydides, i. 74.

36. ἀνδρα] ἀνὴρ Ἕλληνα, ἐξ Ἀθηναίων στρατοῦ ἐλθὼν, ἔλεξε παιδί σῷ Ξέρξῃ τάδε, ὡς, “ εἰ μελαίνης νυκτὸς ἴξεται κνέφας, Ἕλληνες οὐ μενοῖεν,” Æschylus, P. 361. but Plutarch says ἦν τῷ γένει Πέρσης ὁ Σίκιννος αἰχμαλώτος, Th. p. 118. v. W. *noctu, de serris suis quem habuit fidelissimum, ad regem misit, ut ei nunciaret suis verbis, “ adversarios ejus in fuga esse,”* Nepos, Th. 4. V.

φρονέων τὰ βασιλέος,³⁷ καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα κατὺ περθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα· φράσσοντα, ὅτι οὐ Ἕλληνες δρησμὸν βουλεύονται καταρρώδηκότες. καὶ νῦν παρέχε κάλλιστον ὑμέας ἔργον ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιίδητε διαδράντας³⁸ αὐτούς. οὔτε γὰρ ἀλλήλοισι ὁμοφρονέουσι, οὔτ' ἔτι ἀντιστήσονται ὑμῖν· πρὸς ἐωυτούς τε σφέας ὕψεσθε ναυμαχέοντας τοὺς τὸ ὑμέτερα φρονέοντας καὶ τοὺς μὴ." Ὁ μὲν, ταῦτά σφι σημήνας, ἐκποδῶν ἀπαλλάσσετο.

LXXVI. Τοῖσι δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, τοῦτο μὲν, ἐς τὴν νησιδα τὴν Ψυτάλειαν, μεταξὺ Σαλαμῖνός τε κειμένην καὶ τῆς ἠπείρου, πολλοὺς τῶν Περσέων ἀπεβιβάσαντο· τοῦτο δὲ, ἐπειδὴ ἐγένοντο μέσαι νύκτες,³⁹ ἀνήγον⁴⁰ μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλαμίνα·⁴¹ ἀνήγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ

37. φρονέων τὰ βασιλέος] *attached to the king's interest.* BLO. τοὺς τὰ Ἀθηναίων φρονούντας, Thucydides, viii. 31. M. G. G. 284, 1. τὰ ὑμέτερα φ., just below.

38. περιίδητε διαδράντας] *περιορᾶν (with the aorist περιῦδειν and the future περιόψεσθαι) to overlook any thing, to permit it to happen,* is one of the verbs which is followed by a participle instead of an infinitive, M. G. G. 549, 7.

39. μέσαι νύκτες] δέδυκε μὲν Ἄσελάνα καὶ Πηλιάδες, μ. δὲ ν., Sappho, fr. xxviii. 1. σχεδὸν ἦσαν μ. ν., Xenophon, An. iii. 1, 23. περὶ μέσας νύκτας, i. 7, 1. πρῶτον μὲν νυκτῶν, Thucydides, viii. 101. BL.

40. ἀνήγον κ. τ. λ.] *got under weigh.* The sense is the same whether κέρας means *the right wing of the Greeks, or the left wing of the Persians:* in the former case, it is governed by *κυκλούμενοι* and ἀνήγον is put absolutely, as it is immediately afterwards; in the latter case αὐτὴν (i. e. τὴν νῆσον) must be understood after the participle, and κέρας will be governed by the verb. S. The western wing of the Persians extended itself so as to outflank the western wing of the Greeks. The eastern division of the Persians, which had been stationed off the eastern coast of Attica, in a line extending from Ceos on the left to-

wards Cynosura on the right, now doubled Cape Sunium and advanced towards Munychia, stretching across the channel as they proceeded up the Saronic gulf so that no squadron might pass down the gulf unobserved. The incessant labor of the rowers during the night must have incapacitated them from any very great exertion in the succeeding engagement.

41. Σαλαμίνα] The following description of the scene of action is given by LAU. who resided some months near the spot. "As you stand on the shore of Eleusis, you see before you a bay about ten miles broad, and perhaps as many deep; at the mouth of the bay lies the island of Salamis, by which this portion of the sea is so completely land-locked, that it affords excellent anchorage for trading vessels; towards the west-south-west is a strait, about half a mile across, leading into the Saronic gulf; on the south-south-east the bay communicates with the same gulf, by a frith from two to three miles over; just without this frith is a small island (Psyttalea), on which the current from the bay bears generally pretty hard: within this little island, and just without the frith, the Greek fleet appears to have been arrayed for battle."

τὴν Κυνόσουραν⁴² τεταγμένοι, κατεῖχόν τε μέχρι Μουνυχίης⁴³ πάντα τὸν πορθμὸν τῆσι νησί. τῶνδε δὲ εἵνεκεν ἀνηγον τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλησι μὴδὲ φυγέειν ἐξῆ, ἀλλ', ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν⁴⁴ τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησίδα, τὴν Ψυττάλειαν⁴⁵ καλεομένην, ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν, ὡς, ἐπεὰν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων· ἐν γὰρ δὴ πύρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἔκειτο ἡ νῆσος· ἵνα τοὺς μὲν περιποῶσι, τοὺς δὲ διαφθείρωσι. ἐποίουν δὲ σιγῇ ταῦτα, ὡς μὴ πυνθανοίατο οἱ ἐναντίοι. Οἱ μὲν δὲ ταῦτα τῆς νυκτὸς, οὐδὲν ἀποκοιμηθέντες, παραρτέοντο.

LXXVII. Χρησμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν, ὡς οὐκ εἰσὶ ἀληθείες, οὐ βουλόμενος ἐναργέως λέγοντας πειρᾶσθαι καταβάλλειν, ἐς τοιάδε πρήγματα⁴⁶ ἐσβλέψας.

ἀλλ' ὅταν Ἀρτέμιδος χρυσαύρου⁴⁷ ἱερὸν ἀκτὴν
νησὶ γεφυρώσῃ καὶ εἰναλίην Κυνόσουραν
ἐλπίδι μαινομένη,⁴⁸ λιπαρὰς πέρσαντες Ἀθήνας,
διὰ Δίκῃ σβέσσει κρατερὸν Κόρον, Ἐβρίος υἱὸν,⁴⁹

42. Κυνόσουραν] D'Anville places this headland to the south-east of Brauron, and to the north-east of Prasiæ. In the generality of maps it is placed by far too much to the north. Barthelemy conceived it to be a promontory of Salamis; *L.* which seems to accord much better with the words of the oracle that follows.

43. Μουνυχίης] On the present state of this harbour see *A.* and *L.*

44. ἐξῆ—δοῖεν] The subjunctive seems to mark an object of certain and immediate accomplishment, the optative an object of probable but uncertain accomplishment and one dependent on the former. Compare *HER.* on *VIG.* viii. 10, 1. *M. G. G.* 519. and *AR.* on *Th.* iii. 22. In the instance before us, there was no doubt but what the flight of the Greeks would be completely intercepted by the manœuvre of the Persians, and the probable consequence of their being thus intercepted was their utter destruction; yet this, after all, was but a probability, the other was a certainty.

45. Ψυττάλειαν] Our author would
Herod.

seem to have had before his eyes the following passage of Æschylus, *νησός τις ἐστὶ πρόσθε Σαλαμίνος τόπων, βασιὰ, δύσορμος ναυσίν· ἐνταῦθα πέμπει τοῦσδ', ὄπως, ὅτ' ἐκ νεῶν φθαρέντες ἔχθροι νῆσον ἐκσωζοίατο, κτείνοιεν εὐχείρωτον Ἑλλήνων στρατὸν, φίλους δ' ὑπεκώζοιεν ἐναλίων πόρων*, *P.* 453. *W.* νησίον ἔρημον καὶ πετρῶδες, *Strabo*, ix. *Stanley.* *BL.*

46. πρήγματα] Bothe conjectures *προβήματα.* *S.*

47. χρυσαύρου] Φοίβου Ἀπόλλωνος *χ.*, *Homer*, *Il.* E. 409. *W.* χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος, *Schol.* *ast.* *T.*

48. ἐ. μαινομένη] By an alteration in the punctuation, these words are now connected with the preceding verb. Xerxes was actuated by revenge, rather than *hope*, in his destruction of Athens: but, after describing his orders for blockading the channels from the bay of Salamis, Æschylus says *τοιαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου* (? see the various readings) *φρενὸς, οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο*, *P.* 378.

49. Κόρον, Ἐβρίος υἱὸν] ἐθέλοντι

δεινὸν μαιμῶντα, δοκεῦντ' ἀνὰ πάντα τίθεσθαι.⁵⁰
χαλκὸς ⁵¹ γὰρ χαλκῶ συμμίζεται, αἵματι δ' Ἄρης
πότον φουίζει.⁵² τὸτ' ἐλεύθερον Ἑλλάδος ἡμαρ
εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.

ἐς τοιαῦτα ⁵³ μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίης
χρησμῶν περὶ οὔτε αὐτὸς λέγειν ⁵⁴ τολμέω, οὔτε παρ' ἄλλων ἐνδέ-
κομαι.⁵⁵

LXXVIII. Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς
λόγων πολλός. ἤδεσαν δὲ οὐκ ὄντως, ὅτι σφέας περιεκυκλέοντο τῆσι
ιηυσὶ οἱ βάρβαροι, ἀλλ', ὥσπερ τῆς ἡμέρης ὤρων αὐτοὺς τεταγμένους,
ἐδόκεον κατὰ χώραν εἶναι.

ἀλεξεῖν ὕβριν, Κόρον ματέρα θρασύμου-
θον, Pindar, O. xiii. 12. Ὑ. θεὸς πρῶ-
τον κακὸν ὤπασεν ἀνδρὶ, οὐ μέλλει χῶ-
ρην μηδεμίαν θέμεναι· τίκτει τοι Κόρος
Ὑ., ὅταν κακῶ ὄλβος ἐπῆται ἀνθρώπῳ,
καὶ ὄψω μὴ νόος ἄρτιος ἦ, Theognis,
151. Of the evils which introduce
themselves into states, Pythagoras
mentions πρῶτον τρυφήν, ἔπειτα κόρον,
εἶτα ὕβριν, μετὰ δὲ ταῦτα ὄλεθρον,
Stobæus, S. xli. p. 247. Ecphantas,
one of the same sect; says, ἡ Πολυτέ-
λεια μάτηρ τῆς Ἀκρασίας· αὐτὰ δὲ τῆς
ὕβριος, ἐξ ἧς τῶν ἐν ἀνθρωπίνοις κακῶν
τὰ πολλὰ, S. xlvi. p. 335. There is a
studied ambiguity in the oracle; as
κόρος signifies a youth, and in that
sense might apply to Xerxes. W. S.
ὕβρις φυτεύει τύραννον· ὕ., ἣν πολλῶν
ὑπερπλησθῆ μάταν, Sophocles, C. R.
873. L. ὁ Θουκυδίδης ἐν ταῖς ἱστορίαις
(iii. 39.) “εἰώθασιν οἱ πολλοὶ τῶν ἀν-
θρώπων,” φησὶν, “οἷς ἂν μάλιστα καὶ
δι' ἐλαχίστου ἀπροσδόκητος εὐπραγία
ἔλθῃ, εἰς ὕβριν τρέπεσθαι.” καὶ Φίλις-
τος ὁμοίως τὰ αὐτὰ μιμεῖται, ὧδε λέ-
γων, “εἰώθασι μάλιστα οἱ παρὰ δόξην
ἀπροσδοκῆτως εὐπράσσοντες εἰς ὕ. τρ.,”
Clement of A., Str. vi. p. 740. G.
Demosthenes, O. ii. and Sallust, H.
fr. have also imitated this passage of
Thucydides. Hudson. AR. κόρος·
πλησμονή, χορτασία, τρυφή, Hesychius;
ἀλαζονία, Scholiast on Pind.
BL.

50. ἀνὰ πάντα τίθεσθαι] The true
reading is doubtful. W. Perhaps ἄ.
τ. is put by tmesis for ἀνατίθεσθαι (in
the sense of μετατίθεσθαι, Steph. Th.
L. G. 9397. c.) to change, i. e. to over-

throw, to turn upside down; as if he
had said ἄνω κάτω τίθεσθαι, so τὰ μὲν
ἄνω, κάτω θήσω· τὰ δὲ κάτω, ἄνω, iii.
3. The middle voice will signify to
do this for his own advantage and gra-
tification. S. Whether ἀνατίθεσθαι can
be used in such a sense is very ques-
tionable: we might therefore read ἂν
ἅπαντα πιθέσθ' εὐ, that all things will
obey him; ST. or ἅμα πάντα πατεῖ-
σθαι, to trample on all things promis-
ciously. Bothe.

51. χαλκός] The beaks of the tri-
remes were of brass. L.

52. φουίζει] αἰμάξει, βάψει, Suidas.
SA. quotes as from Homer, φουίσσεται
δ' αἵματι γαῖα, perhaps by a slip of the
memory for ἐρυθαίνεται δ' αἵματι γαῖα,
Il. K. 484.

53. τοιαῦτα] supply πρήγματα ἐσ-
βλέσας from the words preceding the
oracle. ST.

54. λέγειν] According to this text
the construction seems to be οὔτε αὐ-
τὸς τ. λ. π. ἄ. χ. B. λ. οὐ. ἐ., οὔτε ἐ. π.
ἄ. λόγους περὶ ἀντιλογίης χ. But W.
proposes δι' ἀντιλογίης; to which
Abresch adds ἐλθεῖν for λέγειν. ST.
would read ἀντιλογίην, taking ἀντιλο-
γίην λέγειν as a periphrasis for ἀντι-
λέγειν.

55. ἐνδέκομαι] From this it appears
that all were not influenced by the
same superstitious respect for oracles
as Herodotus was. Many attributed
these prophecies of Bacis to the sug-
gestion of Themistocles. Aristophanes
burlesques them with great freedom,
Eq. 994, &c. Av. 960, &c. V.

LXXIX. Συνεστηκότων⁵⁶ δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος⁵⁷ δὲ ὑπὸ τοῦ δήμου· τὸν ἐγὼ νερόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα⁵⁸ γενέσθαι ἐν Ἀθήνῃσι καὶ δικαιοτάτον. οὗτος ὦνῆρ, στὰς ἐπὶ τὸ συνέδριον, ἐξεκαλέστο Θεμιστοκλῆα, ἔοντα μὲν ἑωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μάλιστα· ὑπὸ δὲ μεγάλους τῶν παρεόντων κακῶν, λήθην ἐκείνων ποιούμενος, ἐξεκαλέστο, θέλων αὐτῷ συμμίζειν. προακηόεε δὲ, ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς νῆας πρὸς τὸν Ἴσθμόν. ὡς δὲ ἐξηλθέο οἱ Θεμιστοκλῆς, ἔλεγε Ἀριστείδης τάδε· “Ἡμέας στασιάζειν χρεῶν ἔστι, ἔν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὀκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. λέγω δέ τοι, ὅτι ἴσόν ἔστι πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθεῦτεν Πελοποννησίοισι. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν, οὐδ’ ἦν θέλωσι, Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιάδης οἷοί τε ἔσονται ἐκπλῶσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλω. ἀλλ’ ἔσελθὼν σφὶ ταῦτα σήμηνον.”

LXXX. Ὁ δὲ ἀμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακελεύεαι, καὶ εὖ ἡγγεῖλας. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ, ἐξ ἐμέο⁵⁹ τὰ ποιούμενα ὑπὸ Μήδων. ἔδεε

56. συνεστηκότων] vol. i. p. 190. n. 54.

57. ἐξωστρακισμένος] from ὄστρακον, “a shell or tile.” Ostracism was a species of judgement, introduced at Athens after the expulsion of the Pisistratidæ, by which those citizens were banished who, from their wealth or talents, were considered capable of subverting the democracy. When ostracism was called for, the public place was boarded round, ten avenues being left. The people came up to vote by tribes, and each individual, after writing his vote on the shell, threw it into the urn. If there were six thousand votes against a person, he was obliged to quit the city within ten days. This practice was also adopted at Argos, Miletus, Megara, and elsewhere. It differed from exile in three respects: (1) it was for a definite time, ten or (as Diodorus says, xi. 55.) five years; (2) it was to a definite place; and (3) the effects of the party were not

confiscated. So far from being looked upon as a disgrace, it was rather regarded as a testimony of superior merit. Themistocles, Thucydides, and Alcibiades, as well as Aristides, were ostracised. Bellanger. L. Potter, i. 25. *MI.* viii. 5.

58. ἄριστον ἄνδρα] This perhaps alludes to the following anecdote. Aristides being present in the theatre at the representation of “the Seven Chieftains,” when the passage οὐ γὰρ δοκεῖν δίκαιος, ἀλλ’ εἶναι θέλει (Æschylus, Th. 589.) was recited, the audience immediately showed by their universal plaudits as well as by their gestures, that they applied the character to this distinguished citizen. *W.* εἰ τὸ γε Ξάνθιππον αἰνεῖς· ἐγὼ δ’ Ἀριστείδαν ἐπαινέω, ἄνδρα ἱερῶν ἀπ’ Ἀθηναῶν ἐλθεῖν ἕνα λῶστον, Timocreon in Plut. Th. p. 122. D. V.

59. ἐξ ἐμέο] through me. *HER.* on *VIG.* ix. 3, 5. The construction is γ. ἐξ ἐ. (ποιούμενα) τὰ π. ὑ. *M.* *M.*

γὰρ, ὅτε οὐκ ἐκόντες ἔθελον ἐς μάχην κατίστασθαι οἱ Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ, ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφι ἄγγειλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν, καὶ οὐ πείσω, ὡς οὐ ποιεύντων τῶν βαρβάρων ταῦτα. ἀλλὰ σφι σήμηνον αὐτὸς παρελθὼν, ὡς ἔχει. ἐπεὰν δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κάλλιστα· ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν ἔσται.⁶⁰ οὐ γὰρ ἔτι διαδρήσονται, εἴπερ περιεχόμεθα πανταχόθεν, ὡς σὺ λέγεις.”

LXXXI. Ταῦτα⁶¹ ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος “ἐξ Αἰγίνης τε ἦκειν, καὶ μόγις ἐκπλῶσαι λαθὼν τοὺς ἐπορμόοντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξεω παραρτέεσθαι τε” συνεβούλευε “ὡς ἀλεξοσμένους.” Καὶ ὁ μὲν, ταῦτα εἶπας, μετεστήκεε· τῶν δὲ αὐτῆς ἐγένετο λόγῳ ἀμφισβασίῃ· οἱ γὰρ πλεῖνες τῶν στρατηγῶν οὐκ ἐπέιθοντο τὰ ἐξαγγελλθέντα.

LXXXII. Ἀπιστεόντων δὲ τούτων, ἦκε τριήρης ἀνδρῶν Τηνίων, αὐτομολέουσα, τῆς ἦρχε ἀνὴρ Παναίτιος ὁ Σωσιμένεος, ἥπερ δὴ ἔφερε τὴν ἀληθινήν πᾶσαν.⁶² διὰ δὲ τοῦτο τὸ ἔργον ἐνεγράφησαν Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα⁶³ ἐν τοῖσι τὸν βάρβαρον κατελοῦσι. σὺν δὲ ὧν ταύτῃ τῇ νηϊ τῇ αὐτομολησάσῃ ἐς Σαλαμίνα, καὶ τῇ πρότερον⁶⁴ ἐπ’ Ἀρτεμίσιον τῇ Λημνίῃ, ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἕλλησι ἐς τὰς ὀγδώκοντα καὶ τριηκοσίας νῆας· δύο γὰρ δὴ νηῶν τότε κατέδεε⁶⁵ ἐς τὸν ἀριθμὸν.

60. ὁμοῖον ἢ. ἕ.] ὅμοιον, Euripides, S. 1079. Æschylus, Ag. 1210. 1375. *it will be all one to us.* MAR.

61. ταῦτα] understand δή. ST.

62. τὴν ἀληθινήν πᾶσαν] ἄγε δή μοι π. ἀληθείην κατάλεξον, Homer, II. Ω. 407. πυθόμενος παρ’ αὐτοῦ π. τὴν ἀλήθειαν, Josephus, B. J. vii. 2. εἶπεν αὐτῷ π. τ. ἄ., St. Mark, v. 33. SCHL.

63. τὸν τρίποδα] ἐπὶ τ. τ., τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, οἱ Λακεδαιμόνιοι ἐπέγραψαν ὀνομαστὶ τὰς πόλεις, ὄσαι, ξυγκαθελοῦσαι τὸν βάρβαρον, ἔστησαν τὸ ἀνδράγμα, Thucydides, i. 132. Demosthenes, Ne. 25. IV. Nepos, iv. 1. V. It is described, ix. 81. AR. ἦν τὸ ἀρχαῖον δύο γένη τριπόδων, οὓς καλεῖσθαι “λέβητας” συνέβαιναν ἀμφοτέρους· (1) ἐμπυριβήτης, ὃ καὶ “λοετροχόος”· Αἰσχύλος· “τὸν μὲν τρίπους

ἐδέξατ’ οἰκείος λέβης, αἰεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.” [Homer, Od. K. 359.] (2) ὃ δ’ ἔτερος, ὃ “κρατῆρ” καλούμενος· Ὅμηρος· “ἔπ’ ἀπύρουσ τρίποδας” [II. 1. 122.] ἐν τούτοις δὲ τὸν οἶνον ἐκίρνω. Σῆμος δ’ ὁ Δήλιος φησί· “τρίπους χαλκοῦς, οὐχ ὁ Πυθικός, ἀλλ’ ὃν νῦν “λέβητα” καλοῦσιν. οὗτοι δ’ ἦσαν οἱ μὲν ἀπυροὶ, εἰς οὓς τὸν οἶνον ἐξεκεράννωσιν· οἱ δὲ λοετροχόοι, ἐν οἷς τὸ ὕδωρ ἐθέρμαινον, καὶ ἐμπυριβῆται. καὶ τούτων ἐνίοι ὠτάωντες, τρίποδα δὲ τὴν ὑπόβασιν ἔχοντες, “τρίποδες” ἠνομαζόντα,” Athenæus, ii. 6. Of the second sort were the prizes of those who conquered in the different games. They were also used as votive offerings. L.

64. πρότερον] c. 11. L.

65. κατέδεε] i. e. τὸ ναυτικὸν κ. δύο νηῶν ἐς τὸν ἄ. S.

LXXXIII. Τῷσι δὲ Ἑλλησι ὡς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων ῥήματα, παρεσκευάζοντο ὡς ναυμαχῆσοντες. ἡὼς τε⁶⁶ διέφαινε, καὶ οἷ σύλλογον τῶν ἐπιβατέων ποιησάμενοι,⁶⁷ προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλῆς· τὰ δὲ⁶⁸ ἔπεα ἦν, πάντα κρέσσω τοῖσι ἡσσοσι ἀντιτιθέμενα. ὅσα δὲ ἐν ἀνθρώπου φύσει καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ, τούτων τὰ κρέσσω αἰρέεσθαι· καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαίνειν ἐκέλευε⁶⁹ ἐς τὰς νῆας. Καὶ οὔτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἣ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνῆγον τὰς νῆας ἀπάσας οἱ Ἑλληνες.

LXXXIV. Ἀναγομένοισι δέ σφι αὐτίκα ἐπεκέατο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο,⁷⁰ καὶ ὤκελλον⁷¹

66. ἡὼς τε κ. τ. λ.] i. e. ἡοῦς τε διαφαινούσης, καὶ τούτων σ. τῶν ἐ. ποιησαμένων; or, as Herodotus elsewhere says, ἄμ' ἡμέρῃ διαφασκούση, iii. 86. for which Thucydides says, ἅμα ἔφ, iv. 106. vi. 30. and ἄ. τῇ ἔφ, iv. 125. ἐπεὶ λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαίαν, εὐφεγγῆς ἰδεῖν,—παρῆν κλύειν πολλὴν βοήν· “ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη, θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγῶν,” Æschylus, P. 391—411. V.

67. ποιησάμενοι] is here the nominative case, because the main subject Θεμιστοκλῆς is contained in the subject with which ποιησάμενοι agrees. M. G. G. 562. n.

68. τὰ δὲ κ. τ. λ.] and the substance of his speech was a contrast between all the advantages and disadvantages of their situation; ST. showing πλεῖω τὰ χρηστὰ τῶν κακῶν εἶναι, Euripides, S. 210. MAR.

69. ἐκέλευε] This order of Themistocles, as well as his harangue, was addressed to the Athenians only. The other generals, no doubt, acted in a similar manner, though our author does not mention it. L.

70. ἐπὶ πρύμνην ἀνεκρούοντο] In this phrase there is generally an ellipsis of the preposition, as below, and πρύμναν ἐκρούοντο, Thucydides, i. 50. i. e. ἐπὶ τὴν π. κωπηλατεῖν, Scholiast. S. Other examples of the complete

and of the elliptical phrase are given by BLO. κατὰ π. ὑπεχώρουν, οὐχὲ ἐπιστραφέντες, καὶ ἐξέκλιναν τῶν πολεμίων τὰς ἐπιούσας ναῦς, Suidas. Justin represents Themistocles as saying to the Ionians, “at vos, commissio prelio, ite cessim; inhibete remis; et a bello discedite,” ii. 12. ἦν πῶς πρ. ἀνακρούσῃται, Aristophanes, V. 399. τουτέστιν “εἰς τοῦπίσω ἀναδράμῃ” ἀνακρούειν γάρ ἐστι τὰς κώπας τὸ ἐπέχειν τοῦ δρόμου τοῦ εἰς τὸ ἔμπροσθεν τὴν ναῦν. τὸ δὲ “π. κρούεσθαι” φασί τινες λέγεσθαι, ὅταν μετακαθίσαντες οἱ ἐρέται ἐλαύνουεν ὀπίσω ἐπὶ τὴν π., ὅταν εἰς λιμένα ἐσέρχωνται, ἵνα τὴν π. εἰς γῆν ἔχῃσι νεύουσιν καὶ τὴν πῶραν ἔξω, ὅπως ἄνευ τροπῆς (ἂν εὐτροπῆς;) εἴη εἰς ἔξοδον ἢ ναῦς, Scholiast. V. The object of this way of retreating, by rowing sternwards or stern foremost, was to keep the head, the best defended and most effective part of the vessel, opposed to the enemy. AR. From the description given by the Scholiast it would seem that the expression does not mean “backing water,” as in doing this the oars only are made to retrograde, while the rower keeps in the same position: at first sight we might judge this operation to be a much less clumsy expedient than the facing-round of the whole ship's crew; and yet, if the galleys were constructed for the purpose, it is easy to conceive that the latter manœuvre would not be attended with much loss

τὰς νῆας Ἄμεινίης⁷² δὲ Παλληνεὺς, ἀνὴρ Ἀθηναῖος, ἐξαναχθεῖς, νηὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νηὸς, καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἄμεινίῃ βοηθέοντες συνέμισγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχὴν, Αἰγινηταὶ δὲ, τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἴγιαν, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τάδε, ὡς φάσμα σφι γυναικὸς ἐφάνη, φανεῖσαν δὲ, διακελεύσασθαι, ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον, ὄνειδίσασαν πρότερον τάδε· “ ὦ δαιμόνιοι, μέχρι κόσου ἔτι πρῦμνην ἀνακρούεσθε; ”

LXXXV. Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο⁷³ Φοίνικες· οὗτοι γὰρ εἶχον τὸ πρὸς Ἐλευσῖνός τε καὶ ἐσπέρης κέρας· κατὰ δὲ Λακεδαιμονίους, Ἴωνες· οὗτοι δ' εἶχον τὸ πρὸς τὴν ἡῶ τε καὶ τὸν Πειραιέα. ἐθελοκάκεον μέντοι αὐτῶν, κατὰ⁷⁴ τὰς Θεμιστοκλέος ἐντολάς,⁷⁵ ὀλίγοι, οἱ δὲ πλεῦνες οὐ. ἔχω μὲν νυν συχῶν οὐνόματα τριηράρχων καταλέξει τῶν νῆας Ἑλληνίδας ἐλόντων· χρήσομαι δὲ αὐτοῖσι οὐδὲν, πλὴν Θεομήστορός τε τοῦ Ἀνδροδάμαντος καὶ Φυλάκου τοῦ Ἰστιαίου, Σαμίων ἀμφοτέρων. τοῦ⁷⁶ δὲ εἵνεκα μέμνημαι τούτων μόνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε, κατασησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης⁷⁷ βασιλέος ἀνεγράφη, καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος “ ὀροσάγγαι ” καλέονται Περσιστί. Περὶ μὲν νυν τούτους οὕτω εἶχε.

LXXXVI. Τὸ δὲ πλῆθος τῶν νηῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο·

of time and would prove a great saving in point of velocity and power.

71. ἄκελλον] *withdrew close in shore*, πρὸς γῆν being understood; as δεινὸν κλύδων ἄκειλε ναῦν πρὸς γῆν, Euripides, I. T. 1380. Nicander, Ther. 295. W. According to Eustathius this verb is formed, κατὰ πλεονασμὸν τοῦ σ, from κέλλω; which occurs in poetry, Æschylus, P. V. 191. Eur. Hip. 139. BL. ἀνεκρούοντο and ἄκελλον being imperfects, the sense seems to be *they began to row sternwards, and were getting aground*.

72. Ἄμεινίης] Aminias was the brother of Æschylus and Cynægius, vi. 114. Instead of Παλληνεὺς, Plutarch describes him as Δεκελεύς, Th. p. 119. D. W. Æschylus, it is agreed, was an Eleusinian. BL.

73. ἐτετάχατο] Diodorus incorrectly joins the Lacedæmonians with the Athenians, and opposes both to the Phœnicians, xi. 18. V.

74. κατὰ] *in pursuance of*. M. G. G. 581. b.

75. τὰς Θ. ἐντολάς] c. 22. L.

76. τοῦ] i. e. τοῦδε. S. ix. 25.

77. εὐεργέτης] It appears that the king had a catalogue of his benefactors made out, in order that he might afterwards recompense them according to their deserts; Esther, vi. 1, &c. W. It was the custom in the cities of Greece to proclaim publicly on certain occasions the names of their benefactors. V. Xerxes writes thus to Pausanias, *κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἔσασι ἀνάγραφτος*, i. 129. L.

αἱ μὲν, ὑπ' Ἀθηναίων διαφθειρόμεναι, αἱ δὲ, ὑπὸ Λίγυιητέων. ἄτε γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὐ τεταγμένων ἔτι, οὔτε σὺν νόφ ποιούντων οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι, οἷόν περ ἀπέβη. καίτοι ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῶ ἀμείνονες αὐτοὶ ἐωντῶν,⁷⁸ ἢ πρὸς Εὐβοίῃ· πᾶς τις⁷⁹ προθυμεύμενος, καὶ δειμαίνων Ξέρξην· ἐδόκεέ τε ἕκαστος ἐωντὸν θεήσεσθαι βασιλέα.

LXXXVII. Κατὰ μὲν δὴ τοὺς ἄλλους, οὐκ ἔχω⁸⁰ μετεξετέρους εἰπεῖν ἀτρεκέως, ὡς ἕκαστοι τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἠγωνίζοντο· κατὰ δὲ Ἀρτεμισίην⁸¹ τάδε ἐγένετο, ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλεῖ· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν ἀπύκετο τὰ βασιλέος πρήγματα, ἐν τούτῳ τῷ καιρῷ ἢ νηῦς ἢ Ἀρτεμισίης ἐδίωκετο ὑπὸ νηὸς Ἀττικῆς· καὶ ἡ,⁸² οὐκ ἔχουσα διαφυγείν· ἔμπροσθεν γὰρ αὐτῆς ἦσαν ἄλλαι νῆες φίλιαι, ἢ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγχανε ἐοῦσα· ἔδοξέ οἱ τότε ποιῆσαι, τὸ καὶ συνήνεκε ποιησάσῃ· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα εἰ ἐβαλε⁸³

78. ἐωντῶν] The comparative is often followed by the genitive of the reciprocal pronouns, and the same subject is compared to itself with regard to its different circumstances at different times. The period, with which the present state of the object of comparison is contrasted, is sometimes expressed by an additional clause with ἢ, which seems to have the force of *viz.* or *namely*; as ὁ Νεῖλος τοῦτον τὸν χρόνον (i. e. τὸν χειμῶνα) αὐτὸς ἐαυτοῦ βέει πολλῶ ὑποδέεστος ἢ τοῦ θέρεος, ii. 25. M. G. G. 452. Compare vol. i. p. 243. n. 20. V.

79. πᾶς τις] is the nominative case because it is contained in the main subject αὐτοί. This construction is the converse of that noticed vol. ii. p. 197. n. 67. M. G. G. 562. n. πᾶς τις may be considered as added by way of apposition to αὐτοί. M. G. G. 301. *obs.*

80. οὐκ ἔχω] In considering Herodotus's account of this celebrated sea-fight, we find reason to praise his scrupulous honesty and modesty. His narrative is dubious and incomplete, as all faithful narratives of great battles must be, unless some eye-witness,

very peculiarly qualified by knowledge and situation, be the relater. We cannot therefore but regret, not indeed that Æschylus was a poet, but that prose-writing was yet in his age so little common, that his poetical sketch of this great transaction is the most authoritative, the clearest, and the most consistent, of any that has passed to posterity. *MI.* viii. 5.

81. Ἀρτεμισίην] Polyænus, viii. 53, l. V. We must not confound this princess (vii. 99.) with another Artemisia, who was likewise queen of Caria, the daughter of Hecatomnus, and sister and wife of Mausolus, who died about 356 B. C. *L.*

82. ἡ] This is an instance of anacoluthon. ἡ is the nominative, instead of the genitive, absolute; or instead of the dative in apposition to οἱ. It seems as if our author had at first intended to say καὶ ἡ, διακομένη ὑπὸ τῆς Ἀ. &c.; but that he afterwards amplified the sentence, and by so doing had broken the chain of the construction.

83. φέρουσα ἐνέβαλε] *W.* seems to understand ἐωντῆν with the participle, and to take it in the sense of φερόμένη. *HER.* translates it, *attacked*

νηϊ φιλίῃ, ἀνδρῶν τε Καλυνδέων, καὶ αὐτοῦ ἐπιπλέοντος τοῦ Καλυνδέων βασιλέος Δαμασιθύμου. εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε, ἔτι περὶ Ἑλλησποντον ἐόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν,⁸⁴ οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκέρησε ἢ τῶν Καλυνδέων κατὰ τύχην παραπεσοῦσα νηῦς. ὡς δὲ ἐνέβαλέ τε καὶ κατέδυσσε εὐτυχίῃ χρησαμένη, διπλῶ ἐωντήν ἀγαθὰ ἐργάσατο· ὃ τε⁸⁵ γὰρ τῆς Ἀττικῆς νηὸς τριήραρχος, ὡς εἶδέ μιν ἐμβάλλουσιν νηϊ ἀνδρῶν βαρβάρων, νομίσας τὴν νῆα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι, ἢ αὐτομολέειν ἐκ τῶν βαρβάρων, καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας, πρὸς ἄλλας ἐτράπετο.

LXXXVIII. Τοῦτο μὲν, τοιοῦτο αὐτῇ συνήνεκε γενέσθαι, διαφυγέειν τε καὶ μὴ ἀπολέσθαι· τοῦτο δὲ, συνέβη, ὥστε, κακὸν ἐργασαμένην, ἀπὸ τούτων⁸⁶ αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρῃ. λέγεται γὰρ, βασιλέα, θεύμενον,⁸⁷ μαθεῖν τὴν νῆα ἐμβαλοῦσαν· καὶ δὴ τινα⁸⁸ εἶπαι τῶν παρεόντων· “ Δέσποτα, ὄρᾳς Ἀρτεμισίην, ὡς εὖ ἀγωνίζεται, καὶ νῆα τῶν πολεμίων κατέδυσσε; ” Καὶ τὸν ἐπεῖρεσθαι, “ εἰ ἀληθῆές ἐστὶ Ἀρτεμισίης τὸ ἔργον; ” καὶ τοὺς φάναι, “ σαφέως τὸ ἐπίσημον⁸⁹ τῆς νηὸς ἐπισταμένους· ” τὴν δὲ διαφθαρεῖσαν ἠπιστέατο εἶναι πολεμίην. τὰ τε γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεκε ἐς εὐτυχίην γενόμενα, καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νηὸς μηδένα ἀποσωθέντα κατήγορον γενέσθαι. Ξέρῃν δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα· “ Οἱ μὲν ἄνδρες⁹⁰ γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες. ” Ταῦτα μὲν Ξέρῃν φασὶ εἶπαι.

with impetuosity; on VIC. vi. 2, 3. with zeal, with vehemence. M. G. G. 557. The active participle means nothing but tending to, having a bearing towards. BL. If so, the meaning will be bore down and attacked.

84. εἰπεῖν] c. 128. W.

85. τε] is sometimes not followed by καί. M. G. G. 610. 1.

86. ἀπὸ τούτων] i. e. ἀ. τ. ὧν εἰργάσατο. ST.

87. θεύμενον] c. 90. LAU.

88. τινα] Draco, the son of Eupompus, a Samian. His sight was so acute that he could distinguish objects at the distance of twenty stadia. Xerxes gave him a thousand talents for his services in this expedition! He sat by the king under the golden plane-tree and described all that

passed in both fleets; Ptolemy in Phot. Bibl. exc. p. 477. Diodorus, xi. 18. L.

89. ἐπίσημον] οὐ μόνον τὸ τῶν βαρβάρων, ἀλλὰ καὶ τὸ τῶν Ἑλλήνων σημεῖον εἶχεν, Polyænus, viii. 53, 1. these she made use of, as each might serve her purpose. When pursued by the Greek ship, she had struck the Persian flag; and now she appears to have hoisted that ensign again. W. L.

90. οἱ μὲν ἄνδρες κ. τ. λ.] This Ennius has imitated, *vos etenim, iuvenes, animum geritis muliebrem, illa virago riri*. W. Trogus, following the authority of Theopompus perhaps, has softened down this reproach; which, after him, Justin gives thus, *quippe ut in tiro muliebrem timorem, ita in muliere virilem audaciam cerneres*, ii. 12.

LXXXIX. Ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης⁹¹ ὁ Δαρείου, Ξέρξεω ἑὸν ἀδελφεός, ἀπὸ δὲ ἄλλοι πολλοὶ τε καὶ ὀνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν ἄλλων συμμάχων· ὀλίγοι δὲ τινες καὶ Ἑλλήνων. ἅτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νῆες διεφθείροντο. καὶ μὴ ἐν χειρῶν νόμῳ⁹² ἀπολλύμενοι, ἐς τὴν Σαλαμίνα διένεον, τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐτράποντο, ἐνθαῦτα αἱ πλεῖσται διεφθείροντο· οἱ γὰρ ὕπισθὲ τεταγμένοι, ἐς τὸ πρόσθε τῆσι νηυσὶ παριέναι πειρώμενοι, ὡς ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον βασιλεῖ, τῆσι σφετέρῃσι⁹³ νηυσὶ φευγούσῃσι περιέπιπτον.

XC. Ἐγένετο δὲ καὶ τότε ἐν τῷ θορύβῳ τούτῳ· τῶν τιεὶς Φοινίκων, τῶν αἱ νῆες διεφθαρέατο,⁹⁴ ἐλθόντες παρὰ βασιλέα, διέβυλλον τοὺς Ἴωνας, ὡς δι' ἐκείνους ἀπολοίατο αἱ νῆες, ὡς προδόντων. συνήνεικε ὦν οὕτω, ὥστε Ἴωνων τε τοὺς στρατηγούς μὴ ἀπολέσθαι, Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοιόνδε μισθόν· ἔτι τούτων

and Orosius follows Justin, p. 113. Polyænus says that Xerxes sent a complete suit of armour to Artemisia, as a reward for her valour; and to the commander of his fleet, a spindle and distaff, viii. 53, 2. But this admiral was the king's brother, and fell λαμπρῶς ἀγωνισάμενος, Diodorus, xi. 18. Plutarch, Th. p. 119. D. The taunt is similar to that in Homer, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, II. H. 96. ὑμεῖς τε μὴ γυναικες ἀντ' ἀνδρῶν πέλας παρέστατ', ἄλλ' ἀρήγετε, Sophocles, Aj. 1201. Compare i. 155. vii. 68. ix. 20. 107. Diogenian, Cent. iv. Pr. 1. Plato, Leg. i. p. 639. B. Cicero, for Mil. 21. Livy, ix. 19. Alexander the Molossian says *se quidem ad Romanos ire, quasi in ἀνδρωνίτιν; Macedonem isse ad Persas, quasi in γυναικωνίτιν*, A. Gellius, N. A. xvii. 21. V. L.

91. Ἀριαβίγνης] The same as Artobazanes, vii. 2. and Ariamenes, Plutarch, Th. p. 119. D. t. ii. p. 488. F. W.

92. ἐν χειρῶν νόμῳ] in the heat of the engagement. οὐς μὲν ἐν χειρῶν ἀπεκτείνετε, οὐχ ὁμοίως ἀλγούμεν, κατὰ νόμον γὰρ δὴ τινα ἐπασχον· οὐς δὲ, χεῖρας προῖσχομένους, καὶ ζωγρή-

σαντες, ὑποσχόμενοι τε ἡμῖν ὕστερον μὴ κτενεῖν, παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; Thucydides, iii. 66. The expression refers to the time during which death may be lawfully inflicted, either in self-defence, or in pursuit of an enemy who trusts to his own speed for safety and not to the clemency of his adversary. *constat, Troja capta, in ceteros sævitum esse Trojanos; duobus, Ænea Antenoreque, omne jus belli Achivos abstinuisse*, Livy, i. 1. *jure belli liberum te, intactum inviolatumque hinc dimitto*, ii. 12. The phrase is of common occurrence in the historians, Steph. Th. L. G. 10462. especially in Polybius. S. iv. 58, 9. &c. πρὶν ἢ συμμίξαι ἡμέας, ἐς χειρῶν τε νόμον ἀπικέσθαι, ix. 48.

93. τῆσι σφετέρῃσι] ὡς δὲ πλῆθος ἐν στενῷ νεῶν ἦθροιστ', ἀρῶγῃ δ' οὐτις ἀλλήλοις παρήν, αὐτοὶ ὑφ' αὐτῶν ἐμβόλοις χαλκοστόμοις παισθέντ' ἔθρανον πάντα κωπήρη στόλον, Æschylus, P. 419. B. L.

94. διεφθαρέατο] Middle verbs are sometimes used for passives in the second aorist. M. G. G. 496, 8.

ταῦτα λεγόντων, εἰέβαλε νηὶ Ἀττικῇ Σαμοθρηϊκῇ νηῦς. ἢ τε δὴ Ἀττικῇ κατεδύετο, καὶ ἐπιφερομένη Αἰγιναιή νηῦς κατέδυσε τῶν Σαμοθρηϊκῶν τὴν νῆα. ἄτε δὴ ἔοντες ἀκοντισταί, οἱ Σαμοθρηϊκες τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νηὸς βύλλοντες ἀπήραξαν,⁹⁵ καὶ ἐπέβησάν τε καὶ ἔσχον αὐτήν. ταῦτα γενόμενα τοὺς Ἴωνας ἐρύσσατο· ὡς γὰρ εἶδέ σφεας Ξέρξης ἔργον μέγα ἐργασαμένους, ἐτράπετο πρὸς τοὺς Φοίνικας, οἷα ὑπερλυπεόμενός τε καὶ πάντας⁹⁶ αἰτιώμενος, καὶ σφειν ἐκέλευσε τὰς κεφαλὰς ἀποταμεῖν, ἵνα μὴ, αὐτοὶ κακοὶ γενόμενοι, τοὺς ἀμείνονας διαβάλλωσι. ὅκως γάρ τινα ἴδοι Ξέρξης τῶν ἑνωτοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὐρεὶ τῷ ἀντίον Σαλαμῖνος, τὸ καλέεται Αἰγάλεως,⁹⁷ ἀνεπυθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσεβιάλετο, φίλος⁹⁸ ἔων, Ἀριαράμνης, ἀνὴρ Πέρσης, παρεὼν, τούτου τοῦ Φοινικῆου πάθεος.⁹⁹ Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτράποντο.

XCI. Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων, καὶ ἐκπλεόντων

95. ἀπήραξαν] ἀπέκοψαν, Suidas. ἐρυσσάμενος ξίφος δὲξ, ἀνχένα μέσσον ἔλασσαν· ἀπήραξε δὲ χαμάζε, αὐτῇ σὺν πῆληκι, κάρη, Homer, II. Ξ. 496. Π. 116. δρεπάνῳ πλήξας, ἀπαράσσει τοῦ ἵππου τοὺς πόδας, v. 112. ἀπαράξαι κρᾶτα, Sophocles, Tr. 1032. ἀ. χεῖρα, Philostratus, p. 827. F. V. τὴν κοπίδα σπασάμενος, ὡς ἀπαράξων τῆς ἀνθρώπου τὴν κεφαλὴν, Synesius, de Prov. p. 81. Nicander, Ther. 705. MUS. τοὺς ἀπὸ τοῦ πολεμίου καταστρώματος ὀπλίτας ἀπαράξαι, Thucydides, vii. 63. πόλλakis ἐπιβαίνοντας τοῦ τείχους τοὺς πολεμίους ἀπήραξαν, Dionysius, A. R. 494, 10. mowed down, sweet off. BLO.

96. πάντας] may mean τοὺς Φοίνικας. (ἄν) ἀρξάντων τῆς φυγῆς αἰτιωτάτους ἀπέκτεινε, Diodorus, xi. 19. W.

97. Αἰγάλεως] ἔπειτα ταμεύσας, ἐν ἀκροπόλει τὰ ἀριστεῖα τῆς πόλεως, ἀ ἔλαβεν ἀπὸ τῶν βαρβάρων, ὑψηρῆμένος ἐξ ἀκροπόλεως, τὸν τε δίφρον τὸν ἀργυρόποδα, καὶ τὸν ἀκινάκην τὸν Μαρδονίου, δς ἦγε τριακοσίους Δαρείους, Demosthenes, c. Tim. 33. ἀργυρόπους δίφρος, δ Ξέρξου, δς “αἰχμάλωτος” ἐπεκαλεῖτο· ἐφ’ οὗ καθεζόμενος ἐθεώρει

τὴν ναυμαχίαν. ἀνέκειτο εἰς τὸν Παρθενῶνα τῆς Ἀθηνῶν, Harpocration. (ἐφ’ οὗ) ἐκαθεζέτο ὁ Ξέρξης ἐν τῷ Αἰγαλέῳ ὄρει τῆς Ἀττικῆς, θεωρῶν τὴν ἐν Σαλαμῖνι ναυμαχίαν, Ulriani. V. Τζέτζης· περὶ ταύτης ναυμαχίας ἱστορεῖ, “χρυσῷ θρόνῳ καθήμενος ὦρα τὴν ναυμαχίαν, καὶ γραμματεῖς παρίσταντο μέλονταις ταύτην γράφειν,” ἐν ταῖς Χιλιάσι, p. 142. ἐκάθητο δὲ ὁ Ξέρξης ἐπὶ Κέρατι τῇ πέτρᾳ, ὑπὸ τῷ οὐρεὶ τῷ Αἰγιαλέῳ, ὡς Ἀκεστώδωρος παρὰ Πλουτάρχῳ ἐν Θεμιστοκλεῖ, t. ii. p. 118. E. καὶ Ἡρόδοτος. BA. Phanodemus says ὑπὲρ τὸ Ἡράκλειον. W. According to Wheler it is seven miles from the sea. Ξέρξης ἔδραν εἶχε παντὸς εὐανγῆ στρατοῦ, ὑψηλὸν ὄχθον ἄγχι πελαγίας ἁλὸς, Æschylus, P. 471. WA. Some poet has compared Xerxes to Zeus νεφεληγερέτης, “ἐπιπρὸ δὲ μᾶσσαν ἐπ’ ἄκρου Αἰγαλέῳ θυέντος, ἄγων μέγαν ὑπεδν, ἔστη,” Suidas, t. ii. p. 506. Its modern name is Monte de San Nicolo. L.

98. φίλος] i. e. φ. Ἰώνων. Abresch. W.

99. τι—προσεβιάλετο—τοῦ—πάθεος] ξυμβάλλεται πολλὰ τοῦδε δειματος, Euripides, M. 286. M. i. e. ἐς τότε τὸ δέμα. MUS.

πρὸς τὸ Φάληρον, Αἰγινῆται, ὑποστάντες ἐν τῷ πορθμῷ, ἔργα ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκεραΐζον τὰς τε ἀντισταμένας καὶ τὰς φευγούσας τῶν νηῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας· ἕκως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ¹⁰⁰ ἐς τοὺς Αἰγινήτας.

XCII. Ἐπιθυῦτα συνεκέρειον νῆες ἢ τε Θεμιστοκλέος διώκουσα νῆα καὶ ἡ Πολυκρίτου τοῦ Κρίου, ¹ ἀνδρὸς Αἰγινῆτεω, νηὶ ἐμβαλοῦσα Σιδωνίη, ἥπερ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιάθῳ τὴν Αἰγιναιήν, ² ἐπ' ἧς ἔπλεε Πυθίης ὁ Ἰσχερίου· τὸν οἱ Πέρσαι, κατακοπέντα, ἀρετῆς εἵνεκα εἶχον ἐν τῇ νηὶ ἐκπαγλεόμενοι. τὸν δὲ περιάγουσα ἅμα τοῖσι Πέρσησι ἤλω νηὺς ἡ Σιδωνίη, ὥστε Πυθίην οὕτω σωθῆναι ἐς Αἴγιαν. ὡς δὲ ἐσεῖδε τὴν νῆα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω, τὸ σημίον ἰδὼν τῆς στρατηγίδος, ³ καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε, ἐς τῶν Αἰγινητέων τὸν μηδισμόν ὀνειδίζων. ⁴ ταῦτα μὲν νυν νηὶ ἐμβαλῶν ⁵ ὁ Πολύκριτος ἀπερῆριψε ἐς Θεμιστοκλέα. Οἱ δὲ βάρβαροι, τῶν αἰ νῆες περιεγέγοντο, φεύγοντες ἀπίκοντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατόν.

XCIII. Ἐν δὲ τῇ ναυμαχίᾳ ταύτῃ ⁶ ἤκουσαν Ἑλλήνων ἄριστα Αἰγινῆται· ⁷ ἐπὶ δὲ, Ἀθηναῖοι· ἀνδρῶν δὲ, Πολύκριτός τε ὁ Αἰγινῆτης, καὶ Ἀθηναῖοι, Εὐμένης τε ὁ Ἀναγυράσιος, καὶ Ἀμεινίης ⁸ Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε. εἰ μὲν νυν ἔμαθε, ὅτι ἐν ταύτῃ πλέοι ἡ Ἀρτεμισίη, οὐκ ἂν ἐπαύσατο πρότερον ἢ εἰλέ μιν, ἢ καὶ αὐτὸς ἤλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρακεκέλευστο· ⁹ πρὸς δὲ καὶ ἄεθλον ἔκειτο μύρια δραχμαὶ, ὃς ἂν μιν ζῶην ἔλῃ·

100. φερόμενοι ἐσέπιπτον] ix. 102. HER. on VIC. vi. 2, 3. The verb occurs in the same sense, ix. 62. AR.

1. Κρίου] vi. 50. ST.

2. τὴν Αἰγιναιήν] vii. 181. W.

3. τῆς στρατηγίδος] c. 94. understand νηός. F. in B. 181.

4. ἐς τ. Αἰ. τ. μ. ὀνειδίζων] Compare vi. 49. 50. 64. Polycritus now taunts Themistocles with the unfounded charge which the Athenians had formerly brought against the Æginetans (and Cirus amongst the rest) of favoring the Medes. W.

5. νηὶ ἐμβαλῶν] namely Σιδωνίη; see above. W.

6. ναυμαχίᾳ ταύτῃ] At the time of this battle a horned comet appeared: *ceratias cornus speciem habet; qualis*

fuit cum Græcia apud Salamina depugnaret, Pliny, H. N. ii. 25. This battle was fought Ol. lxxv. 1. 480 B. C. on the 20th of the month Boëdromion, i. e. the 30th of September. Euripides was born on the very day. L.

7. Αἰγινῆται] κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες (οἱ Λακεδαιμόνιοι) ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινητῶν, ἄνδρα δὲ Ἀμεινίαν Ἀθηναῖον, Diodorus, xi. 27. 55. V.

8. Ἀμεινίης] Aminias receives the palm from most writers. Compare the preceding note, and Ælian, V. H. v. 19. W.

9. παρακεκέλευστο] viz. αὐτὴν ζῶην αἰρεῖν. ST.

δεινὸν γάρ τι ἐποιεῦντο γυναῖκα ἐπὶ τὰς Ἀθήνας στρατεύεσθαι. αὕτη μὲν δὴ, ὡς πρότερον εἶρηται, διέφυγε. ἦσαν δὲ καὶ οἱ ἄλλοι, πῶν αἱ νῆες περιεγεγόνεσαν, ἐν τῷ Φυλῆρῳ.

XCIV. Ἀδείμαντον¹⁰ δὲ τὸν Κορινθίων στρατηγὸν, λέγουσι Ἀθηναῖοι,¹¹ αὐτίκα κατ' ἀρχὰς, ὡς συνέμισγον αἱ νῆες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἰστία ἀειράμενον,¹² οἴχεσθαι φεύγοντα· ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἴχεσθαι. ὡς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμίνης κατὰ τὸ ἶρὸν Ἀθηναίης Σκιράδος,¹³ περιπίπτειν σφι κέλητα θεῆη πομπῇ.¹⁴ τὸν οὔτε πέμψαντα φανῆναι οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι Κορινθίοισι. τῆδε δὲ συμβάλλονται εἶναι θεῖον τὸ πρῆγμα· ὡς γὰρ ἀγχοῦ γενέσθαι τῶν νηῶν, τοὺς ἀπὸ τοῦ κέλητος¹⁵ λέγειν τάδε· “Ἀδείμαντε, σὺ μὲν, ἀποστρέψας τὰς ναῦς, ἐς φυγὴν ὤρμησαι, καταπροδοὺς τοὺς Ἕλληνας· οἱ δὲ καὶ δὴ νικῶσι, ὅσον αὐτοὶ ἠρῶντο ἐπικρατῆσαι τῶν ἐχθρῶν.” Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὐτίς τάδε λέγειν, ὡς “αὐτοὶ οἰοί τε εἶεν, ἀγόμενοι ὄμηροι, ἀποθνήσκειν, ἦν μὴ νικῶντες φαίνωνται οἱ Ἕλληνες.” οὕτω δὴ, ἀποστρέψαντα τὴν νῆα, αὐτόν τε καὶ τοὺς ἄλλους, ἐπ' ἐξεργασμένοισι ἔλθειν¹⁶ ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων. οὐ

10. Ἀδείμαντον] This appellation “Undaunted” appears a misnomer. P. He left three daughters, and one son Aristæas; Thucydides, i. 61, &c. L.

11. λέγουσι Ἀθηναῖοι] D. Chrysostom accuses our author of having fabricated this scandal respecting the Corinthians, because they would not pay him for his panegyric. But Plutarch says nothing of this: besides which Herodotus mentions the Athenians as the sole authority for the story in prejudice of the Corinthians. We cannot, however, but remark that he inserts the report at full length, while he gives the contradiction of it very concisely; and, in general, he is very sparing of any statements favorable to Adimantus and the Corinthians. In testimony of whose services Plutarch appeals to the silence of Thucydides, the offerings at Delphi, the vow of the Corinthian women,

the inscriptions of Simonides and other poets; W. V. that on the tomb of Adimantus was “This is the tomb of that Adimantus, by whose advice Greece placed upon her head the crown of liberty;” C. Cephalas, Anth. p. 67. L.

12. τὰ ἰστία ἀειράμενον] SCH. on B. 127.

13. Σκιράδος] The isle of Salamis anciently bore the name of Sciras. L.

14. κ. θεῆη πομπῇ] Plutarch misrepresents this, as if it were κέλης οὐρανοπετής. W. V.

15. ἀπὸ τοῦ κέλητος] M. G. G. 596. b.

16. ἐπ' ἐξεργασμένοισι ἐ.] ix. 77: is said of those who come too late, when a thing is already done. M. G. G. 565. obs. The expression occurs in Sophocles, Aj. 377. Æschylus, P. 531. ἐπ' ἔργοις διαπεπραγμένοις, Ch. 727. BL.

μέντοι αὐτοί γε Κορίθιοι ὁμολογέουσι, ἀλλ' ἐν πρώτοισι σφέας αὐ-
τοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι· μαρτυρεῖ δέ σφι καὶ ἡ ἄλλη
'Ελλάς.

XCV. Ἀριστείδης δὲ ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος, τοῦ καὶ
ὀλίγῳ τι πρότερον¹⁷ τούτων ἐπεμνήσθη ὡς ἀνδρὸς ἀρίστου, οὗτος ἐν
τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμίνα γενομένῳ τὰδε ἐποίηε· παρα-
λαβὼν πολλοὺς τῶν ὀπλιτέων,¹⁸ οἱ παρατετάχατο παρὰ τὴν ἀκτὴν
τῆς Σαλαμιῆς χώρας, γένος ἔόντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν
νῆσον ἀπέβησε ἄγων, οἷ τούς Πέρσας τοὺς ἐν τῇ νησιδὶ ταύτῃ κατε-
φόνευσαν πάντας.

XCVI. Ὡς δὲ ἡ ναυμαχίη διελέλυτο, κατειρύσαντες ἐς τὴν Σα-
λαμίνα οἱ Ἕλληνες τῶν ναυηγίων ὅσα ταύτῃ ἐτύγχανε ἔτι ἔοντα,
ἐτοῖμοι ἦσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῆσι περιουσίῃσι
νηυσὶ ἔτι χρῆσεσθαι βασιλέα. τῶν δὲ ναυηγίων πολλὰ ὑπολαβὼν,
ἄνεμος ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἠϊόνα τὴν καλομένην
Κωλιάδα,¹⁹ ὥστε ἀποπλῆσαι²⁰ τὸν χρησμόν, τὸν τε ἄλλον πάντα
τὸν περὶ τῆς ναυμαχίης ταύτης εἰρημένον Βάκιδι²¹ καὶ Μουσαίῳ,²²
καὶ δὴ καὶ κατὰ τὰ ναυήγια τὰ ταύτῃ ἔξενειχθέντα τὸ εἰρημένον

17. πρότερον] c. 79. G.

18. π. τῶν ὀπλιτέων] “Aristides, observing that Psyttalea, a little island close to Salamis and in the strait, was filled with hostile troops, took with him τοὺς προθυμοτάτους καὶ μαχιμωτάτους τῶν πολιτῶν, and having embarked them in light vessels, he made a descent on the island. He gave battle to the barbarians, and put them all to the sword, except the most distinguished, whom he made prisoners. Among this number were three brothers, sons of Sandace, the king's sister. Aristides having sent them to Themistocles, it is said that they were sacrificed ἠμυστῇ Διούσῳ, by order of the prophet Euphrantides, and by virtue of an oracle;” Plutarch, Ar. p. 323. P. L. (ἐς) τὴν Ψυττάλειαν τινες τῶν Περσῶν ἀπέβησαν, ἵνα, ὅσοι τῶν Ἑλλήνων τὴν ναυμαχίαν ἐκφεύγουσι, περιτυγχάνοντες αὐτοῖς διαφθείρωνται. ἐνταῦθα οὖν Ἀριστείδης ὁ Λυσιμάχου, συστρατηγὸς Θεμιστοκλέους, μετὰ τὴν νίκην τῆς ναυμαχίας ἀποβὰς μετὰ τῶν γερόντων τῶν Ἀθηναίων

ἀνείλε τὸ Περσικόν, Scholiast, on Ar. Pap. p. 315. ἀμφὶ ἐκυκλοῦντο πᾶσαν νῆσον, ὥστ' ἄμηχανεῖν ὑποὶ τράποιοντο τέλος δ', ἐφορμηθέντες ἐξ ἐνὸς ῥόθου παίουσι, κρεοκοποῦσι δυστήνων μέλη, ἕως ἀπάντων ἐξαπέφθειραν βίον, Æschylus, P. 463. 468. V.

19. Κωλιάδα] This promontory was so called from its having the shape of a man's foot. The cape is now called *Agio Nicolo*. L. A.

20. ἀποπλῆσαι] Supply, before this verb, ταῦτα τὰ ναυήγια. W. ST.

21. Βάκιδι] c. 20. L. 77. ix. 43. Pausanias, x. 14. ST.

22. Μουσαίῳ] ix. 43. ST. The Musæus here mentioned was an Athenian of Eleusis, son of Antiphemus. Among other verses he composed oracles, which were ascribed to Onomacritus. He was buried at Athens, on a hill, within the boundaries of the old city and opposite the citadel, to which he was in the habit of retiring to sing his verses. He had a grandson of the same name, who was also a poet. L.

πολλοῖσι ἔρεσι πρότερον τούτων²³ ἐν χρησμῷ Λυσιστράτῳ Ἀθηναίῳ, ἀνδρὶ χρησμολόγῳ, τὸ ἐλελίθῃε²⁴ πάντας τοὺς Ἕλληνας,

Κωλιάδες δὲ γυναῖκες ἐρετροῖσι φρίζουσι.²⁵

τοῦτο δὲ ἔμελλε ἀπελάσαντος βασιλέος ἔσσεσθαι.

XCVII. Ξέρξης δὲ, ὡς ἔμαθε τὸ γεγονός πάθος,²⁶ δείσας, μή τις τῶν Ἰώνων ὑποθῆται τοῖσι Ἕλλησι, ἢ αὐτοὶ νοήσωσι πλῶειν ἐς τὸν Ἑλλήσποντον, λύσοντες τὰς γεφύρας, καί, ἀπολαμφθεῖς ἐν τῇ

23. πρότερον τούτων] *before these events. W.*

24. τὸ ἐλελίθῃε] *i. e. ὃ εἰς τί τείνει οὐκ ἐδύνατο πάντες οἱ Ἕλληνες εὐρεῖν. ST.*

25. φρίζουσι] This is the reading of all the Mss. and also of Strabo and Eustathius. The verb is ambiguous, meaning generally *to shudder, to dread*, but also *to roust, to fry, to parch*: in the latter sense the Greeks commonly use *φρύγειν, φρύσσειν, φρύττειν*; yet *φρίγειν* or *φρίκειν* would seem likewise to have borne the signification, as we have, derived from it, the Latin verb *frigo, frixi, frictum*. (*frigunt hordeum, deinde molis frangunt*; Pliny, H. N. xviii. 7.) The Athenians on first hearing the oracle would take *φρίζουσι* in its more usual sense, till the event elucidated the real meaning. The studied ambiguity of these oracular verses may be further exemplified from Thucydides, ii. 54. where a prediction is quoted, in which only the event decided whether the true reading was *λιμὸς* or *λοιμὸς*. *S.* The modern Greeks pronounce both *υ* and *ι* like our *ee* in 'freeze'; *LAU.* and *υ* was represented in Latin by *y*, which is often interchanged with *i*, as *silva, sylva*. *G.* and *ST.* retain the above reading; the latter, however, takes the word in its ordinary sense and seems to favor *φρύξουσι*, which was conjectured by Kühn. The latter reading is also adopted, or approved of, by Bergler, *RE. W. V. SCH. L. BO. J. M.* and Schulz. *κριθὰς* will be understood. *SCH.* on *B.* 137.

26. τὸ γ. πάθος] "I learned from a

Mede, that the Persians do not admit what is asserted by the Greeks. They will have it that Xerxes defeated the Lacedæmonians at Thermopylæ, and killed their king; that he took possession of the city of Athens, totally destroyed it, and reduced to slavery all the Athenians who did not take to flight; and that he returned into Asia, after having imposed a tribute on the Greeks. This account we know to be false; but it is not only possible, but very probable, that Xerxes might have sent intelligence of this kind to the Asiatic nations to prevent their being alarmed;" D. Chrysostom, Or. xi. p. 191. D. This day, so glorious to the Greeks and especially to the Athenians, gave a new impulse to their courage and their genius. The Persians had made them tremble; but they despised and finally conquered that people. Their genius developed itself; they produced those masterpieces in eloquence, poetry, philosophy, and the arts, which the most civilized nations have never surpassed, however nearly they may have approached them. This pre-eminence has been felt at all times, and particularly by the Romans, in the most brilliant epochs of their history. In the celebrated *naumachia*, in which Augustus exhibited to the Romans the spectacle of a naval action, one of the fleets was called the Persian, and the other the Athenian. The latter, proud of so noble a name, maintained its reputation, and completely defeated that which bore the name of Persian; D. Cassius, lv. fr. L.

Εὐρώπῃ, ἀπολέσθαι κινδυνεύσει, δρησμὸν ἐβούλευε· θέλων δὲ μὴ ἐπίδηλος εἶναι μήτε ταῖσι Ἕλλησι μήτε τοῖσι ἑωυτοῦ, ἐς τὴν Σαλαμίνα χῶμα ἐπειρᾶτο διαχοῦν·²⁷ γαυλοῦς τε Φοινικητίους συνέδεε, ἵνα ἀντί τε σχεδίης ἔωσι καὶ τείχεος, ἀρτέετό τε ἐς πόλεμον, ὡς ναυμαχίην ἄλλην ποιησόμενος. ὀρέοντες δὲ μιν πάντες οἱ ἄλλοι²⁸ ταῦτα πρήσσοντα, εὖ ἐπιστέατο, ὡς ἐκ παντὸς νόου παρεσκευάσται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν τούτων ἐλάνθανε, ὡς μάλιστα ἔμπειρον εἶναι τῆς ἐκείνου διανούσης. ταῦτά τε ἅμα Ξέρξης ἐποίηε, καὶ ἔπεμπε ἐς Πέρτας ἀγγελέοντα τὴν παρεούσάν σφι συμφορὴν.

XCVIII. Τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὅ τι θᾶσσον παραγίνεται θνητὸν²⁹ ἑόν· οὕτω τοῖσι Πέρσησι ἐξεύρηται τοῦτο. λέγουσι γὰρ, ὡς ὄσων ἂν ἡμερέων ἢ ἢ πᾶσα ὁδός, τοσοῦτοι ἴπποι τε καὶ ἄνδρες διεστᾶσι, κατὰ ἡμερησίην ὁδὸν ἐλάστην ἴππος τε καὶ ἀνὴρ τεταγμένος, τοὺς οὐτε νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ³⁰ νύξ ἐέργει μὴ οὐ καταλύσαι τὸν προκείμενον ἑωυτῷ δρόμον τὴν ταχίστην. ὁ μὲν δὴ πρῶτος δραμῶν παραδιδοῖ τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἤδη κατὰ ἄλλον διεξέρχεται παραδιδόμενα, κατὰ περ' Ἕλλησι ἢ λαμπαδηφορίῃ,³¹ τὴν

27. διαχοῦν] The passage here was only ὄσον διστάδιον, Strabo, ix. p. 395. v. Ξέρξης ἐλθὼν ἐπὶ στενότατον τῆς Ἀττικῆς, ὃ Ἡράκλειον καλεῖται, ἐχώνυνε χῶμα ἐπὶ Σαλαμίνα, περὶ ἢ ἐπ' αὐτὴν διαβῆναι διανοούμενος· βουλῆ δὲ Θεμιστοκλέους Ἀθηναίου καὶ Ἀριστείδου, τοξόται μὲν ἀπὸ Κρήτης προσκαλοῦνται καὶ παραγίνονται. εἶτα ναυμαχία Περσῶν καὶ Ἑλλήνων γίνεται, Ctesias, 26. W.

28. πάντες οἱ ἄλλοι] all the others, i. e. except Mardonius. L.

29. οὐδὲν—θνητὸν] Cleomedes says that Xerxes διέστησεν ἀνθρώπους ἀπὸ Σούσων μέχρις Ἀθηνῶν το signifiy by shiouts what happened; so that the news arrived διὰ δύο νυχθημέρων, Sphær. ii. p. 169. W. Carrier pigeons would have afforded more rapid means of transmitting intelligence, V. but it may be questioned whether they were made use of at so early a period as the age of Herodotus, S. who speaks of the horse as πάντων τῶν θνητῶν τὸ

τάχιστον, i. 216. L.

30. οὐτε—οὐκ—οὐ—οὐ] This order of the negative particles is noticed by SCH. on B. 135. and M. G. G. 609. or 602, 1.

31. λαμπαδηφορίῃ] p. 294. n. 55. Themistius, Or. xix. p. 230. c. Erasmus, Cluil. p. 574. XΟ. καὶ τίς τὸδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος; ΚΛ. Ἡφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας. φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπεν· Ἰδῆ μὲν, πρὸς Ἑρμαῖον λέπας Λήμνου· μέγαν δὲ πανδὴν ἐκ νήσου τρίτον Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο, υπερτελέης τε πεικῆ σέλας παραγγείλασα Μακίστου σκοποῖς. ὁ δ' οὐ τι μέλλων, οὐδ' ἀφραδμότως ὑπνω νικώμενος, παρήκεν ἀγγέλου μέρος. σθένουσα λαμπὰς δ' οὐδέ πω μαυρουμένη, υπερθορούσα πεδῖον, ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρὸς. τοιοῦδε τοί μοι λαμπαδηφόρων νόμοι, ἄλλος παρ' ἄλλου διαδοχαῖς πληρουμένοι. νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν, Æschylus, Ag. 271—305. W.

τῷ Ἡφαίστῳ ἐπιτελέουσι. Τοῦτο τὸ δράμημα³² τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήϊον.³³

XCIX. Ἡ μὲν δὴ πρώτη ἐς Σοῦσα ἀγγελίη ἀπικομένη, ὡς “ ἔχει Ἀθήνας Ξέρξης,” ἔτερψε οὕτω δὴ τι Περσέων τοὺς ὑπολειφθέντας, ὡς τὰς τε ὁδοὺς μυρσίην³⁴ πάσας ἐστόρεσαν, καὶ ἐθνμίων θυμῆματα, καὶ αὐτοὶ ἦσαν ἐν θυσίῳ³⁵ τε καὶ εὐπαθίῳ· ἡ δὲ δευτέρη σφι ἀγγελίη ἐπέξελοῦσα συνέχεε οὕτω, ὥστε τοὺς κιθῶνας κατερρήξαντο³⁶ πάντες, βοῆ τε καὶ οἰμωγῆ· ἐχρέωντο ἀπλέτῳ, Μαρδόνιον³⁷ ἐν αἰγίῃ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι ἐποίουν, ὡς περὶ αὐτῷ Ξέρξῃ δειμαίνοντες. Καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ χρόνον γενόμενον, μέχρι οὗ Ξέρξης αὐτὸς σφεας ἀπικόμενος ἔπαυσε.

C. Μαρδόνιος δὲ, ὁρέων μὲν Ξέρξην συμφορὴν μεγάλην ἐκ τῆς ναυμαχίης ποιούμενον, ὑποπτέων δὲ αὐτὸν ἄρησμον βουλεύειν ἐκ τῶν Ἀθηνέων, φροντίσας πρὸς ἑωυτὸν, ὡς δώσει δίκην, ἀναγνώσας βασιλέα στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, καὶ οἱ κρέσσον εἶη ἀνακιν-

32. δράμημα] *BL.* says the correct form of the word is δρόμημα, which is formed from δρομέω, and this from δρόμος. Compare Æschylus, P. 252. Euripides, O. 1002. Ph. 1394. But ἐπιδεδράμηται occurs, Xenophon, C. xv. 1.

33. ἀγγαρήϊον] σκεψάμενος (ὁ κῦρος) πῶσῃ ἂν ὁδὸν ἵππος κατανότοι τῆς ἡμέρας ἐλαυνόμενος, ὥστε διαρκεῖν, ἐποιήσατο ἵππῶνας τοσοῦτον διαλείποντας, καὶ ἵππους ἐν αὐτοῖς κατέστησε, καὶ τοὺς ἐπιμελομένους τούτων· καὶ ἄνδρα ἐφ' ἐκάστῳ τῶν τόπων ἔταξε τὸν ἐπιτήδειον παραδέχεσθαι τὰ φερόμενα γράμματα, καὶ παραδίδοναι, καὶ παραλαμβάνειν τοὺς ἀπειρηκῶτας ἵππους καὶ ἀνθρώπους, καὶ ἄλλους πέμπειν νεαλείς. ἔστι δ' ὅτε οὐδὲ τὰς νύκτας φασὶν ἴστασθαι ταύτην τὴν πορείαν, ἀλλὰ τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι. τούτων δὲ οὕτω γιγνομένων, φασὶ τινες θᾶπτον τῶν γεράνων ταύτην τὴν πορείαν ἀνύτειν· εἰ δὲ τοῦτο ψεύδονται, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων περὶ πορείων αὕτη ταχίστη, τοῦτο εὐδηλον, Xenophon, Cyr. viii. 6, 17. 18. V. The word is of Persian origin. ἀγγαροὶ οἱ ἐκ διαδοχῆς γραμματοφόροι, Eustathius; οὕτως ἐκάλουν οἱ Πέρσαι τοὺς βασιλείως ἀγγέλους· οἱ δὲ αὐτοὶ καὶ

ἀστάνδαι· τὰ δὲ ὀνόματα Περσικὰ, Suidas. These couriers were τεταγμένοι, posted at certain distances; dispositi in Latin, whence the Italian *posta*, the French *poste*, P. and our *post*.

34. μυρσίην] vii. 54. W.

35. θυσίῳ] Among the Greeks *θυσία* a sacrifice was very commonly succeeded by *θάλεια* a banquet: *θεῶν θυσία θάλια* τε, Aristophanes, N. 308. ἀνδρῶν τε δαίτας καὶ θάλια μακάρων, P. 761. ἦσαν ἐν θαλίῳ is the same as *χαρμόσυνα ἐποίουν* οἱ κεχαρηκότες ἐρταζον, iii. 27. οἱ πίνοντες καὶ κόμψοι χρεόμενοι ἐς ἀλλήλους are the same as οἱ ἐν εὐπαθείῳ ἐόντες, i. 21. 22. χορεύοντες τε καὶ ἐν εὐ. ἐόντες, 191. π. καὶ εὐπαθέοντες, ii. 133. 174. V. *θυσία* signifies the whole ceremony and festivity which accompanies a sacrifice, and, sometimes, the banquet itself which succeeds the sacrifice, as in Athenæus, xiii. 33. S.

36. κατερρήξαντο] p. 141. n. 42.

37. Μαρδόνιον] To him Æschylus alludes in the following passages, ταῦτα, τοῖς κακοῖς ὀμιλῶν ἀνδράσιν, διδάσκειται θούριος Ξέρξης, P. 759. τοιδὲ ἐξ ἀνδρῶν ὀνείδη πολλάκις κλύων κακῶν, τῆνδ' ἐβούλευσεν κέλευθον καὶ στρατεύμ' ἐφ' Ἑλλάδα, 763. *BL.*

δυνεῦσαι, ἢ κάτεργάσασθαι τὴν Ἑλλάδα, ἢ αὐτὸν καλῶς τελευτῆσαι³⁸ τὸν βίον, ὑπὲρ μεγάλων αἰωρηθέντα³⁹ πλέον μέντοι ἔφερε οἱ ἡ γνώμη⁴⁰ κατεργάσασθαι τὴν Ἑλλάδα· λογισάμενος ὧν ταῦτα, προσέφερε⁴¹ τὸν λόγον τόνδε· “ Δέσποτα, μήτε λυπέο, μήτε συμφορὴν μηδεμίαν μεγάλην ποιεῦ τοῦδε τοῦ γεγονότος εἵνεκα πρήγματος· οὐ γὰρ⁴² ξύλων ἀγῶν ὁ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ’ ἀνδρῶν τε καὶ ἵππων. σοὶ δὲ οὔτε τις τούτων τῶν τὸ πᾶν σφι ἤδη δοκεόντων κατεργάσθαι, ἀποβὰς ἀπὸ τῶν νεῶν, πειρήσεται ἀντιθῆναι, οὔτ’ ἐκ τῆς ἡπείρου τῆσδε· οἱ τε ἡμῖν ἠντιώθησαν, ἔδοσαν δίκας. εἰ μὲν νυν δοκέει, αὐτίκα πειρώμεθα τῆς Πελοποννήσου· εἰ δὲ καὶ δοκέει ἐπισχεῖν, παρέχει ποιέειν ταῦτα. μὴ δὲ δυσθύμει· οὐ γὰρ ἐστὶ Ἑλλησι οὐδεμία ἔκδυσις,⁴³ μὴ οὐ, δόντας λόγον τῶν ἐποίησαν νῦν τε καὶ πρότερον, εἶναι σοὺς δούλους. μάλιστα μὲν νυν ταῦτα ποίεε⁴⁴ εἰ δ’ ἄρα τοι βεβούλευται, αὐτὸν ἀπελαύνοντα ἀπάγειν τὴν στρατιὴν, ἄλλην ἔχω καὶ ἐκ τῶνδε⁴⁵ βουλήν. σὺ Πέρσας, βασιλεῦ, μὴ ποιήσης καταγελάστους γενέσθαι Ἑλλησι. οὐδὲν γὰρ ἐν Πέρσῃσι τεοῖσι⁴⁶ δεδήληται⁴⁷ τῶν πρηγμάτων, οὐδὲ ἐρεῖς, ὅκου ἐγενόμεθα ἄνδρες κακοί. εἰ δὲ Φοίνικές τε καὶ Αἰγύπτιοι καὶ Κύπριοί τε καὶ Κίλικες κακοὶ ἐγένοντο, οὐδὲν⁴⁸ πρὸς Πέρσας τούτο προσήκει τὸ πάθος. ἤδη ὧν, ἐπειδὴ οὐ Πέρσαι τοι αἰτιοὶ εἰσι, ἐμοὶ

38. κατεργάσασθαι — τελευτῆσαι] The infinitive denotes in order to, with the intention of, &c. ST.

39. ὑπὲρ μεγάλων αἰωρηθέντα] φουσάμενος καὶ μετέωρον ἠωρηκῶς ἑαυτὸν, Philo J., p. 1110. ε. ἄνθρωποι κενᾶς αἰωρούμενοι δόξαις, p. 245. c. W. elated with the extravagant hope of great exploits. ST.

40. ἔφερε οἱ ἡ γ.] τῶν ἡ γ. ε., vi. 110. W.

41. προσέφερε] v. 30. Euripides, S. 610. I. A. 97. M. 300. Ion, 1002. MAR.

42. οὐ γὰρ κ. τ. λ.] οὐ γὰρ ξύλα (i. e. νῆες) ῥοπήν ἡμῖν ἔχει πρὸς τὰ θλα, ἀλλ’ ἄνδρες τε καὶ ἵπποι. ST. Compare the assertion of Themistocles, c. 62. S. νενικήκατε θαλασσίους ξύλοις χερσαίους ἀνθρώπους, as Mardonius writes to the Greeks; Plutarch, Ar. p. 324. c. W.

43. οὐ γ. ε.—οὐδεμία ἔκδυσις] i. e. οὐδεμία μηχανή; or ἀμήχανόν ἐστιν; as οὐδεμίαν εἶναι μηχανήν, ὅπως οὐ &c.

ii. 160. 181. iii. 51. οὐδεμία μηχανὴ μὴ οὐχὶ καὶ αὐτὸν σὺν ἐμοὶ ἀλῶναι, Lucian, ii. p. 503. V. vol. 1. p. 109. n. 66.

44. ποίεε] The infinitive is used v. 23. iv. 126. viii. 68, 1. W.

45. ἐκ τῶνδε] under such circumstances, in this case. εἰ σιωπήσεσθε ἃ ἔκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ, Sophocles, C. R. 233.

46. ἐν Π. τεοῖσι] as far as your Persians are concerned. ἐν may either mean διὰ, through means of; M. G. G. 577, 4. V. or in the persons of. S. The meaning is much the same as τὸ κατὰ τοὺς γε Πέρσας εἶναι. ST.

47. δεδήληται] Euripides, Hip. 174. βέβλαπται. V.

48. οὐδὲν κ. τ. λ.] οὐ Πέρσαι αἰτιοὶ εἰσι τούτου τοῦ πάθους, S. the Persians have nothing to do with this calamity. προσήκειν is also constructed with the dative, οἷς προσήκε πενθῆσαι, Æschylus, Ch. 167. or the accusative without a preposition, οὐ σὲ προσήκει τὸ μέλημα, Ag. 1523. BL.

παίθεο· εἴ τοι δέδοκται μὴ παραμένειν, σὺ μὲν ἐς ἤθεα τὰ σεωντοῦ ἀπέλαυνε, τῆς στρατιῆς ἀπάγων τὸ πολλόν· ἐμὲ δέ σοι χρὴ τὴν Ἑλλάδα παρασχεῖν δεδουλωμένην, τριήκοντα μυριάδας τοῦ στρατοῦ ἀπολεξάμενον.”

CI. Ταῦτα ⁴⁹ ἀκούσας, Ξέρξης ὡς ἐκ κακῶν ⁵⁰ ἐχάρη τε καὶ ἦσθη, πρὸς Μαρδόνιον τε “βουλευσάμενος” ⁵¹ ἔφη “ἀποκρινεῖσθαι, ὁκότερον ποιήσει ⁵² τούτων.” ὡς δὲ ἐβουλεύετο ἅμα Περσέων τοῖσι ἐπικλήτοισι, ἔδοξέ οἱ καὶ Ἀρτεμισίην ἐς συμβουλίην μεταπέμψασθαι, ὅτι πρότερον ⁵³ ἐφαίνετο μούνη νόεουσα τὰ ποιητέα ἦν. ὡς δὲ ἀπίκετο ἡ Ἀρτεμισίη, μεταστησάμενος τοὺς ἄλλους, τοὺς τε συμβούλους Περσέων καὶ τοὺς δορυφόρους, ἔλεξε Ξέρξης τάδε· “Κελεύει με Μαρδόνιος, μένοντα αὐτοῦ, πειρᾶσθαι τῆς Πελοποννήσου, λέγων, ὡς μοι Πέρσαι τε καὶ ὁ πεζὸς στρατὸς οὐδενὸς μεταίτιος πάθεός εἰσι, ἀλλὰ βουλομένοισί σφι γένοιτ’ ἂν ἀπόδεξις. ⁵⁴ ἐμὲ ὦν ἡ ταῦτα κελεύει ποιεῖν, ἡ αὐτὸς ἐθέλει, τριήκοντα μυριάδας ἀπολεξάμενος τοῦ στρατοῦ, παρασχεῖν μοι τὴν Ἑλλάδα δεδουλωμένην· αὐτὸν δέ με κελεύει ἀπελαύνειν σὺν τῷ λοιπῷ στρατῷ ἐς ἤθεα τὰ ἐμά. σὺ ὦν ἐμοί, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνεβούλευσας τῆς γενομένης, οὐκ ἔωσα ποιεῖσθαι, νῦν τε ⁵⁵ συμβούλευσον, ὁκότερα ποιέων ἐπιτύχω εὖ βουλευσάμενος.” Ὁ μὲν ταῦτα συνεβουλεύετο.

CII. Ἡ δὲ λέγει τάδε· “Βασιλεῦ, χαλεπὸν μὲν ἐστὶ συμβουλευομένῳ τυχεῖν τὰ ἄριστα εἶπασαν. ⁵⁶ ἐπὶ μέντοι τοῖσι κατήκουσι

49. ταῦτα κ.τ.λ.] Herodotus might have written ἦ. τε ταῦτα ἄ. Ξ., καὶ ὡς ἐκ κ. ἔ.; as ἦ. τε τ. ἄ. ὁ Καμβύσης, καὶ &c. iii. 34. V.

50. ὡς ἐκ κακῶν] denotes that his joy was not unalloyed with feelings of a less agreeable nature; it was as great as could be, considering the heavy losses which had so recently been sustained. V. Compare τῷ προτέρῳ στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, βῶμη τις ἐγεγένητο, Thucydides, vii. 42.

51. βουλευσάμενος] vol. i. p. 26. n. 34.

52. ποιήσει] In this construction the indicative occurs more frequently than the subjunctive. S.

53. πρότερον] c. 68.

54. βουλομένοισί σφι γένοιτ’ ἂν ἄ.] they will be most anxious to prove this; an opportunity of showing this would

be most welcome to them; H. Stephens. This Grecism is common in Thucydides, Plato, Xenophon, and the orators, but rare in the poets, θέλοντι κάμολ τοῦτ’ ἂν ἦν, Sophocles, C. R. 1346. Macrobius often imitates the expression, si volentibus vobis erit, p. 214. &c. V. HER. on VIC. v. 6, 17. The verbs εἶναι and γίγνεσθαι are often accompanied by a participle of the verb ‘to wish,’ &c. in the dative, ix. 46. M. G. G. 391. e. vol. i., p. 56. n. 77.

55. καὶ γὰρ—νῦν τε] ὡς πρότερον—οὕτω καὶ νῦν. M. G. G. 626.

56. συμβουλευομένῳ—εἶπασαν] σοὶ σ.—ἐμὲ εἶπ.; H. Stephens, τυχεῖν εἶπασαν is the same as εἶπαι; so τυγχάνω φρονέουσα, c. 68, 1. W. iv. 61. REI. HER. on VIC. v. 11, 16. vol. i. p. 54. n. 51.

πρήγμασι, δοκεί μοι αὐτὸν μὲν σε ἀπελαύνειν ὀπίσω· Μαρδόνιον δὲ, εἰ ἐθέλει τε καὶ ὑποδέκεται ταῦτα ποιήσειν, αὐτοῦ καταλιπεῖν σὺν τοῖσι ἐθέλει. τοῦτο μὲν γὰρ, ἦν καταστρέφεται τὰ φησι ἐθέλειν, καὶ οἱ προχωρήσῃ τὰ νοέων λέγει, σὺν τὸ ἔργον, ᾧ δέσποτα, γίνεται· οἱ γὰρ σοὶ δοῦλοι κατεργάσαντο· τοῦτο δὲ, ἦν τὰ ἐναντία τῆς Μαρδονίου γνώμης γένηται, οὐδεμία συμφορῇ μεγάλη ἔσται, σέο τε περιεόντος καὶ ἐκείνων⁵⁷ τῶν πρηγμάτων περὶ οἶκον τὸν σὺν. ἦν γὰρ σύ τε περιῆς καὶ οἶκος ὁ σὸς, πολλοὺς πολλακίς ἀγῶνας⁵⁸ δραμέονται⁵⁹ περὶ σφέων αὐτῶν οἱ Ἕλληνες. Μαρδονίου δὲ, ἦν τι πάθῃ,⁶⁰ λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὺν ἀπολέσαντες· σὺ δὲ, τῶν εἵνεκα τὸν στόλον ἐποίησω, πυρώσας τὰς Ἀθήνας, ἀπελᾶς.”

CIII. Ἡσθη τε δὴ τῇ συμβουλίῃ Ξέρξης· λέγουσα γὰρ ἐπετύγχανε τὰ περ αὐτὸς ἐνόεε. οὐδὲ γὰρ, εἰ πάντες καὶ πᾶσαι συνεβούλευον αὐτῷ μένειν, ἔμενε ἂν, δοκείν μοι· οὕτω καταρρώδιηκε. ἐπαινέσας δὲ τὴν Ἀρτεμισίην, ταύτην μὲν ἀποστέλλει ἄγουσαν αὐτοῦ τοὺς παῖδας ἐς Ἔφεσον· νόθοι γὰρ τινες παῖδες οἱ συνέσπονγο.

CIV. Συνέπεμπε δὲ τοῖσι παισὶ φύλακον Ἐρμότιμον, γένος μὲν ἔοντα Πηδασέα, φερόμενον δὲ οὐ τὰ δευτέρα τῶν εὐνούχων παρὰ βασιλεῖ.

CVII. Ξέρξης δὲ, ὡς τοὺς παῖδας Ἀρτεμισίῃ ἐπέτρεψε ἀπάγειν ἐς Ἔφεσον, καλέσας Μαρδόνιον, ἐκέλευσέ μιν τῆς στρατιῆς διαλέγειν τοὺς βούλεται, καὶ ποιέειν τοῖσι λόγοισι τὰ ἔργα πειρώμενον ὁμοῖα. ταύτην μὲν τὴν ἡμέρην ἐς τοσοῦτο⁶¹ ἐγίνετο· τῆς δὲ νυκτὸς,

57. ἐκείνων κ.τ. λ.] If these words are correct, they must be taken as a periphrasis for οἶκου τοῦ σοῦ. But *W.* conjectures εἰ κειμένως for ἐκείνων, so ὅδ' εἰ κείσεσθαι τὰ ἑαυτοῦ ἐφασκεν, Philostratus, V. A. viii. 7.; and this emendation is approved of by *L.* and *ST.*

58. ἀγῶνας] τὸν περὶ σωτηρίας ἀγῶνα τρέχων, Eunapius, V. Max. Ph. p. 100. τρ. τὸν ὑπὲρ τῆς ψυχῆς ἄ., Dionysius, A. R. vii. p. 454. θέειν περὶ ἰμέων αὐτῶν, c. 140. περὶ ἑωυτοῦ τρέχων, vii. 57. τ. π. τῆς ψυχῆς, ix. 37. Compare c. 74. *SCHW. SCH.* on B. 72.

59. δραμέονται] This future of τρέ-

χω is taken from the form δρέμω. *M. G. G.* 251. and 188, 2. n.

60. ἦν τι πάθῃ] τὸν δ' ὀλίγος στενάχει καὶ μέγας, ἦν τι π., Callinus in Stob. S. xlix. p. 356. εἴ τι πάθοι, Isæus, often; and, in Latin, *si quid illi accidisset, W.* as *si quid pupillo accidisset.* Cicero, de Inv. ii. 21. *si quid ipsi accidat,* p. T. A. M. 22. *præclare vixero, si quid mihi acciderit prius, quæ hoc tantum mali videro,* 36. *si quid mihi humanitus accidisset,* Ph. i. 4. In all the above instances, death is implied; and this is another proof of the anxiety which the ancients felt to avoid ominous expressions: *male ominatis parcere verbis,* Horace, III O. xiv. 11.

κελεύσαντος βασιλέος, τὰς νῆας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου ἀπῆγον ὀπίσω ἐς τὸν Ἑλλησποντον, ὡς τάχεις εἶχε ἕκαστος,⁶² διαφυλαξούσας⁶³ τὰς σχεδίας πορευθῆναι βασιλεῖ. ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστήρος⁶⁴ πλώοντες οἱ βάρβαροι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἡπείρου, ταύτας ἔδοξαν⁶⁵ τε νῆας εἶναι, καὶ ἔφευγον ἐπὶ πολλόν. χρόνῳ δὲ μαθόντες, ὅτι οὐ νῆες εἶεν, ἀλλ' ἄκραι, συλληχθέντες, ἐκομίζοντο.

CVIII. Ὡς δὲ ἡμέρη ἐγένετο, ὀρέοντες οἱ Ἕλληνες κατὰ χώραν μένοντα τὸν στρατὸν τὸν πεζὸν, ἠλπίζον καὶ τὰς νῆας εἶναι περὶ Φάληρον, ἐδόκεόν τε ναυμαχίσειν σφέας, παραρτέοντό τε ὡς ἀλεξήσομενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νῆας οἰχωκυίας, αὐτίκα μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν Ξέρξω στρατὸν οὐκ ἐπειδὸν διώξαντες μέχρι Ἄνδρου ἐς δὲ τὴν Ἄνδρον ἀπικόμενοι, ἐβουλεύοντο. Θεμιστοκλῆς μὲν νυν γνώμην ἀπεδείκνυτο,⁶⁶ “διὰ νήσων τραπομένους, καὶ ἐπιδιώξαντας τὰς νῆας, πλώειν ἰθὺς ἐπὶ τὸν Ἑλλησποντον, λύσοντας τὰς γεφύρας.” Εὐρυβιάδης δὲ τὴν ἐναντίην ταύτην γνώμην ἐτίθετο, λέγων, ὡς, “εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πάντων σφεῖς⁶⁷ κακὸν τὴν Ἑλλάδα ἐργάσαιντο. εἰ γὰρ ἀναγκασθεῖη, ἀπολαμφθεῖς, ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ, πειρῶτο ἂν ἡσυχίην μὴ ἄγειν· ὡς ἄγοντι μὲν οἱ ἡσυχίην, οὔτε τι προχωρέειν οἷόν τε ἔσται τῶν πρηγμάτων, οὔτε τις κομιδὴ τὸ ὀπίσω⁶⁸ φανήσεται, λιμῶν τέ οἱ ἡ στρατιῇ διαφθαρέεται.⁶⁹ ἐπιχειροῦντι δὲ αὐτῶ

61. ἐς τοσοῦτο κ. τ. λ.] *H. Vig. ix. 2, 11.* τὸ πρῆγμα understood is the nominative to ἐγένετο, such was the progress of affairs this day. *M. G. G. 578.*

62. ὡς τ. εἶχε ἔ.] ὡς εἶχε τάχους καὶ δυνάμειος ἔ. *Plutarch, t. ii. p. 610. c. W. Thucydides, ii. 90. M. G. G. 315, -1. vol. i. p. 302. n. 38.*

63. διαφυλαξούσας κ. τ. λ.] The construction is δ. β. τ. σ. (ὥστε αὐτὸν) π.; unless π. be taken in a passive sense, and then β. π. will mean to be prepared for the king's passing over. *S.*

64. Ζωστήρος] so called from Latona's "Girdle." *L.*

65. ἔδοξαν] ὁ δειλὸς, τοιοῦτός τις, οἷος πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι, *Theophrastus, Ch. 25. V.*

66. γνώμην ἀπεδείκνυτο] *iii. 160.* Themistocles communicated his opi-

nion to Aristides; and he disapproved of it, on the same grounds as Eurybides; *Plutarch, Th. p. 120. A. W. S.*

67. σφεῖς] i. e. αὐτοὶ, *vii. 168. S.*

68. τὸ ὀπίσω] *i. 207.* the same as ὀπίσω, or ἐς τὸ ὄ. *S.*

69. διαφθαρέεται] The primitive form of the future (ἔσω) underwent a double change; partly on account of euphony, and partly to distinguish by different forms two senses of a word; in some cases ε, in others σ was rejected. In verbs whose characteristic is ρ, Homer usually observes the first form, but Herodotus has here adopted the second. *M. G. G. 173. ix. 42.* This is commonly called the second future. *M. G. G. 179. obs. 1. and 188, 2.* The first of these forms was afterwards Æolian; and the latter was retained by the Ionians. *T. ix. 42.*

καὶ ἔργου ἐχομένῳ, πάντα τὰ κατὰ τὴν Εὐρώπην οἷά τε εἶσθαι προσχωρήσαι κατὰ πόλιάς τε καὶ κατὰ ἔθνεα, ἦτοι ἀλίσκομένων γε, ἢ πρὸ τούτου⁷⁰ ὁμολογεόντων·⁷¹ τροφήν τε ἔξειν σφέας τὸν ἐπέτειον αἰεὶ τῶν Ἑλλήνων καρπὸν. ἀλλὰ, δοκέειν γὰρ, νικηθέντα τῇ ναυμαχίῃ, οὐ μενείειν ἐν τῇ Εὐρώπῃ τὸν Πέρσεια, ἐατέον ὧν εἶναι φεύγειν, ἐς ὃ ἔλθοι φεύγων ἐς τὴν ἑωυτοῦ· τὸ ἐνθεῦτεν δὲ, περὶ τῆς ἐκείνου⁷² ποιέεσθαι ἤδη τὸν ἀγῶνα ἐκέλευε.” ταύτης δὲ εἶχοντο τῆς γνώμης καὶ Πελοποννησίων τῶν ἄλλων οἱ στρατηγοί.

CIX. Ὡς δὲ ἔμαθε ὅτι οὐ πείσει τοὺς γε πολλοὺς⁷³ πλώειν ἐς τὸν Ἑλλήσποντον, ὁ Θεμιστοκλῆς, μεταβαλὼν⁷⁴ πρὸς τοὺς Ἀθηναίους, (οὗτοι γὰρ μάλιστα ἐκπεφευγόντων περιημέκτεον,⁷⁵ ὄρμέατό τε ἐς τὸν Ἑλλήσποντον πλώειν καὶ⁷⁶ ἐπὶ σφέων αὐτῶν βαλλόμενοι, εἰ ἄλλοι μὴ βουλοίατο,) ἔλεγέ σφι τάδε· “Καὶ αὐτὸς⁷⁷ ἤδη πολλοῖσι⁷⁸ παρεγενόμην, καὶ πολλῶ πλέω ἀκήκοα τοιαύδε γενέσθαι· ἄνδρας, ἐς ἀναγκαίην ἀπειληθέντας,⁷⁹ νενικημένους ἀναμάχεσθαι⁸⁰ τε καὶ

70. πρὸ τούτου] πρὸ τοῦ, i. 122. vii. 139. ix. 1. WA.

71. ἀλίσκομένων — ὁμολογεόντων] though referring to πάντα; as τετιμημένης refers to αὐτῇ, c. 69. ST.

72. τῆς ἐκείνου] c. 3. ST.

73. τοὺς γε πολλοὺς] the majority at least. L.

74. μεταβαλὼν] v. 75. where perhaps the verb should also be in the active voice.

75. ἐκπεφευγόντων περιημέκτεον] Verbs which denote any emotion of the mind are accompanied by a participle indicating the object or operative cause, which in Latin is expressed by *quod* or by the accusative with the infinitive. When the participle refers to a different subject from the verb, then, according to the different construction of that verb, the participle is put in the genitive, dative, or accusative. M. G. G. 551. *they were excessively indignant at their having escaped.*

76. καὶ] *et*.

77. καὶ αὐτὸς κ. τ. λ.] Thucydides appears to have had this exordium before his eyes in the commencement of Archidamus's oration, καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, &c. i. 80. BLO.

78. πολλοῖσι] viz. πρήγμασι. BLO.

79. ἐς ἀναγκαίην ἀπειληθέντας] reduced to extremities. ἀπ. ἐς στεῖνων, ix. 34. S. ἀπ. ἐς ἀπορίην, i. 24. ii. 141. ἐς ἀπορίην πολλὴν ἀπιγμένος, i. 79. ἐν ἀπορίῃσι εἶχετο, iv. 131. V. The radical word of ἐλαύνω is ἔλω, which, besides ἐλάω, ἐλαύνω, admits the forms ἔλλω, εἴλω, εἰλέω, ἴλλω, ‘to bring together, compel, drive into a corner.’ From εἰλέω comes ἀπειλέω, ἀπειληθεῖς. M. G. G. 232. obs.

80. ἀναμάχεσθαι] vol. i. p. 244. n. 30. (ὁ Θεμιστοκλῆς ἄλλοις) ἀντιβουλεύεται, λέγων “ βασιλεὺς ἀποληφθεὶς ἀναμαχεῖται τάχα· πολλὰκις δὲ ἀπόνοια δίδωσιν ὅσα μὴ ἔδωκεν ἀνδρεία, Polyænus, i. 30, 3. Themistocles, victo Xerxe, volentes suos pontem rumpere prohibuit, quum docuisset, “cautius esse eum expelli ex Europa, quam cogi ex desperatione pugnare,” Frontinus, ii. 6, 8. The latter writer gives instances of other great generals who have acted upon the maxim of Themistocles; Publius Cornelius Scipio Africanus said “viam hostibus, qua fugiant, esse muniendam.” Agesilaus was of the same opinion, as he often showed practically; Pol., ii. 1, 6. Compare Pol., iii. 9, 14. Pausanias, iv. p. 333. Diodorus, xiv. 27. τοῖς ἀπονενοημένοις

ἀναλαμβάνειν τὴν προτέραν κακότητα. ἡμεῖς δὲ, εὕρημα⁸¹ γὰρ εὕρηκαμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα, νέφος τοσοῦτον⁸² ἀνθρώπων ἀνωσάμενοι,⁸³ μὴ διώκωμεν ἄνδρας φεύγοντας. τάδε γὰρ οὐκ ἡμεῖς κατεργασάμεθα, ἀλλὰ θεοὶ τε καὶ ἥρωες, οἳ ἐφθόνησαν ἄνδρα ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεῦσαι, ἔοντα ἀνύσιόν τε καὶ ἀτάσθαλον,⁸⁴ ὅς τὰ τε ἰρὰ καὶ τὰ ἴδια ἐν ὁμοίῳ ἐποιέετο,⁸⁵ ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα· ὅς καὶ τὴν θάλασσαν ἀπεμαστίγωσε, πέδας τε κατήκε.⁸⁶ ἀλλ' (εὔ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν) νῦν μὲν, ἐν τῇ Ἑλλάδι καταμείναντες, ἡμέων τε αὐτῶν ἐπιμεληθῆναι⁸⁷ καὶ τῶν οἰκετέων· καὶ τις οἰκίην τε ἀναπλα-

οὐδεὶς ἂν ὑποσταίη, Xenophon, H. vii. 5, 12. V. φείδεται χρῆ, καὶ μὴ ἐς ἀπόροιαν καταστήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν, Thucydides, i. 82. *Manius consul, reiectus in castra, ad omnes portas milite opposito, hostibus viam clauserat. ea desperatio Tusci rabiem accendit: nam quum incurstantes, quacumque exitum ostenderet spes, vano aliquoties impetu issent; globus juvenum unus in ipsum consulem invadit: sustineri vis nequit. consul mortifero vulnere ictus cadit, fusique circa omnes. Tuscis crescit audacia: Romanos terror per tota castra trepidos agit: et ad extrema ventum foret, ni legati putefecissent una porta hostibus viam. ea erumpunt; abeuntes in alterum incidunt consulem; ibi iterum caesi fusique passim*, Livy, ii. 47. "A bridge of gold is to be made for a flying enemy."

81. εὕρημα] an unexpected gain, vii. 190. W. 155. S. It would be more usual to express σώσαντες before ἡμέας, putting a comma after εὕρηκαμεν. ST. In the same sense we use a windfall in familiar discourse. LAU. Xenophon, An. ii. 3, 11. vii. 3, 6. ἐπιτυχία, Hesychius; Phavorinus; ἐπίτευγμα, Suidas. HUT.

82. νέφος τοσοῦτον] ἡμεῖς, τ. ἔχοντες περικείμενοι ἡμῖν ν. μαρτύρων, ὄγκον ἀποθέμενοι πάντα, δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα, Hebrews, xii. 1. ὄπας, ν. τ. πολέμου καὶ σκηπτὸν ὠσάμενοι, διασώσουσι τὴν Ἰταλίαν, Plutarch, Mar. p. 414. c. W.

83. ἀνωσάμενοι] in having repulsed, vii. 139. The simple form occurs, c. 3. W.

84. ἀτάσθαλον] ille immanis Xerxes, Arnobius, i. p. 5. Heraldus. Stanley compares with this passage, οὐ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν, ὕβρωος ἄποινα καθέων φρονημάτων· οἳ, γῆν μολόντες Ἑλλάδ', οὐ θεῶν βρέτη ἠιδούντο συλᾶν, οὐδὲ πιμπράναι νεῶς· βωμοὶ δ' αἵστοι, δαιμόνων θ' ἰδρύματα πρόρριζα φύρδην ἐξανέστραπται βάθρων, Æschylus, P. 812. BL.

85. ἐν ὁμοίῳ ἐποιέετο] esteemed equally, held in like estimation. M. G. G. 577.

86. κατήκε] vii. 35. εἰς τὴν θάλασσαν πέδας καθεῖναι, D. Laertius, Pr. 9. V.

87. ἐπιμεληθῆναι] understand βουλώμεθα. ST. The νῦν μὲν is answered by ἅμα δὲ τῷ ἔαρι; and this infinitive is equivalent to ἐπιμεληθῶμεν, M. G. G. 544. since it corresponds with καταπλέωμεν. S. The words εὔ γ. ἔ. ἐς τὸ π. ἡ. are quite parenthetical. M. thinks the nominative καταμείναντες offends against the rules of syntax, he therefore prefers the accusative and says that the infinitive ἐπιμεληθῆναι depends on εὔ γὰρ ἔχει. But in this case we should rather expect ἀλλ' (εὔ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετέων) νῦν μὲν τις &c. for, as the words stand in the text, how should we explain the καὶ before τις? The construction is certainly uncommon, but we have some-

σάσθω,⁸⁶ καὶ σπόρου ἀνακῶς ἐχέτω,⁸⁹ παντελέως ἀπελάσας τὸν βάρβαρον· ἅμα δὲ τῷ ἔαρι καταπλέωμεν ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης.” Ταῦτα ἔλεγε, ἀποθήκην⁹⁰ μέλλων ποιήσεσθαι ἐς τὸν Πέρσεια, ἵνα, ἣν ἄρα τί μιν καταλαμβάνῃ πρὸς Ἀθηναίων πάθος, ἔχη ἀποστροφὴν.⁹¹ τὰ περ ὧν καὶ ἐγένετο.⁹²

CX. Θεμιστοκλῆς μὲν, ταῦτα λέγων, διέβαλλε· Ἀθηναῖοι δὲ ἐπίειθοντο· ἐπειδὴ γὰρ, καὶ πρότερον δεδογμένος εἶναι σοφός, ἐφάνη ἐὼν ἀληθῆως σοφός τε καὶ εὖβουλος, πάντως ἐτοῖμοι ἦσαν λέγοντι πίθεσθαι. ὡς δὲ οὗτοί οἱ ἀνεγνωσμένοι ἦσαν, αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλῆς ἄνδρας ἀπέπεμπε ἔχοντας πλοῖον, τοῖσι ἐπίστευσε σιγᾶν, ἐς πᾶσαν βάσανον ἀπικνεομένοισι, τὰ αὐτὸς ἐνετείλατο βασιλεῖ φράσαι·⁹³ τῶν καὶ Σίκιννος ὁ οἰκέτης αὐτῆς⁹⁴ ἐγένετο. οἱ ἐπεὶ τε ἀπίκοντο πρὸς τὴν Ἀττικὴν,⁹⁵ οἱ μὲν κατέμενον ἐπὶ τῷ πλοίῳ, Σίκιννος δὲ, ἀναβὰς παρὰ Ξέρξεα, ἔλεγε τύδε· “Ἐπεμψέ με Θεμιστοκλῆς ὁ Νεοκλέος, στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμάχων πάντων ἄριστος καὶ σοφώτατος, φράσοντά τοι, ὅτι Θεμιστοκλῆς ὁ Ἀθηναῖος, σοὶ βουλόμενος ὑπουργεῖν, ἔσχε τοὺς Ἕλληνας, τὰς νῆας βουλομένους διώκειν, καὶ τὰς ἐν Ἑλλησπόντῳ γε-

thing parallel to it in a passage which is noticed in M. G. G. 545. αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων, οἷος Νήρικον εἶλον, ἐνέκτιμενον πτολιέθρον, ἀκτὴν Ἠπειρίῳ, Κεφαλλήνεσσι φανάσσων, τοῖος ἐὼν τοι χθιζὺς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὅμοισιν, ἐφεστάμεναι, καὶ ἀμύνειν ἄνδρας μησιτῆρας, Homer, Od. Ω. 375. where the construction is αἶ γὰρ—ἐὼν τοῖος—ἔχων τεύχεα—ἐφεστάμεναι καὶ ἀμύνειν; and δυναίμην is to be understood, as αἶ γὰρ μιν θανάτοιο δυσσηχέος ἄδε δυναίμην νόσφιν ἀποκρίψαι, Il. Σ. 464.

88. ἀναπλασάσθω] οὐδ' ἀγρία γὰρ ὄρνις, ἣν πλάσῃ δόμον, ἄλλη νεοσσούς ἤξιωσεν ἐντεκεῖν, a poet (perhaps Sophocles) in Lycurg. p. 166, 35. V.

89. σπόρου ἀνακῶς ἐχέτω] i. e. σ. ἐπιμελείτω. V. αὐτῶν ἄ. ἔξουσιν, Thucydides, viii. 102. ἀνακῶς· φυλακῶς, προνοητικῶς, Pausanias; ἐπιμελῶς, Eustathius; who observes that the Dioscuri were hence called ἀνακοῦς: from the same root comes ἀναξ, i. e. φροντιστής. WA. let each diligently apply himself to sowing. This con-

struction with the genitive is noticed, M. G. G. 326.

90. ἀποθήκην] is here put by metonymy for ἀπόθετον a *treasure laid up in store*; for the poet says καλὸν γε θησαύρισμα, κειμένη χάρις, S. and hence ἀπόθετον φίλον, Lysias, p. 158. V.

91. ἀποστροφὴν] a refuge; Xenophon, Cyr. v. 2, 23. An. ii. 4, 11. ἀπέρχομαι Ξεῖθῃ ἀπεχθόμενος, ὃν ἤλπισ' ἂν εὖ ποιήσας, ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισὶ καταθήσεσθαι, An. vii. 6, 24. Isocrates, Ep. ii. 8. V. κρησφύγετον, ix. 96.

92. ἐγένετο] see Thucydides, i. 135—138. TR.

93. φράσαι] Themistocles sent a verbal message; he was too cautious to have ventured on sending a written communication. V.

94. αὐτῆς] c. 75. L.

95. Ἀττικὴν] Sicinnus was despatched from Andros, where the Greeks had been in consultation, L. to Xerxes; who was on the point of evacuating Attica with his land forces. W.

φύρας λύειν. καὶ νῦν κατ' ἰσυχίην πολλὴν κομίζεο." Οἱ μὲν, ταῦτα σημήναντες, ἀπέπλων ὀπίσω.

CXI. Οἱ δὲ Ἕλληνες, ἐπεὶ τέ σφι ἀπέδοξε μῆτ' ἐπιδιώκειν ἔτι προσωτέρω τῶν βαρβάρων τὰς νῆας, μήτε ἐπιπλέειν ἐς τὸν Ἑλλησποντον λύσοντας τὸν πόρον, τὴν Ἄνδρον περικατέατο, ἐξελέειν ἐθέλοντες. πρῶτοι γὰρ Ἄνδριοι νησιωτέων αἰτηθέντες πρὸς Θεμιστοκλέος χρήματα οὐκ ἔδωσαν· ἀλλὰ, προῖσχομένου Θεμιστοκλέος λόγον τοῖδε, ὡς "ἦκοιεν Ἀθηναῖοι περὶ ἐνωτοὺς ἔχοντες δύο θεοὺς μεγάλους,⁹⁶ Πειθῷ τε καὶ Ἀναγκαίῃν,⁹⁷ οὕτω τέ σφι κάρτα δοτέα εἶναι χρήματα," ὑπεκρίναντο πρὸς ταῦτα, λέγοντες, ὡς "κατὰ λόγον⁹⁸ ἦσαν ἄρα αἱ Ἀθῆναι μεγάλαι τε καὶ εὐδαίμονες, καὶ θεῶν χρηστῶν ἦκοιεν εὖ, ἐπεὶ Ἀνδρίους γε εἶναι⁹⁹ γεωπείνας,¹⁰⁰ ἐς τὰ μέγιστα ἀνήκοντας,¹ καὶ θεοὺς δύο ἀχρήστους οὐκ ἐκλείπειν σφέων τὴν νῆσον, ἀλλ' αἰεὶ φιλοχωρεῖν, Πενίην τε καὶ Ἀμηχανίην.² καὶ

96. θεοὺς μεγάλους] It is not contrary to the genius of the language to apply the masculine adjective to female deities. *W.*

97. Πειθῷ τε καὶ Ἀναγκαίῃν] "δύο καὶ ἦκειν" ἔφη "θεοὺς κομίζων, Π. καὶ Βίαν" οἱ δ' ἔφασαν "εἶναι καὶ παρ' αὐτοῖς θεοὺς μεγάλους δύο, Πενίαν καὶ Ἀπορίαν, ὑφ' ἧν κωλύεσθαι δοῦναι χρήματα ἐκείνῃ," Plutarch, *Th.* p. 122. c. The names Ἀναγκαίη and Ἀμηχανίη are changed into the more common ones of Βία and Ἀπορία. That ἀνάγκη and βία are synonymous is evident from "the Wing" of Simmias (a poem so called from the shape in which the verses were arranged, *Spectator*, No. 58.), οὗ τι γὰρ ἔκρινα βίαφι, πρᾶτῶν δὲ πειθοῖ, and before, τᾶμος ἐγὼ γὰρ γενόμεαν ἀνικ' ἔκριν' ἀνάγκα, *An. ed. Br. t. i.* p. 205. and from Xenophon's speech to Seuthes, οἱ νῦν σοι ὑπήκοοι γενόμενοι, οὐ φιλίᾳ τῇ σῇ ἐπέσθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκῃ, *An. vii.* 7, 17. *Écphantus* says he considers τὸ πειθοῦς τινὸς δέεσθαι as τὰς ἐπιγῆν φαυλότατος λείψανον, because πειθῶ ἔργον τι ἐντὶ παροικέον ἀνάγκα, in *Stob.* p. 335. c. 10. It was not simply τὴν Πειθῶν, μιλίχιον ὄπλον, that Themistocles held out to the Andrians, but τὴν Πειθανάγκην καὶ, ὡς οἶον εἰπεῖν, θατέρᾳ μὲν δόρυ,

θατέρᾳ δὲ κηρύκειον προῖσχομένου, ὃ δὴ παροιμία ἦν, ὡς φησὶ Πανσανίας, ἐπὶ τῶν ἅμα μὲν παρακαλούντων καὶ ἀπειλούντων, *Eustathius*, V.

98. κατὰ λόγον] with good reason, well might it be said. This retort of the Andrians is ironical; how great and happy was the city! which was in ruins and ashes: how benignant the deities! who had forsaken their temples and the territory. *S.*

99. ἐπεὶ Ἀνδρίους—εἶναι] In indirect speech, the accusative with the infinitive is put even after particles which begin an antecedent proposition. *M. G. G.* 537. so μᾶλλον γὰρ τι χεῖμαινεσθαι, c. 118. ἐπεὶ παρελθεῖν τοῦτον, c. 135. *M.*

100. γεωπείνας] ii. 6. *W.* quoted vol. i., p. 12. n. 67.

1. ἐς τὰ μέγιστα ἀνήκοντας] ἐς τὰ μ. ἀνήκετε ἀρετῆς περὶ, v. 49. *W.* Understand here γεωπεινῆς, *S.* with περὶ.

2. Πενίην τε καὶ Ἀμηχανίην] ἀργαλέον Πενία, κακὸν ἄσχετον, ἃ μέγαν δάμνησι λαὸν Ἀμαχανία σὺν ἀδελφᾷ, Alcæus in *Stob.* scv. p. 387. χρεῖα δ' ἀνάγκης οὐκ ἀπάκισται πολὺ, a tragic poet in *Stob. E. Ph.* p. 127. τῆς Πτωχείας Πενίαν φάμεν εἶναι ἀδελφὴν, *Aristophanes*, P. 549. *BL.*

τούτων τῶν θεῶν ἐπηβόλους³ ἔοντας, Ἄνδρίουσ οὐ δώσειν χρήματα οὐδέ κοτε γὰρ τῆς ἐωντων ἀδυναμίης τὴν Ἀθηναίων δύναμιν εἶναι κρέσσω." οὗτοι μὲν δὴ, ταῦτα ὑποκρινάμενοι, καὶ οὐ δόντες τὰ χρήματα⁴ ἐπολιορκέοντο.

CXII. Θεμιστοκλῆς δὲ, οὐ γὰρ ἐπαύετο πλεονεκτέων,⁵ ἐσπέμπων ἐς τὰς ἄλλας νήσους ἀπειλητηρίους λόγους, αἴτεε χρήματα διὰ τῶν αὐτῶν ἀγγέλων, χρεώμενος λόγοισι τοῖσι καὶ πρὸς Ἄνδρίουσ ἐχρήσατο, λέγων, ὡς, "εἰ μὴ δώσουσι τὸ αἰτούμενον, ἐπάξει τὴν στρατιὴν τῶν Ἑλλήνων, καὶ πολιορκέων ἐξαιρήσει." λέγων ὦν ταῦτα, συνέλεγε χρήματα μεγάλα παρὰ Καρυστίων τε καὶ Παρίων· οἱ, πιυθανόμενοι τὴν τε Ἄνδρον, ὡς πολιορκείτο, διότι ἐμῆδισε, καὶ Θεμιστοκλέα, ὡς εἶη ἐν αἰνῇ μεγίστῃ τῶν στρατηγῶν, δείσαντες ταῦτα, ἔπεμπον χρήματα. εἰ δὲ δὴ τινεσ καὶ ἄλλοι ἔδοσαν νησιωτέων, οὐκ ἔχω εἰπεῖν· δοκέω δὲ τινεσ καὶ ἄλλοι δοῦναι, καὶ οὐ τούτους μόνους. καὶ τοι Καρυστίοισι γε οὐδὲν,⁶ τούτου εἵνεκα, τοῦ κακοῦ ὑπερβολῆ⁷ ἐγένετο· Πάριοι δὲ Θεμιστοκλέα χρήμασι ἰλασάμενοι, διέφυγον τὸ στράτευμα. Θεμιστοκλῆς μὲν νυν, ἐξ Ἄνδρου ὄρμεώμενος, χρήματα παρὰ νησιωτέων ἐκτέετο λάθρη τῶν ἄλλων στρατηγῶν.

CXIII. Οἱ δ' ἄμφι Ξέρξεα, ἐπισχόντεσ ὀλίγασ ἡμέρασ μετὰ τὴν ναυμαχίην, ἐξέλανον ἐς Βοιωτοῦσ τὴν αὐτὴν ὁδόν. ἔδοξε γὰρ Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα, ἅμα δὲ ἄνωρῆ⁸ εἶναι τοῦ ἔτεοσ πολεμέειν, χειμερίσαι⁹ τε ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ

3. ἐπηβόλους] a metaphor from one who hits the mark in archery; τοὺσ ἐπιτυχῶσ βάλλοντασ, ἢ τοὺσ ἐντυγχάνοντασ, Timæus. *BL*. ἐπήβολοι νόσου, Æschylus, Ag. 525. *W*. Steph. Th. L. G. 2620. compare also clxiii. and 1157. possessed of: ix. 94. ἐπιστήμησ ἐπήβολοσ, Plato, Euth. *D*. It is always united to a genitive. *BU*.

4. τὰ χρήματα] the money which he had demanded. *S*.

5. πλεονεκτέων] ἦν δὲ περιπλέων τὰσ νήσουσ καὶ χρηματιζόμενοσ ἀπ' αὐτῶν, Plutarch, Th. t. i. p. 122. c. Timocreon reviled Themistocles as ψεύσαν, ἄδικον, προδόταν, in having betrayed a friend ἀργυροῖσι σκυβαλικοῖσι πεισθησ· λαβῶν δὲ τρι' ἀργυρίου τάλαντ', ἔβα πλέων εἰσ ὄλεθρον. *V*.

6. οὐδὲν] i. e. κατ' οὐδὲν, not at all, in no respect. *S*.

7. ὑπερβολῆ] ἀναβολῆ, ὑπέρθεσισ. *V*. μηδεμίαν ὑπερβολὴν ποιησαμένοισ ἐξελέγχειν καὶ ταύτην τὴν ἐλπίδα, Polybius, xiv. 9, 8. Herodotus uses ὑπερβάλλεσθαι in the sense of procrastinating, delaying, putting off, vii. 206. ix. 51. *S*. From Andros the Greeks proceeded straight to Carystus, c. 121. *L*.

8. ἄνωρῆ] a word peculiar to Herodotus; *V*. the common word is ἄωρῆ, an unfit season.

9. χειμερίσαι] This is also a rare word, vi. 31. c. 126. 130. for the common verb χειμάζειν (which occurs c. 133.) or παραχειμάζειν. It is formed in the same way as θερίζειν and ἐαρί-

ἔπειτα ἅμα τῷ ἔαρι πειρᾶσθαι τῆς Πελοποννήσου. ὡς δὲ ἀπίκατο ἐς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους μὲν Πέρσας πάντας τοὺς “ἀθανάτους”¹⁰ καλομένους, πλὴν Ὑδάρνεος τοῦ στρατηγοῦ· οὗτος γὰρ οὐκ ἔφη λείψεσθαι βασιλέος·¹¹ μετὰ δὲ, τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον¹² τὴν χιλιήν, καὶ Μήδους τε καὶ Σάκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο· ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο¹³ κατ’ ὀλίγους,¹⁴ τοῖσι εἶδεά τε ὑπῆρχε¹⁵ διαλέγων,¹⁶ καὶ εἰ τέοισι¹⁷ τι χρηστὸν συνείδее πεποιημένον· ἐν δὲ,¹⁸ πλεῖστον ἔθνος Πέρσας αἰρέετο, ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους·¹⁹ ἐπὶ δὲ, Μήδους. οὗτοι δὲ πλῆθος μὲν οὐκ ἐλάσσονες ἦσαν τῶν Περσέων, ῥώμῃ δὲ ἕσσονες· ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἵππεῦσι.

CXIV. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ Μαρδόνιός τε τὴν στρατιὴν διέκρινε, καὶ Ξέρξης ἦν περὶ Θεσσαλίην, χρηστήριον ἐληλύθει ἐκ Δελφῶν Λακεδαιμονίοισι, Ξέρξεα αἰτέειν δίκας τοῦ Λεωνίδεω φόνου καὶ τὸ διδόμενον ἐξ ἐκείνου δέκεσθαι.²⁰ πέμπουσι δὴ κήρυκα τὴν

ζειν. χεμαΐζειν has quite a different signification in vii. 191. V.

10. ἀθανάτους] vii. 83. W.

11. λείψεσθαι βασιλέος] τοῦ κήρυκος μὴ λείπεσθαι, Thucydides, i. 131. *not to depart from the herald: a remarkable and rare signification. BLO.*

12. τὴν ἵππον] vii. 40. L.

13. ἐξελέγετο] *he picked out.*

14. κατ’ ὀλίγους] M. G. G. 581. Thucydides, iii. 78. 111. iv. 10. 11. v. 9. vi. 34. AR. κατ’ ἓνα καὶ δέκα, ix. 62. Abresch. *by few at a time*, ii. 92. W. *here and there a few*, ix. 102.

15. τοῖσι εἶδεα—ὑπῆρχε] i. e. οἱ εἶδες εὐ ἔχοντες, οἱ σωματῶν ἔ. ἄριστα, οἱ εὐεκτικῶν. V.

16. διαλέγων] *selecting from among the whole number. V.*

17. εἰ τέοισι] εἴ τις instead of ὅστις expresses an indecisive allegation, admitting the possibility of an error. M. G. G. 617, 1. f.

18. ἐν δὲ] *and among the whole number selected. S.*

19. στρεπτοφόρους — ψελιοφόρους] Add these words and *μαχαιοφόρος*, ix. 32. to vol. i. p. 33. n. 17. *hominem optima veste contextit, quam sa-*

trapæ regii gerere consueverant; ornavit etiam torque, et armillis aureis, cæteroque regio cultu, Nepos, xiv. 3. ἀκινάκην εἶχε χρυσοῦν, καὶ στρεπτόν ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὡσπερ οἱ ἄριστοι τῶν Περσῶν ἐτετίμητον γὰρ ὑπὸ Κύρου, Xenophon, An. i. 8, 20. 5, 8. BL. ἔδωκε Κύρος ἐκέλευε (i. e. to Syennesis) δῶρα, ἃ νομιζέται παρὰ βασιλεῦσι τίμια, ἵππον χρυσοχάλινον, καὶ σ. χρυσοῦν, καὶ ψ., καὶ ἄ. χ., καὶ στολήν Περσικὴν, 2, 27. αὐτὸν δ’ Ἀστυάγης καὶ στολήν καλὴν ἐνέδυσσε, καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμει· καὶ ἐφ’ ἵππου χρυσοχάλινου περιήγεν, ὡσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι, Cyr. i. 3, 3. (compare vol. i. p. 126. n. 1.) δῶρα—γιγνώσκεται ἔνια τῶν βασιλέως, “ψέλλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι” οὐ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα ἔχειν, ᾧ ἂν μὴ βασιλεὺς δῶ, viii. 2, 8. from which it appears that these were marks of honor conferred by the sovereign, HUT. and, in all probability, closely resembling orders of knighthood in modern times.

20. δέκεσθαι] *so below δεξάμενος τὸ ῥηθὲν, and δεχόμεθα τὰ διδοῖς, c. 137. δέκομαι τὸν οἰωνόν, ix. 91. δέχου*

ταχίστην Σπαρτιῶται· ὅς ἐπειδὴ κατέλαβε εὐῶσαν ἔτι πᾶσαν τὴν στρατιὴν ἐν Θεσσαλίῃ, ἐλθὼν ἐς ὄψιν τὴν Ξέρξεω, ἔλεγε τάδε· “Ὁ βασιλεῦ Μήδων, Λακεδαιμόνιοί τέ σε, καὶ Ἡρακλεΐδαι οἱ ἀπὸ Σπάρτης,²¹ αἰτέουσι φόνου δίκας, ὅτι σφέων τὸν βασιλέα ἀπέκτεινας, ῥύόμενον τὴν Ἑλλάδα.” Ὁ δὲ, γελάσας τε, καὶ κατασχὼν πολλὸν χρόνον, ὡς οἱ ἐτύγχανε παρεστῶς Μαρδόνιος, δεικνὺς ἐς τοῦτον, εἶπε· “Τοιγάρ σφι Μαρδόνιος ὅδε δίκας δώσει τοιαύτας, οἷας ἐκείνοισι πρέπει.” Ὁ μὲν δὲ, δεξάμενος τὸ ῥηθὲν, ἀπαλλάσσετο.

CXV. Ξέρξης δὲ, Μαρδόνιον ἐν Θεσσαλίῃ καταλιπὼν, αὐτὸς ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλήσποντον· καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ τεσσαράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος,²² ὡς εἶπεῖν.²³ ὅκου δὲ πορευόμενοι γινοῖατο, καὶ κατ’ οὓς τινὰς ἀνθρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδένα εὔροειν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφυομένην, καὶ τῶν δενδρέων τὸν φλοιὸν περιλέποντες, καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ’ ἐποίεον ὑπὸ λιμοῦ.²⁴ ἐπιλαβὼν²⁵ δὲ λοιμὸς τε τὸν στρατὸν καὶ δυσεντερίη,²⁶ κατ’ ὄδον διέφθειρε· τοὺς

τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ, Aristophanes, Pl. 63. W.

21. Ἡ. οἱ ἀπὸ Σπάρτης] so called to distinguish them from the Heraclidæ who were kings of Argos and Macedonia. L.

22. οὐδὲν μέρος] none, when compared with the immense numbers of the host, vii. 184. ὅσοι δὲ λοιποὶ, κἀτυχον σωτηρίας, ἤκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες, ἐφ’ ἐσιτοῦχον γαίαν, Æschylus, P. 514. W.

23. ὡς εἶπεῖν] Thucydides, vi. 30. so to speak. ἔπος is often added, Plato, Gor. p. 12. Sym. p. 320. f. Phæ. 12. Ap. 1. Æschylus, P. 720. Euripides, Hip. 1157. BL. M. G. G. 543.

24. λιμοῦ] ἡμᾶς γῆς Ἀχαΐδος πέδον καὶ Θεσσαλῶν πόλισμ’ ὑπεσπανισμένους βορᾶς ἐδέξαντ’· ἔνθα δὴ πλείστοι θάνον διψῆ τε λιμῶ τ’, ἀμφότερα γὰρ ἦν τάδε, Æschylus, P. 494. W.

25. ἐπιλαβὼν] Thucydides says of the plague at Athens, dis τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε, ii. 51. BLO.

26. λοιμὸς τε—καὶ δυσεντερίη] a pestilence and dysentery. Most of those who accompanied the king, according to Tzetzes, died κρυμῶ, λιμῶ, πορείᾳ. labore, fame, ac metu distaberunt, Orosius, p. 114. στρατὸς δ’ λοιπὸς διώλεθ’, οἱ μὲν ἀμφὶ κρηναῖον γάτος δίψῃ ποιοῦντες, οἱ δ’ ὑπ’ ἄσθματος κενοί, Æschylus, P. 488. In like manner, during the plague at Athens, multa siti prostrata viam per, proque voluta corpora, silanos ad aquarum strata jacebant, interclusa anima nimia ab dulcedine aquarum, Lucretius, vi. 1263. ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς βίπτειν· καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστω ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθεστῆκει τό τε πλεόν καὶ ἔλασσον ποτὸν, Thucydides, ii. 49. ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες, τοῦ ὕδατος ἐπιθυμία, 52. Of this retreat Justin says *metuentibus labori (neque enim ulla est metuentibus quies) etiam fames accesserat. multorum deinde dierum inopia contraxerunt et pestem: tun-*

δὲ καὶ νοσέοντας αὐτῶν κατέλιπε, ἐπιτάσσει τῆσι πόλισι, ἵνα ἐκάστοτε²⁶ γίνωιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. ἔνθα καὶ τὸ ἶρον ἄρμα καταλιπὼν τοῦ Διὸς, ὅτε ἐπὶ τὴν Ἑλλάδα ἤλανε, ἀπιὼν οὐκ ἀπέλαβε· ἀλλὰ δόντες οἱ Παιῖνες τοῖσι Θρηίξι, ἀπαιτέοντος Ξέρξεω, ἔφασαν νεμομένας²⁷ ἄρπαχθῆναι ὑπὸ τῶν ἄνω Θρηϊκῶν τῶν περὶ τὰς πηγὰς τοῦ Στρυμόνος οἰκημένων.

CXVI. Ἐνθα καὶ ὁ τῶν Βισαλτέων βασιλεὺς γῆς τε τῆς Κρηστικῆς, Θρηίξι, ἔργον ὑπερφνὲς²⁸ ἐργάσατο· ὃς οὔτε αὐτὸς ἔφη τῷ Ξέρξῃ ἐκὼν εἶναι δουλεύσειν, ἀλλ' οἶχετο ἄνω ἐς τὸ οὖρον τὴν Ῥοδόπην,²⁹ τοῖσι τε παισὶ ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. οἱ δὲ ἀλογήσαντες,³⁰ ἢ ἄλλως σφι θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, ἐστρατεύοντο ἅμα τῷ Πέρσῃ. ἐπεὶ δὲ ἀνεχώρησαν ἀσιγέες πάντες, ἐξ ἰόντες, ἐξώρυξε αὐτῶν ὁ πατήρ τοὺς ὀφθαλμοὺς διὰ τὴν αἰτίην ταύτην. Καὶ οὗτοι μὲν τοῦτον τὸν μισθὸν ἔλαβον.

CXVII. Οἱ δὲ Πέρσαι, ὡς, ἐκ τῆς Θρηϊκῆς πορευόμενοι, ἀπίκοντο ἐπὶ τὸν πόρον, ἐπειγόμενοι, τὸν Ἑλλησποντον τῆσι νηυσὶ διέβησαν ἐς Ἀβυδὸν· τὰς γὰρ σχεδίας οὐκ εὔρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα δὴ κατεχόμενοι,³¹ σιτία

taque sæditas morientium fuit, ut viæ cadaveribus implerentur, alitesque et bestia, illecebris sollicitatæ, exercitum sequerentur, ii. 13. V. At certain seasons, and especially in autumn, very malignant and contagious fevers are found to prevail in armies; and very often dysenteries, most difficult to remove and frequently fatal; Pringle, on Diseases in Camps and Garrisons. *L.* The connexion between λιμὸς and λοιμὸς was quite proverbial. In a time of scarcity men have recourse for sustenance to all kinds of unwholesome food, which almost invariably lays the seeds of serious diseases.

26. ἐκάστοτε] ἀεὶ, παρ' ἕκαστα, Hesychius. *SCHL.* Its force is the same as if the order were ἐπιτάσσειν ἐ. (on every occasion) τῆσι πόλισι, ἵνα γ. ἐ. &c. *S.* ix. 1.

27. νεμομένας] agrees with τὰς ἵππους, which is understood from the preceding substantive ἄρμα. *ST. HER.* on *VIG.* iii. 1, 9. vii. 55. *W.*

28. ὑπερφνὲς] This is one of those middle words, which may be taken in either a good (ix. 78.) or a bad sense: here it means atrocious, *L. unnatural.* Though φιλέλλην, he was μὴ ποιήσας Ἑλληνικὰ, Ælian, *V. H.* v. 11. *V.* Another Thracian, Phineus, was guilty of a similar atrocity; Σοφοκλῆς λέγει ὅτι τοὺς ἐκ Κλεοπάτρας υἱοὺς ἐτύφλωσεν, Ὀρνιθὸν καὶ Κράμβιν, πεισθεὶς διαβολαῖς Δίας τῆς αὐτῶν μητρῴας, Scholiast on *Ar. Rh.* *W.*

29. Ῥοδόπην] Various modern names are assigned to this mountainous chain, *Valiza, Curiorowieza, Vasigluse,* and *Despote Giala. L.* The second and fourth have prefixed to them the titles κύριος and δεσπότης, respectively: the other two appear corruptions of βασιλίσσα. Mythology represents Rhodope as having been a queen of Thrace.

30. ἀλογήσαντες] ἀ. τῶν τοῦ πατρὸς ἐντολῶν. *ST.*

31. κατεχόμενοι] being detained *W.*

τε πλέω ἢ κατ' ὄδον ἐλάγχανον, οὐδένα τε κόσμον ἐμπιπλάμενοι, καὶ ὕδατα μεταβάλλοντες, ἀπέθνησκον τοῦ στρατοῦ τοῦ περιεούτος πολλοί. οἱ δὲ λοιποὶ ἅμα Ξέρξῃ ἀπικνέονται ἐς Σάρδις.

CXVIII. Ἔστι δὲ καὶ ἄλλος ὕδε λόγος λεγόμενος, ὡς, ἐπειδὴ Ξέρξης, ἀπελαύνων ἐξ Ἀθηνῶν, ἀπικετο ἐπ' Ἡϊόνα τὴν ἐπὶ Στρυμόνι, ἐνθεῦτεν οὐκέτι ὁδοιορήσῃ διεχρέετο, ἀλλὰ τὴν μὲν στρατιὴν Ὑδάρνει ἐπιτρέπει ἀπάγειν ἐς τὸν Ἑλλήσποντον, αὐτὸς ³² δ' ἐπὶ νηὸς Φοινίσσης ³³ ἐπιβάς, ἐκομίζετο ἐς τὴν Ἀσίην. πλώοντα δὲ μιν ἄνεμον Στρυμονίην ³⁴ ὑπολαβεῖν ³⁵ μέγαν καὶ κυματίνην. καὶ δὴ, μᾶλλον γάρ τι χειμαίνεσθαι, γεμούσης τῆς νηὸς, ὥστε ἐπὶ τοῦ καταστρώματος ἐπέοντων συχνῶν Περσέων τῶν σὺν Ξέρξῃ κομιζομένων, ἐνθαῦτα, ἐς δεῖμα πεσόντα, τὸν βασιλέα εἶρεσθαι βύσαντα τὸν κυβερνήτηα, ³⁶ “ εἴ τις ἐστὶ σὴ σωτηρὴ; ” καὶ τὸν εἶπαι· “ Δέσποτα, οὐκ ἔστιν οὐδεμία, ἣν μὴ τούτων ἀπαλλαγὴ τις γένηται τῶν πολλῶν ἐπιβατέων.” ³⁷ Καὶ Ξέρξεα λέγεται, ἀκούσαντα ταῦτα,

32. αὐτὸς κ. τ. λ.] ἀπὸ Στρώμονος ἐπιβάς νηὸς αὐτὸς Φοινίσσης, σὺν τοῖς ἀρίστοις τῶν Περσῶν, κλύδωνος γεγονότος, κέλευσε τούτους ἐκπηδᾶν εἰς θάλασσαν τοῦ πλοίου ὑπερ δὴ καὶ δεδράκασιν, ἐκείνον προσκυνούντες, ὅπως τὸ πλοῖον κουφισθὲν σώσῃ τὸν βασιλέα, Tzetzes, Ch. i. 996. V.

33. νηὸς Φοινίσσης] To make the catastrophe more tragic, Justin (after Trogus) has metamorphosed this ship into a fishing-boat; *ille, percussus nuntio, tradit ducibus milites perducendos; ipse cum paucis Abydon contendit: ubi cum solutum pontem hybernis tempestatibus offendisset, piscatoria scapha trepidus trajecit. erat res spectaculo digna, et æstimatione sortis humanæ, rerum varietate miranda, in exiguo latentem videre navigio, quem paulo ante vix æquor omne capiebat; carentem etiam omni sertorum ministerio, cujus exercitus propter multitudinem terris graves erant, ii. 13. hence Orosius, ii. 10. V. ille tamen qualis rediit Salamine relicta?—sed qualis rediit?—nempe una nave, cruentis fluctibus, ac tarda per densa cadavera protra, Juvenal, x. 179. 185. habuit, quem debuit, exitum; victus, et late longæque fusus, ac stratam ubique rui-*

nam suam cernens, medius inter suorum cadavera incessit, Seneca, de I. iii. 17, 1.

34. Στρυμονίην] i. e. Βορέην. τείχεα μὲν καὶ λᾶες ὑπαι βίτης κε πέσειεν Στρυμονίου Βορέαο, Callimachus, in Del. 25. ὄξυς ἀπὸ Θρηκῆς ὀρνύμενος βορέης, Simonides in Ath. iii. 99. V. πνοιαί ἀπὸ Στρώμονος μολοῦσαι κακὸς χοιοί, νῆστιδες, δύσσορμοι, βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς, Æschylus, Ag. 185. W. This must have been a north-wester: the violence of the winds off the mouths of large rivers is more remarkable in the Archipelago than in any other part of Europe. LAU.

35. ἄνεμον—ὑπολαβεῖν] On this transition from a nominative with the indicative to an accusative with the infinitive, see vol. i. p. 57. n. 91. and p. 193. n. 86.

36. κυβερνήτηα] This noun is of the first declension, but forms its accusative as if it were of the third (i. e. first declension of contracted nouns in the Eton Greek Grammar): these heteroclitics we are constantly meeting with in Ionic writers. M. G. G. 91, 1.

37. ἐπιβατέων] is here to be taken in the sense of *passengers*, ἐμπόρων in

εἶπαι· “ Ἄνδρες Πέρσαι, νῦν τις διαδεξάτω ὑμέων βασιλέος κηδόμενος·³⁸ ἐν ὑμῖν γὰρ οἴκε εἶναι ἐμοὶ ἢ σωτηρίῃ.” Τὸν μὲν ταῦτα λέγειν· τοὺς δὲ, προσκυνέοντας, ἐκπηδέειν³⁹ ἐς τὴν θάλασσαν, καὶ τὴν νῆα, ἐπικουφισθεῖσαι, οὕτω δὲ ἀποσωθῆναι ἐς τὴν Ἀσίην. ὡς δὲ ἐκβῆναι τάχιστα ἐς γῆν τὸν Ξέρξεα, ποιῆσαι τοιόνδε· ὅτι μὲν ἔσωσε βασιλέος τὴν ψυχὴν, δωρήσασθαι χρυσὴν στεφάνῃ τὸν κυβερνήτηα, ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ.

CXIX. Οὗτος δὲ ἄλλος λέγεται λόγος περὶ τοῦ Ξέρξεω νόστου, οὐδαμῶς ἔμοιγε πιστὸς, οὔτε ἄλλως, οὔτε τὸ Περσέων τοῦτο πάθος. εἰ γὰρ δὴ ταῦτα οὕτω εἰρέθη ἐκ τοῦ κυβερνήτηα πρὸς Ξέρξεα, ἐν μυρήσι⁴⁰ γνώμησι μίαν οὐκ⁴¹ ἔχω ἀντίξοον, μὴ οὐκ⁴² ἂν ποιῆσαι βασιλέα τοιόνδε, τοὺς μὲν ἐκ τοῦ καταστρώματος καταβιβάσαι ἐς κοίλῃν νῆα, ἔοντας Πέρσας, καὶ Περσέων τοὺς πρώτους· τῶν δ' ἑρετέων,⁴³ ἔοντων Φοινίκων, ὅκως⁴⁴ οὐκ ἂν ἴσον πλῆθος τοῖσι Πέρσησι ἐξέβαλε ἐς τὴν θάλασσαν. ἀλλ' ὁ μὲν, ὡς καὶ πρότερόν μοι εἴρηται, ὁδῶ χρεώμενος ἅμα τῶ ἄλλῳ στρατῶ, ἀπενόστησε ἐς τὴν Ἀσίην.

CXX. Μέγα δὲ καὶ τόδε μαρτύριον·⁴⁵ φαίνεται γὰρ Ξέρξης ἐν τῇ ὀπίσω κομιδῇ ἀπικόμενος⁴⁶ ἐς Ἀβδηρα, καὶ ξεινίην τέ σφι συνθέμενος, καὶ δωρησάμενος⁴⁷ αὐτοὺς ἀκινάκη τε χρυσῶ καὶ τιήρη⁴⁸

Homer; τῶν ἐπὶ τῆς ἀλλοτρίας νεῶς τὸν πλοῦν ποιουμένων, Budæus; Steph. Th. L. G. 2546.

38. διαδεξάτω — κηδόμενος] δ. is another of those verbs which are followed by a nominative participle referring to the subject of the verb. δεικνύειν and δηλοῦν have the same construction. δέξεται πατρὸς ἐκ ταῦτοῦ γεγῶς, Euripides, I. A. 406. δέξω σοφὸς γ., M. 548. δηλώσω μὴ τοι ἄσπλαγχνος γ., Sophocles, Aj. 471. HER. on VIC. vi. 1, 13. MO.

39. ἐκπηδέειν] The change of verbs in αω into εω is very common in the Ionic dialect; so ἐκτέετο, c. 112. V.

40. μυρήσι] We should say in a thousand, the Latins would say *e sextentis*. L.

41. μίαν οὐκ] for οὐδεμίαν. In compound negatives the compounded parts are sometimes, though rarely, transposed. M. G. G. 609.

42. μὴ οὐκ] is used with infinitives,

after negative propositions or verbs, and is then equivalent to the Latin *quid* or *quo minus*: so οὐ δυνατοὶ αὐτὴν ἴσχειν εἰσι Ἀργεῖοι μὴ οὐκ ἐξίεναι, ix. 12. M. G. G. 608. c. 1.

43. τῶν δ' ἑρετέων] Our author seems to have forgotten that, owing to the violence of the storm, none of the crew could have been spared. S.

44. ὅκως] after verbs of 'saying, believing, &c.' is put for ὅτι *that*; though strictly it seems to have meant *how*. In the present passage it alternates with the accusative and infinitive, βασιλέα καταβιβάσαι. M. G. G. 623, 3.

45. μαρτύριον] M. G. G. 613. v.

46. φαίνεται—ἀπικόμενος] evidently came. VIC. v. 13, l. vol. i. p. 144. n. 60.

47. δωρησάμενος] The presents of Xerxes to the Acanthians are mentioned, vii. 116. the entertainment of the king by the Abderites, vii. 120. V.

χρυσοπάστῳ,⁴⁹ καὶ, ὡς αὐτοὶ λέγουσι Ἀβδηρῖται, λέγοντες ἔμοιγε οὐδαμῶς πιστὰ, πρῶτον ἐλόσατο τὴν Ζῶνῃν φεύγων ἐξ Ἀθηνένων ὀπίσω, ὡς ἐν ἀδείῃ ἔων. τὰ δὲ Ἀβδηρα ἴδρυται πρὸς τοῦ Ἑλλησπόντου μᾶλλον, ἢ τοῦ Στρυμόνος καὶ τῆς Ἡϊόνος, ὅθεν δὴ μὴν φασι ἐπιβῆναι ἐπὶ τὴν νῆα.

CXXI. Οἱ δὲ Ἕλληνες, ἐπεὶ τε οὐκ οἶοί τε ἐγένοντο ἐξελέειν τὴν Ἀνδρον, τραπόμενοι ἐς Κάρυστον, καὶ δηϊώσαντες αὐτῶν τὴν χώραν, ἀπαλλάσσοντο ἐς Σαλαμίνα. πρῶτα μὲν νυν τοῖσι θεοῖσι ἐξεῖλον ἀκροθίνια ἄλλα τε, καὶ τριήρεας⁵⁰ τρεῖς Φοινίσσας· τὴν μὲν, ἐς Ἴσθμὸν⁵¹ ἀναθεῖναι, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν· τὴν δὲ, ἐπὶ Σούμιον⁵² τὴν δὲ, τῷ Αἴαντι, αὐτοῦ ἐς Σαλαμίνα. μετὰ δὲ τοῦτο διεδάσαντο τὴν λήϊν, καὶ τὰ ἀκροθίνια ἀπέπεμψαν ἐς Δελφούς, ἐκ τῶν ἐγένετο ἀνδριάς, ἔχων ἐν τῇ χειρὶ ἀκρωτήριον⁵³ νηὸς, ἔων μέγαθος δυωκαίδεκα πήχεων· ἔστηκε δὲ οὗτος τῇ περὶ ὁ Μακεδῶν Ἀλέξανδρος ὁ χρύσεος.

CXXII. Πέμψαντες δὲ ἀκροθίνια οἱ Ἕλληνες ἐς Δελφούς, ἐπειρώτεον τὸν θεὸν κοινῇ, “εἰ λελάβηκε⁵⁴ πλήρεα καὶ ἀρεστὰ τὰ ἀκροθίνια;”⁵⁵ ὁ δὲ “παρ’ Ἑλλήνων μὲν τῶν ἄλλων” ἔφησε “ἔχειν, παρ’ Αἰγινητέων δὲ οὐ·” ἀλλὰ ἀπαίτεε αὐτοὺς τὰ ἀριστήια⁵⁶ τῆς

48. ἀκινάκη—καὶ τιήρη] This Persian custom still subsists in the east of making presents of fur cloaks, shawls for turbans, scimitars, &c. *W. LAU.*

49. χρυσοπάστῳ] Æschylus, Ag. 749. *BL.* spangled with gold.

50. τριήρεας] Potter, iii. 22. The Athenians under Phormio are described as τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ, καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι, Thucydides, ii. 81. See also Procopius, B. G. iv. 22. *W.*

51. ἐς Ἴσθμὸν] This was doubtless to Neptune, the tutelary god of Corinth and the isthmus. *L.* δεκάτην ἐξελόντες τῷ ἐν Ἴσθμῷ θεῷ, ἀπ’ ἧς ἐπτάπηχους χάλκεος Ποσειδῶν ἐξεγένετο, ix. 81. Pausanias, ii. 1. *MI.* ix. 1. n. 2.

52. ἐπὶ Σούμιον] probably to Minerva. *MI.*

53. ἀκρωτήριον] *columna rostrata in Capitolio, bello Punico priore posita, Livy, xlii. 19. BE. nares Antiatium partim in navalia Romæ subductæ, partim incensæ, rostrisque earum subgestum,*

in foro exstructum, adornari placuit; “rostra”—que id templum adpellatum, viii. 14. rostra navium spoliæque Latconum, in æde Junonis veteri fixæ, multi supersunt qui viderunt; Patavii monumentum navalis pugne, x. 2.

54. λελάβηκε] This Ionic form occurs, iii. 42. 65. ix. 59. *M. G. G.* 241.

55. τὰ ἀκροθίνια] The article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article (if any) is put. The same construction is adopted in interrogative sentences. εἰ τὰ ἄ., ἂ λ., ἦν π. καὶ ἀρεστά. *M. G. G.* 265. 264. *obs.*

56. τὰ ἀριστήια] It is generally allowed that the palm of valour in the battle of Salamis was conceded to the Æginetans: Plutarch, Th. p. 120. c. Ælian, V. H. xii. 12. “As the victory was due, apparently, to the Athenians, every one anticipated that, elated by this advantage, they would dispute the empire of the sea with the Lace-

ἐν Σαλαμῖνι ναυμαχίης. Αἰγινῆται δὲ, πυθόμενοι, ἀνέθεσαν ἀστέρας χρυσοῦς, οἱ ἐπὶ ἰστοῦ χαλκέου ἐστᾶσι τρεῖς ἐπὶ τῆς γωνίης ἀγχοτάτω τοῦ Κροίσεω κρητῆρος.⁵⁷

CXXIII. Μετὰ δὲ τὴν διαίρεσιν τῆς λήϊης ἔπλωον οἱ Ἕλληνας ἐς τὸν Ἴσθμόν, ἀριστήϊα δώσοντες τῷ ἀξιωτάτῳ γενομένῳ Ἕλλήνων ἀνὰ τὸν πόλεμον τοῦτον.⁵⁸ ὡς δὲ ἀπικόμενοι οἱ στρατηγοὶ διενέμοντο⁵⁹ τὰς ψήφους ἐπὶ τοῦ Ποσειδέωνος τῷ βωμῷ, τὸν πρῶτον καὶ τὸν δεύτερον κρίνοντες ἐκ πάντων, ἐνθαῦτα πῦς τις αὐτῶν ἐωυτῷ ἐτίθετο τὴν ψῆφον, αὐτὸς ἕκαστος⁶⁰ δοκέων ἀριστος γενέσθαι, δεύτερα δὲ οἱ πολλοὶ συνεξέπιπτον Θεμιστοκλέα⁶¹ κρίνοντες. οἱ μὲν δὲ ἔμουνοῦντο,⁶² Θεμιστοκλέης δὲ δευτερείοισι ὑπερεβάλλετο πολλόν.

CXXIV. Οὐ βουλομένων δὲ ταῦτα κρίνειν τῶν Ἕλλήνων φθόνῳ,

dæmonians. The latter, foreseeing what was likely to happen, exerted themselves to depreciate the courage of the Athenians; and, when the question "who had best deserved the prize of valour" was agitated, they by their influence procured it to be adjudged to the Æginetans. As the Athenians were justly indignant at the unfair treatment which they experienced on this occasion, the Lacedæmonians, μή ποτε Θεμιστοκλήης, ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλεύσεται κατ' αὐτῶν καὶ τῶν Ἕλλήνων, ἐτίμησαν αὐτὸν διπλαστοῖς δωρεαῖς τῶν τὰ ἀριστεία εἰληφόντων. The people of Athens, piqued at his receiving these, superseded him in the command, and conferred it on Xanthippus; Diodorus, xi. 27. W. L. V.

57. τοῦ Κ. κρητῆρος] i. 51. L.

58. ἀνὰ τὸν π. τ.] throughout this war. M. G. G. 579, 1.

59. διενέμοντο κ. τ. λ.] At Athens, when the pleadings on both sides were ended, certain persons distributed (διένεμον) two votes apiece to the judges. Here the middle voice denotes that the generals distributed the votes among themselves. They gave their suffrages at the altar, that the solemnity of the place might induce a regard to truth and equity in their decisions. ἀναχωρήσαντες εἰς τὸν Ἴσθμόν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοί,

Plutarch, Th. p. 120. d. φερόντων τὴν ψ. ἀπὸ τοῦ β. τοῦ Ποσειδῶνος περὶ τῶν ἀριστείων, Aristides, t. ii. p. 218. The same practice was sometimes adopted at Athens, ἡ βουλή ἢ ἔξ' Ἀρείου πάγου ἀπὸ τοῦ β. φέρουσα τὴν ψ., Demosthenes, de Cor. 42. λαβόντες τὴν ψ., καιομένων τῶν ἱερείων, ἀπὸ τοῦ β. φέροντες τοῦ Διὸς, ἐψηφίσαντο τὰ δίκαια, Mac. 4. V. W. Plut. Peric. 32. Plato, Leg. vi. p. 753. b. ST.

60. αὐτὸς ἕκαστος κ. τ. λ.] each individual thinking himself to be the most valiant; vii. 19.

61. Θεμιστοκλέα] ἕκαστος γὰρ ἑαυτὸν πρῶτον φέρον, δεύτερον συνεξέπιπτον ἅπαντες φέροντες Θ., Aristides, t. ii. p. 218. W. Θεμιστοκλεῖ, καίπερ ἔκοντες ὑπὸ φθόνου, τὸ πρωτεῖον ἀπέδωσαν ἅπαντες, Plutarch, Th. p. 120. d. V. From the mode of argument, which Cicero adopts, in the following passage, it will follow that Themistocles was entitled to the first place: *Academico sapienti ab omnibus cæterarum sectarum, qui sibi sapientes viderentur, secundæ partes duntur, cum primas sibi quemque vindicare necesse sit: ex quo potest probabiliter confici, eum recte primum esse iudicio suo, qui omnium cæterorum iudicio sit secundus*, Acad. inc. fr. 3. L.

62. οἱ μὲν δὲ ἔ.] τούτων μὲν δὲ ἕκαστος μίαν μόνον ψῆφον εἶχεν, τὴν δὲ ἐωυτῷ ἔθετο. ST.

ἀλλ' ἀποπλώνοντων ἐκάστων ἐς τὴν ἑωντῶν ἀκρίτων, ὅμως Θεμιστοκλῆς ἐβῶσθη τε καὶ ἐδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σφώτατος ἀνὰ πᾶσαν τὴν Ἑλλάδα. ὅτι δὲ νικῶν οὐκ ἐτιμήθη πρὸς τῶν ἐν Σαλαμῖνι ναυμαχησάντων, αὐτίκα μετὰ ταῦτα ἐς Λακεδαιμόνια ἀπῆκετο,⁶³ θέλων τιμηθῆναι. καὶ μιν Λακεδαιμόνιοι καλῶς μὲν ὑπέδεξαντο, μεγάλως δὲ ἐτίμησαν,⁶⁴ ἀριστήϊα μὲν⁶⁵ νυν ἔδοσαν, Εἰρυβιάδῃ, ἐλαίης στέφανον· σοφίης δὲ καὶ δεξιότητος, Θεμιστοκλεῖ, καὶ τούτῳ στέφανον ἐλαίης. ἐδωρήσαντο δὲ μιν ὄχῳ⁶⁶ τῶ ἐν Σπάρτῃ καλλιστεύσαντι. αἰνέσαντες δὲ πολλὰ, προέπεμψαν ἀπίοντα τριηκόσιοι Σπαρτιητέων λογάδες,⁶⁷ οὔτοι οἵπερ ἰππέες⁶⁸ καλέονται, μέχρι οὔρων τῶν Τεγεθτικῶν. μῦνον δὴ τοῦτον πάντων ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, Σπαρτιῆται προέπεμψαν.

CXXVI. Ἀρτάβαζος δὲ ὁ Φαρνάκεος, ἀνὴρ ἐν Πέρσῃσι λόγιμος καὶ πρόσθε ἑὼν, ἐκ δὲ τῶν Πλαταιϊκῶν⁶⁹ καὶ μᾶλλον ἔτι γενόμενος, ἔχων ἑξ μυριάδας στρατοῦ, τὸν Μαρδόνιος ἐξελέξατο, προέπεμπε βασιλέα μέχρι τοῦ πόρου. ὡς δὲ ὁ μὲν ἦν ἐν τῇ Ἀσίῃ, ὁ δὲ, ὀπίσω πορευόμενος, κατὰ τὴν Παλλήνην ἐγίνετο· ἅτε Μαρδονίου τε χειμερίζοντος περὶ Θεσσαλίην τε καὶ Μακεδονίην, καὶ οὐδέν κω κατεπεί-

63. ἐς Λ. ἀπῆκετο] Plutarch says that he was invited and conducted thither by the Lacedæmonians; Th. p. 120. d. V.

64. ἐτίμησαν] ἐστεφάνουν, τῆς ἐν Σαλαμῖνι ναυμαχίας ἀφορμὴν ποιοῦμενοι τὴν ἐκείνου διάνοιαν, Libanius, t. i. p. 14. c. αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα ἐτιμήσατε ἄνδρα ξέρον τῶν ὡς ὑμᾶς ἐλθόντων, Thucydides, i. 74. V.

65. ἀριστήϊα μὲν κ. τ. λ.] ἄ. μ. (ἀρετῆς πολεμικῆς ἢ ἀνδραγαθίης) ἔ. E., σ. δ. κ. δ. (ἀριστήϊα ἔδοσαν) Θ. S.

66. ὄχῳ] ὄχος, ὄχεος, ὄχει, is a heteroclite. M. G. G. 91, 2.

67. λογάδες] vol. i. p. 22. n. 72. ix. 21. denotes certain persons enlisted for military service, and kept on permanent duty, and therefore receiving regular pay. BLO.

68. ἰππέες] vii. 205. Strabo (x. p. 738. A.) tells us, that among the Cretans and Spartans there were horsemen or knights; that with both it was a mere title of dignity, with this dif-

ference, that the knights of Crete had horses, and those of Sparta none. These Spartan knights formed a body of three hundred men, divided into six companies of fifty men each. They served on foot, near the king's person in battle, and far from the cavalry, which was always at the wings. From this corps, detachments were chosen for the most perilous enterprises. Consult Xenophon, H. vi. 4, 10. 11. L. From which passage it would seem that the most opulent Spartans alone kept horses; from these citizens the knights were chosen. But in military expeditions, the knights themselves served on foot, furnishing horses for those soldiers who were to form the cavalry. Which soldiers were the refuse of the army, and, from their previous ignorance of horsemanship, a most inefficient body in the field.

69. τῶν Πλαταιϊκῶν] ix. 37. Plutarch, Mor. t. iv. p. 490. If any substantive is understood here, it must be ἔργων, as the adjective is of the neuter gender. SCH. on B. 223.

γοντος ἤκειν ἐς τὸ ἄλλο στρατόπεδον· οὐκ ἐδικαίου,⁷⁰ ἐντυχὼν ἀπεστεῶσι Ποτιδαίητησι, μὴ οὐκ ἐξανδραποδίσασθαι σφεας. οἱ γὰρ Ποτιδαίηται, ὡς βασιλεὺς παρεξεληλάκεε,⁷¹ καὶ ὁ ναυτικὸς τοῖσι Πέρσῃσι οἰχώκεε φεύγων ἐκ Σαλαμίνας, ἐκ τοῦ φανεροῦ ἀπέστασαν ἀπὸ τῶν βαρβάρων· ὡς δὲ καὶ ἄλλοι οἱ τὴν Παλλήνην ἔχοντες. Ἐνθαῦτα δὴ ὁ Ἀρτάβαζος ἐπολιόρκεε τὴν Ποτιδαίην.

CXXVII. Ὑποπτέυσας δὲ καὶ τοὺς Ὀλυνθίους ἀπίστασθαι ἀπὸ βασιλέος, καὶ ταύτην ἐπολιόρκεε. εἶχον δὲ αὐτὴν Βοττιαῖοι, οἱ ἐκ τοῦ Θερμαίου κόλπου⁷² ἐξαναστάντες ὑπὸ Μακεδόνων. ἐπεὶ δὲ σφεας εἶλε πολιορκέων, κατέσφαξε ἐξαγαγὼν ἐς λίμνην·⁷³ τὴν δὲ πόλιν παραδιδῶν Κριτοβούλῳ Τορωναίῳ, ἐπιτροπεύειν, καὶ τῷ Χαλκιδικῷ γένει. καὶ οὕτω Ὀλυνθον Χαλκιδέες ἔσχον.

CXXVIII. Ἐξελὼν δὲ ταύτην ὁ Ἀρτάβαζος τῇ Ποτιδαίῃ ἐντεταμένως προσεῖχε. προσέχοντι δὲ οἱ προθύμως συντίθεται προδοσίην Τιμόξεινος, ὁ τῶν Σκιωναίων στρατηγός· ὄντινα μὲν τρόπον ἀρχὴν, ἔγωγε οὐκ ἔχω εἰπεῖν· οὐ γὰρ ὦν λέγεται· τέλος μέντοι τοιάδε⁷⁴ ἐγένετο· ὅκως βυβλίον γράψει ἢ Τιμόξεινος, ἐθέλων παρὰ Ἀρτάβαζον πέμψαι, ἢ Ἀρτάβαζος παρὰ Τιμόξεινον, τοξεύματος περὶ τὰς γλυφίδας⁷⁵ περιειλίζαντες καὶ πετρώσαντες τὸ βυβλίον, ἐτό-

70. οὐκ ἐδικαίου] *he thought he should not be doing his duty not to enslave them, i. e. unless he reduced them to slavery.*

71. παρεξεληλάκεε] In verbs which begin with a vowel, the Ionians, and still more the Attics, use a sort of reduplication, repeating the first two letters, but, instead of the long vowel, taking the corresponding short one. M. G. G. 168. *obs.* 2.

72. Θερμαίου κόλπου] called by Pliny, *sinus Macedonicus*; now, *golfo di Saloniki*. L.

73. λίμνην] This marsh was on the south of the city of Olynthus, and near the bottom of the Toronæan gulf: it was called Bolyca. L.

74. τοιάδε] Polyænus speaks of this as the continuance of Artabazus, vii. 33, l. V. Ποτιδαίαν θέλων προδοῦναι Τιμόξενος Ἀρταβάζῳ, προσυνέθεντο ἀλλήλοισι, ὁ μὲν τῆς πόλεως τι χωρίον, ὁ δὲ τοῦ στρατοπέδου, εἰς ὑπερ ἐτόξευον, ὅτι ἂν ἤθελον ἀλλήλοισι ἐμφανίσαι. οἱ δὲ τοῦ τοξεύματος περὶ τὰς γ. ἐλίξαντες

τὸ βιβλίον καὶ πτ., ε. εἰς τὰ προσυγκείμενα χωρία. ἐγ. δὲ καταφανὴς ὁ Τιμόξενος π. τ. Π., τ. γ. ὁ Ἄ. εἰς τὸ προσυγκείμενον, ἄ. τ. χ., διὰ πνεῦμα καὶ φαύλην πτέρωσιν, β. ἄ. Ποτιδαίτου ν. ὦ., πρὸς ἄν β. περιέδραμεν ὕχλος, ο. φιλεῖ γ. ἐν τῷ π.· α. δὲ τ. τ. λ., ε. ε. τ. σ., καὶ οὕτω καταφανὴς ἐγένετο ἢ πρᾶξις, Æneas, *Tact.* 31. V. When Cimon was besieging Phaselis, the Chians in his camp held communication with the townsmen, τοξεύοντες ὑπὲρ τὰ τεῖχη βιβλίδια προσκείμενα τοῖς δίοστοις, Plutarch, *Cim.* Andronicus in the siege of Prusa sent messages (διαέρια γράμματα) in the same way to those within the walls: and sometimes arrows without heads were used; as in another siege οὐκ ὀλίγοι τῶν ἐνδοθι, τὰ Ῥωμαίων φρονούντες, καὶ ἀτράκτοις ἀσιδήροις βιβλία προσδέοντες, ταῦτα πρὸς τὸ Ῥωμαϊκὸν στρατεύμα νυκτὸς ἐξετόξευον, N. Choniates. *CAS.*

75. γλυφίδας] This word not only means the notch of the arrow which receives the bow-string, but the three

ξενον ἐς συγκείμενον χωρίον. ἐπάϊστος δὲ ἐγένετο ὁ Τιμόξεινος προ-
 διδούς τὴν Ποτιδαίαν. τοξεύων γὰρ ὁ Ἀρτάβαζος ἐς τὸ συγκείμενον,
 ἀμαρτῶν τοῦ χωρίου τούτου, βάλλει ἀνδρὸς Ποτιδαίητεω τὸν ὄμον.
 τὸν δὲ βληθέντα περιέδραμε ὄμιλος, οἷα φιλέει γίνεσθαι ἐν πολέμῳ,
 οἱ αὐτίκα τὸ τόξενμα λαβόντες, ὡς ἔμαθον τὸ βυβλίον, ἔφερον ἐπὶ
 τοὺς στρατηγούς· παρῆν δὲ καὶ τῶν ἄλλων Παλληναίων συμμαχίη.
 τοῖσι δὲ στρατηγοῖσι ἐπιλεξαμένοισι τὸ βυβλίον, καὶ μαθοῦσι τὸν
 αἴτιον τῆς προδοσίης, ἔδοξε μὴ καταπλέξαι⁷⁶ Τιμόξεινον προδοσίη,
 τῆς Σκιωναίων πόλιος εἵνεκα, μὴ νομιζοίετο εἶναι Σκιωναῖοι ἐς τὸν
 μετέπειτα χρόνον αἰεὶ προδύται. Ὁ μὲν δὴ τοιοῦτῳ τρόπῳ ἐπάϊστος
 ἐγεγόνεε.

CXXIX. Ἀρταβάζῳ δὲ ἐπειδὴ πολιορκέοντι ἐγεγόνεσαν τρεῖς
 μῆνες, γίνεται ἄμπωτις⁷⁷ τῆς θαλάσσης μεγάλη, καὶ χρόνον ἐπὶ
 πολλόν. ἰδόντες δὲ οἱ βάρβαροι τέναγος γενόμενον, παρήϊσαν ἐς
 τὴν Παλλήνην.⁷⁸ ὡς δὲ τὰς δύο μὲν μοίρας διοδοιορήκεσαν, ἔτι δὲ
 τρεῖς ὑπόλοιποι ἦσαν, τὰς διελλόντας χρῆν ἔσω εἶναι ἐν τῇ Παλ-
 λήνῃ, ἐπῆλθε πλημμυρίς τῆς θαλάσσης μεγάλη, ὄση οὐδαμά κω, ὡς
 οἱ ἐπιχώριοι λέγουσι, πολλάκις γινομένη. οἱ μὲν δὴ νέειν αὐτῶν
 οὐκ ἐπιστάμενοι διεφθείροντο, τοὺς δὲ ἐπισταμένους οἱ Ποτιδαίηται
 ἐπιπλώσαντες πλοίοισι ἀπώλεσαν. αἴτιον δὲ λέγουσι οἱ Ποτιδαίηται
 τῆς τε ῥηχίης καὶ τῆς πλημμυρίδος⁷⁹ καὶ τοῦ Περσικοῦ πάθεος γενέ-
 σθαι τούδε, ὅτι τοῦ Ποσειδέωνος ἐς τὸν νηὸν καὶ τὸ ἄγαλμα τὸ ἐν τῷ

*longitudinal grooves made for the fea-
 thers of the arrow; οὐχ ὑρᾶθ' ἐκηβό-
 λων τόξων πτερωτᾶς γ. ἐξορμωμένας;*
 Euripides, O. 267. S.

76. καταπλέξαι] *to implicate. W.*
 Such instances of forbearance are as
 refreshing as they are rare. V.

77. ἄμπωτις] *ebb, reflux, ἡ ἀναχώ-
 ρησις τῆς θαλάττης, Suidas, W. ἀνα-
 ποθέντος τοῦ ὕδατος; opposed to
 πλημμυρίς or ῥηχίη, a flood, swell, or
 rise of the tide. ἡ ὀνομαζομένη μὲν
 Χάρυβδις, αὐτὸ δὲ τοῦτο ἄ. τοῦ πελά-
 γους βιασιόατη, καὶ αὐθις πλημμύρα,
 Demosthenes of Thrace; κόλπον θα-
 λάσσης, ἐν τῷ ἄμπωτις τε καὶ β. ἀνὰ
 πᾶσαν ἡμέρην γίνεταί, vii. 198. and
 our author says the same of the Ara-
 bian gulf, β. ἐν αὐτῷ καὶ ἄ. ἀ. π. ἡ. γ.,
 ii. 11. The barbarians, who inhabited
 the coasts of the latter, had a tradi-
 tion μεγάλης τινὸς γενομένης ἀμπώ-*

*sews, in which the sea so shrank back
 that all the bed of the gulf (τοῦ κόλπου
 πᾶς ὁ τόπος) became dry (ξηρὸς);
 but they said that afterwards, πάλιν
 ἐπελθοῦσαν ἐξάσιον πλήμην ἀποκατα-
 στήσαι τὸν πόρον εἰς τὴν προϋπάρξασαν
 τάξιν, Diodorus, iii. 40. V. Compare
 this with Exodus, xii. 16—29. espe-
 cially ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ
 τῆς θαλάσσης, 29. and ἀπεκατέστη τὸ
 ὕδωρ ἐπὶ χώρας, 27. LXX.*

78. Παλλήνην] Potidæa completely
 occupied the isthmus from sea to sea,
 so as to cut off all communication by
 land between an enemy attacking it
 on the side of Pallene and one en-
 camped on the outside of the isthmus.
 AR.

79. καὶ τ. π.] These words per-
 haps owe their origin to a gloss ex-
 planatory of ῥηχίης. V. W. Bothe.

προαστείῳ ἠσέβησαν οὗτοι τῶν Περσέων, τοί περ καὶ διεφθάρησαν ὑπὸ τῆς θαλάσσης. αἴτιον δὲ τοῦτο λέγοντες, εὖ λέγειν ἔμοιγε δοκέουσι. τοὺς δὲ περιγενομένους ἀπήγε Ἄρτάβαζος ἐς Θεσσαλίην παρὰ Μαρδόνιον. Οὗτοι μὲν, οἱ προπέψαντες βασιλέα, οὕτω ἔπρηξαν.

CXXX. Ὁ δὲ ναυτικός ὁ Ξέρξω περιγενόμενος, ὡς προσέμιξε τῇ Ἀσίῃ, φεύγων ἐκ Σαλαμῖνος, καὶ βασιλέα τε καὶ τὴν στρατιὴν ἐκ Χερσονήσου διεπόρθμευσε ἐς Ἄβυδον, ἐχειμέριζε ἐν Κύμῃ. ἔαρος δὲ ἐπιλάμπαντος,⁸⁰ πρώϊος⁸¹ συνελέγετο ἐς Σάμον· αἱ δὲ τῶν νηῶν καὶ ἐχειμέρισαν αὐτοῦ· Περσέων δὲ καὶ Μήδων οἱ πλεῖνες ἐπεβάτενον. στρατηγοὶ δὲ σφι ἐπῆλθον Μαρδόντης τε ὁ Βαγαίου καὶ Ἄρταύτης ὁ Ἄρταχίου· συνῆρχε δὲ τούτοισι καὶ ἀδελφιδέος, αὐτοῦ Ἄρταύντεω προσελομένου, Ἰθαμίτρης.⁸² ἄτε δὲ μεγάλως πληγέντες, οὐ προήϊσαν ἀνωτέρω τὸ πρὸς ἐσπέρης, οὐδ' ἐπηνάγκαζε οὐδέϊς· ἀλλ', ἐν τῇ Σάμῳ κατήμενοι ἐφύλασσαν τὴν Ἰωνίην, μὴ ἀποστῆ, νῆας ἔχοντες σὺν τῆσι Ἰάσι τριηκοσίας. οὐ μὴν οὐδὲ προσεδέκοντο τοὺς Ἕλληνας ἐλεύσεσθαι ἐς τὴν Ἰωνίην, ἀλλ' ἀποχρήσειν σφι τὴν ἑωυτῶν φυλάσσειν, σταθμεύμενοι, ὅτι σφέας οὐκ ἐπέδιώξαν φεύγοντας ἐκ Σαλαμῖνος, ἀλλ' ἄσμενοι ἀπαλλάσσοντο. κατὰ μὲν γυν τὴν θάλασσαν ἐσωσμένοι ἦσαν τῷ θυμῷ, πεζῇ δὲ ἐδόκεον πολλὸν κρατήσειν τὸν Μαρδόνιον. εἶντες δὲ ἐν Σάμῳ, ἅμα μὲν ἐβουλεύοντο, εἴ τι δυναίαιτο κακὸν τοὺς πολεμίους ποιέειν, ἅμα δὲ καὶ ὠτακούστεον, ὅκη πεσέεται τὰ Μαρδονίου πρήγματα.

CXXXI. Τοὺς δὲ Ἕλληνας τό τε ἔαρ γινόμενον ἠγειρε, καὶ Μαρδόνιος ἐν Θεσσαλίῃ ἔων. ὁ μὲν δὴ πεζὸς οὐκ ἔω συνελέγετο· ὁ δὲ ναυτικός ἀπῆκετο ἐς Αἴγινα, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. στρατηγὸς δὲ καὶ ναύαρχος ἦν Λευτυχίδης⁸³ ὁ Μενάρεος ἔων τῆς

80. ἐπιλάμπαντος] ὑπολάμπειν, i. 190. the more usual word to denote the first appearance of spring. Xenophon employs a less poetical word ἅμα τῷ ἡρι ὑποφαινομένῳ, H. v. 3, 1. ὑποφαινομένου τοῦ ἡρος, 4, 58. εὐθὺς ἀρχομένου τοῦ ἡ., iv. 7, 1. i. 4, 2. ἐπεὶ ὁ χειμῶν ἔληγε, ἔαρος ἄ., i. 3, 1. ἐπειδὴ ἔαρ ὑπέφαινε, iii. 4, 16. jam ver adpetebat, quum Hannibal ex hibernis moris, Livy, xxii. 1. V.

81. πρώϊος] the adjective for the adverb πρώϊ. In like manner ὑψίζων s elegantly used for ὀψέ, and σκοτιαῖος

for σκότους ὄντος, (as in Latin *vesperinus*.) V. ἀντὶ τοῦ “ ἔτι σκοτίας ὄσης,” Suidas; Xenophon, An. ii. 2, 9. HUT.

82. Ἰθαμίτρης] ix. 102. In vii. 67. for Ἄρταύτης Ἰθαμάτρεω we should perhaps read Ἄρταύτης Ἰθαμίτρεω, as the Artayntes there mentioned was probably brother to this Ithamitres; and then his father Ithamitres would be the brother of this Artayntes, and the son of Artachæus. W.

83. Λευτυχίδης] for Λεωτυχίδης. vol. i. p. 279. n. 4. and n. 5. Thucy-

ἐτέρης οἰκίης τῶν βασιλέων. Ἀθηναίων δὲ ἐστρατήγεε Ξάνθιππος⁸⁴ ὁ Ἀρίφρονος.

CXXXII. Ὡς δὲ παρεγένοντο ἐς τὴν Λίγιναν πᾶσαι αἱ νῆες, ἀπίκοντο Ἴωνων ἄγγελοι ἐς τὸ στρατόπεδον τῶν Ἑλλήνων· οἳ, καὶ ἐς τὴν Σπάρτην ὀλίγω πρότερον τούτων ἀπικόμενοι, ἐδέοντο Λακεδαιμονίων ἐλευθεροῦν τὴν Ἰωνίην· τῶν καὶ Πρόδοτος ὁ Βασιληίδεω ἦν. οἳ, στασιῶται σφίσι γερόμενοι, ἐπεβούλευον θάνατον Στράττι τῷ Χίου τυράννῳ, ἐόντες ἀρχὴν⁸⁵ ἐπτά· ἐπιβουλεύοντες δὲ ὡς φανεροὶ ἐγείοντο, ἐξενείκαντος τὴν ἐπιχειρήσιν ἐνὸς τῶν μετεχόντων, οὕτω δὴ οἱ λοιποὶ, ἐξ ἐόντες, ὑπεξέσχον ἐκ τῆς Χίου, καὶ ἐς Σπάρτην τε ἀπίκοντο, καὶ δὴ καὶ τότε ἐς τὴν Αἴγιναν, τῶν Ἑλλήνων δεόμενοι καταπλῶσαι ἐς τὴν Ἰωνίην· οἳ προήγαγον αὐτοὺς μόγις μέχρι Δήλου. τὸ γὰρ προσωτέρω πᾶν δεινὸν ἦν τοῖσι Ἕλλησι,⁸⁶ οὐτε τῶν χώρων εἴοσι ἐμπείροισι, στρατιῆς τε πάντα πλέα ἐδόκεε εἶναι· τὴν δὲ Σάμον ἐπιστέατο δόξῃ καὶ Ἡρακλέας στήλας ἴσον ἀπέχειν. συνέπιπτε δὲ τοιοῦτο, ὥστε τοὺς μὲν βαρβάρους τὸ πρὸς ἐσπέρης ἀνωτέρω Σάμον μὴ τολμᾶν καταπλῶσαι, καταρρώδηκόςτας· τοὺς δὲ Ἕλληνας, χρηζίζόντων Χίων, τὸ πρὸς τὴν ἡῶ κατωτέρω⁸⁷ Δήλου. Οὕτω δέος τὸ μέσον ἐφύλισσέ σφεων.

CXXXIII. Οἱ μὲν δὴ Ἕλληνες ἐπλωον ἐς τὴν Δήλον· Μαρδόκιος δὲ περὶ τὴν Θεσσαλίην ἐχείμαζε. ἐνθεῦτεν δὲ ὀρμεώμενος, ἔπεμπε κατὰ τὰ χρηστήρια ἄνδρα, Εὐρωπέα⁸⁸ γένος, τῷ οὐνομα ἦν

dides, i. 89. Hudson.

84. Ξάνθιππος] see note on c. 122.

85. ἀρχὴν] i. e. κατ' ἀρχὴν at first. L. c. 142.

86. δεινὸν—Ἕλλησι] The power of the Persians, and the slight knowledge which the majority of the Greeks had of these parts, frightened the allies. The statement of Herodotus is not to be taken strictly; for Ephesus, and the vicinity of the Hellespont, were well known to the Athenians, as Samos and its neighbourhood must have been to the Spartans, iii. 46. 47. W. Our author is speaking therefore hyperbolically; S. yet still this is an amazing instance of ignorance in the Greeks, even of those countries which lay within the narrow precincts to which their navigation was confined; Robertson, Am. i. p. 13. *Tarquinius*

Herod.

duos filios per ignotas ea tempestate (about thirty years before this) terras, ignotiora maria, in Græciam misit, Livy, i. 56.

87. ἀνωτέρω—κατωτέρω] ἀνάγεσθαι signifies to put out to sea, κατάγεσθαι to make for the land; therefore, as Delos was situated in the middle of the Ægean, the meaning seems to be, the Persians did not dare to sail further out to sea, from the Asiatic coast, than Samos; and the Greeks did not dare to approach that coast, nearer than Delos. S.

88. Εὐρωπέα] of Eúropus in Caria, by some called Euromus. The Carians, from their knowledge of Persian as well as Greek, were often employed as interpreters: ξυνέπεμψε Τισσαφέρνης αὐτῷ πρεσβευτὴν τῶν παρ' ἐαυτοῦ, Γαυλίτην ὄνομα, Κᾶρα δίγλωσσ-

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Μῦς ἐντειλάμενος πανταχῇ μιν χρῆσόμενον ἔλθειν, τῶν⁸⁹ οἷά τε ἦν σφε⁹⁰ ἀποπειρήσασθαι. ὅ τι μὲν βουλόμενος ἐκμαθέειν πρὸς τῶν χρηστηρίων ταῦτα ἐνετέλλετο, οὐκ ἔχω φράσαι· οὐ γὰρ ὦν λέγεται.

CXXXVI. Μαρδόνιος δὲ, ἐπιλεξάμενος, ὅ τι δὴ ἦν λέγοντα τὰ χρηστήρια, μετὰ ταῦτα ἔπεμψε ἄγγελον⁹¹ εἰς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω, ἄνδρα Μακεδόνα, ἅμα μὲν, ὅτι οἱ προσκηδέες οἱ Πέρσαι ἦσαν· Ἀλεξάνδρου γὰρ ἀδελφεὴν Γυναιήν, Ἀμύντεω δὲ θυγατέρα, Βουβάρης ἀνὴρ Πέρσης ἔσχε·⁹² ἅμα δὲ ὁ Μαρδόνιος, πυθόμενος, ὅτι πρόξεινός⁹³ τε εἶη καὶ εὐεργέτης ὁ Ἀλέξανδρος, ἔπεμπε. τοὺς γὰρ Ἀθηναίους οὕτω ἐδόκεε μάλιστα προσκτῆσασθαι, λεῶν τε πολλὸν ἄρα ἀκούων εἶναι καὶ ἄλκιμον, τὰ τε κατὰ τὴν θάλασσαν συντυχόντα σφι παθήματα κατεργασαμένους μάλιστα Ἀθηναίους ἐπίστατο. τούτων δὲ προσγενομένων, κατήλπιζε εὐπετέως τῆς θαλάσσης κρατήσειν, τὰ περ ἂν καὶ ἦν· πεζῇ τε ἐδόκεε πολλὸν εἶναι κρέσσω· οὕτω τε ἐλογίζετο κατὑπερθέ οἱ τὰ πρήγματα ἔσεσθαι τῶν Ἑλληνικῶν. τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι, συμβουλευόντα τὸν σύμμαχον τὸ Ἀθηναῖον οἱ ποιήσασθαι· τοῖσι δὴ πειθόμενος ἔπεμπε.

CXL. Ὡς δὲ ἀπῆκετο εἰς τὰς Ἀθήνας,⁹⁴ ἀποπεμφθεὶς ὑπὸ Μαρδονίου, ἔλεγε τάδε· 1. “ Ἄνδρες Ἀθηναῖοι, Μαρδόνιος τάδε λέγει· — Ἐμοὶ ἀγγελίη ἦκει παρὰ βασιλέως, λέγουσα οὕτω· “ Ἀθηναί-

σον, Thucydides, viii. 85. The younger Cyrus also used them as such in his conferences with the Greek leaders; Xenophon, An. V.

89. τῶν κ. τ. λ.] Mys could only consult those oracles which were situated in countries occupied by the vassals or allies of Persia. L.

90. σφε] ST. The full expression is τῶν οἷά τε ἦν οἱ, σφε ἀποπειρήσασθαι, and, for the sake of euphony, the dative is omitted and the accusative retained.

91. ἄγγελον] ενου; τὸν παρὰ Ξέρξου πρεσβευτὴν the ambassador of Xerxes, Lycurgus, c. Leoc. pt. ii. p. 156, 41. Demosthenes, to degrade Philip the descendant of Alexander, speaks more contemptuously of this prince, τοὺς ὑμετέρους προγόνους, ξέδν

αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακοῦειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον· τοῦτον ἦνικ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κήρυξ, ἀλλὰ καὶ τὴν πόλιν ἐκλιπεῖν προελομένους καὶ παθεῖν δτιοῦν ὑπομείναντας καὶ μετὰ ταῦτα πράξαντας ταῦθ', ἃ πάντες μὲν αἰεὶ γλίσχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται, διόπερ καγὼ παραλείψω, δικαίως· ἔστι γὰρ μείζω τῶν κείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι, Ph. ii. 2. L. V.

92. ἔσχε] v. 21. W.

93. πρόξεινος] c. 143. W.

94. Ἀθήνας] Hence it appears that the Athenians had returned to the city, which they again evacuated on the approach of Mardonius, ix. 5. 6. S.

“οἰσι τὰς ἀμαρτάδας, τὰς ἐς ἐμὲ ἐξ ἐκείνων γενομένας, πάσας μετ-
 “ίημι.⁹⁵ νῦν τε ὧδε, Μαρδόνιε, ποίεε. τοῦτο μὲν, τὴν γῆν⁹⁶ σφι
 “ἀπόδος· τοῦτο δὲ, ἄλλην πρὸς ταύτη ἐλέσθων αὐτοί, ἦν τινα ἂν
 “ἐθέλωσι, ἐόντες αὐτόνομοι.⁹⁷ ἰρά τε πάντα σφι, ἦν δὴ βούλωνται
 “γε ἐμοὶ ὁμολογέειν, ἀνόρθωσον, ὅσα ἐγὼ ἐνέπηρσα.” Τούτων δὲ
 ἀπιγμένων, ἀναγκαιῶς ἔχει μοι ποιεῖν ταῦτα, ἦν μὴ τὸ ὑμέτερον⁹⁸
 ἀντίον γένηται.⁹⁹ λέγω δὲ ὑμῖν τάδε· νῦν τί μαίνεσθε, πόλεμον
 βασιλεῖ ἀνταειρόμενοι; οὔτε γὰρ ἂν ὑπερβάλοισθε, οὔτε οἰοί τε
 ἐστὲ ἀντέχειν τὸν πάντα χρόνον. εἶδετε¹⁰⁰ μὲν γὰρ τῆς Ξέρξεω
 στρατηλασίης τὸ πλῆθος καὶ τὰ ἔργα, πυνθάνεσθε δὲ καὶ τὴν νῦν
 παρ’ ἐμὲ¹ εὐῶσαν δύναμιν· ὥστε, καὶ ἦν ἡμέας ὑπερβάλλησθε καὶ
 νικήσητε, τοῦ περ ὑμῖν οὐδεμία ἐλπίς εἴ περ εὖ φρονέετε,² ἄλλη παρ-
 ἔσται πολλαπλασίη. μὴ ὦν βούλεσθε, παρῖσεύμενοι βασιλεῖ,³ στέ-
 ρεσθαι μὲν τῆς χώρας, θεῖιν δὲ αἰεὶ περὶ ὑμέων αὐτῶν· ἀλλὰ⁴ κατα-
 λύσασθε.⁵ παρέχει δὲ ὑμῖν κάλλιστα καταλύσυσθαι, βασιλέος ταύτη

95. Ἀθηναίοισι τὰς ἀ. — μετήμι] Ἀχιλλῆϊ μεθέμεν χόλον, Homer, II. A. 283. ἀπειὲς has the same construction, c. 140, 2.

96. τὴν γῆν κ. τ. λ.] Diodorus, xi. 28. Plutarch mentions the king as τὴν τε πόλιν αὐτοῖς ἀναστήσειν ἐπαγγελ-
 λόμενον, καὶ χρήματα πολλὰ δώσειν, καὶ τῶν Ἑλλήνων κυρίου καταστήσειν, Ar. p. 324. c. V.

97. αὐτόνομοι] The compounds of νόμος are proparoxytones, those of νο-
 μός, paroxytones. BA.

98. τὸ ὑμέτερον] The possessive pronouns with the article are put in-
 stead of the personal pronouns. M. G. G. 285. τὸ ὑ. for ὑμεῖς; so τὸ ἐμὸν, τὸ σὸν, (viz. μέρος,) &c. occur often, especially in Plato; τὸ γ’ ἐμὸν ἔτοι-
 μον, ἐὰν οὗτος ἐθέλη, t. i. p. 128. v. τὸ γ’ ἐμὸν οὐδὲν κωλύει ἐπ’ ἄρδου ὑπὸ σοῦ
 ἴσαι ἡμέραι, p. 176. v. τὰ μὲν ὑμέτερα ἀκούειν, ὡς ἔοικεν, ἔτοιμ’ ἂν εἴη, t. ii. p. 633. λ. V.

99. ἀντίον γένηται] ἀντιωθῆ, κωλύ-
 σθ. V.

100. εἶδετε] This verb, in the sense of ‘see,’ occurs only in the second aorist; and it is used to supply the defective tense of ὄρᾶν, which has no aorist. c. 144. ix. 46. 58. M. G. G. 230, 1.

1. παρ’ ἐμὲ] This preposition, when it answers to the question ‘where?’ generally has a dative case of the name of any thing living. Homer however has used the accusative, and in this he has been followed by Herodotus, Thucydides, Plato, and Lucian. W. παρά σε, vi. 86, 1. παρ’ ἡμᾶς οἰκεῖ, Alexis; ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσειν, Sophocles, E. 184. καθήμενοι παρ’ αὐτὸν, Isæus, p. 70, 25. τριήρεις ἔτυχον βοηθοὶ παρὰ σφῶν παρούσαι, Thucydides, iii, 3. V.

2. εἴ περ εὖ φ.] εἴ περ εὖ φρονέεις, c. 60, 2. W. εἴ περ εὖ τυγχάνετε φρο-
 νέοντες, c. 142.

3. παρῖσεύμενοι βασιλεῖ] παρῖσεύμε-
 νος Δαρείφ διεφθάρη, iv. 166. W.

4. ἀλλὰ] with the imperative ex-
 presses an opposition to something preceding, to which no more attention is to be paid; the force of the exhortation is contained in the mood itself, and not in the particle. M. G. G. 613. ἀ. πείθεσθε, c. 140, 2. V.

5. καταλύσασθε] After this verb πόλεμον, or some noun equivalent to it, is to be supplied. ἡ πόλις μὲν, ὅταν πόλεμος ᾖ, στρατηγὸς ἡμᾶς αἰρεῖται· ὅταν δὲ ἡσυχίας ἐπιθυμήσῃ, εἰρηνοποι-
 οὺς ἡμᾶς ἐκπέμπει. καὶ γὰρ πρόσθεν ἦλθον περὶ πολέμου καταλύσεως καὶ διεπρα-

ὄρμημένον. ἔστε ἐλεύθεροι, ἡμῖν ὀμαιχμίην⁶ συνθέμενοι ἄνευ τε δόλου καὶ ἀπάτης.⁷—2. Μαρδόνιος μὲν ταῦτα, ὧ⁸ Ἀθηναῖοι, ἐνετείλατό μοι εἰπεῖν πρὸς ὑμέας. ἐγὼ δὲ περὶ μὲν εὐνοίης τῆς πρὸς ὑμέας εὐούσης ἐξ ἐμεῦ οὐδὲν λέξω· οὐ γὰρ ἂν νῦν πρῶτον ἐκμάθοιτε· προσχητίζω δὲ ὑμέων, πείθεσθαι Μαρδονίῳ. ἐνορέω γὰρ ὑμῖν⁹ οὐκ οἰοίσι τε ἐσομένοισι τὸν πάντα χρόνον πολεμέειν Ξέρξη. εἰ γὰρ ἐνώρων τοῦτο ἐν ὑμῖν,⁹ οὐκ ἂν κοτε ἐς ὑμέας ἦλθον ἔχων λόγους τοῦσδε· καὶ γὰρ δύναμις ὑπὲρ ἄνθρωπον ἢ βασιλέος ἐστὶ καὶ χεῖρ ὑπερμήκης.¹⁰

ξάμην εἰρήνην· νῦν δὲ ἡγοῦμαι, πολὺ δικαιοσύνην ἂν διαλλαγῆς τυχεῖν. εἰ δὲ ἄρα ἐκ θεῶν πεπωμένον ἐστὶ, πολέμους ἐν ἀνθρώποις γίνεσθαι, ἡμᾶς δὴ χρὴ ἄρχεσθαι μὲν αὐτοῦ ὡς σχολαίτατα· ὅταν δὲ γένηται, καταλύεσθαι ἢ δυνατὸν τάχιστα, Xenophon, H. vi. 3, 4. 6. The verb also occurs in the active voice, An. i. 1, 10. HUT. Thucydides also uses it, V. τίς οὖν ἔσται ὁ πόλεμος;—οὐδὲ καταλύεσθαι καλὸν, ἄλλως τε καὶ εἰ δόξομεν ἄρξει μᾶλλον τῆς διαφοράς, i. 81. τὸν πόλεμον μὴ ποβεβαίως καταλελυμένους, vi. 36. and in the active, v. 23. οὐ τε καταλύουσι τὸν πόλεμον, ναυμαχεῖν τε μέλλουσι, vii. 31. The ellipsis is noticed by LEI. and SCHW. on B. 224.

6. ὀμαιχμίην] Thucydides uses this word, i. 18. and not *εὐμαχία*, which, in his age, implied a subserviency to some one principal member of the confederacy. BLO.

7. ἄνευ τε δ. καὶ ἄ.] i. 69. ix. 7. instead of ἄ. δ. τε καὶ ἄ. The conjunction τε often follows the preposition, where (strictly speaking) it ought to follow the noun governed by that preposition; i. 106. 154. v. 5. vii. 184. Thucydides, i. 49. 54. 56. 118. E. *que* in Latin appears sometimes to be incorrectly placed as *pacis eras mediusque belli*, Horace, II O. xix. 28. *ore pedes tetigitque crura*, 32. *moribus meliorque fama*, III O. i. 12. *ludo fatigatumque somno*, iv. 11. *ut cantus referatque ludos*, C. S. 22. This arrangement may be explained by supposing the word, which *que* is connected with, to be taken twice, as *ut cantus referat, referatque ludos*, &c. GE. instances of which construction occur in Horace: and in like manner we may under-

stand a repetition in the Greek, ἄνευ τε δ. καὶ ἄνευ ἄ.

8. ἐνορέω—ὑμῖν κ. τ. λ.] This construction is singular; it is equivalent to ἐ. (or ὄρέω ἐν) ὑμῖν τὸ (ὑμᾶς) οὐκ οἶους τε ἔσεσθαι: and to this the τοῦτο, which follows, refers. S. Compare M. G. G. 535.

9. τοῦτο ἐν ὑμῖν] ἐνδὸν may be understood; τόδε ἐν αὐτοῖσι ἔνεστι, c. 60, 2. W.

10. χεῖρ ὑπερμήκης] *an nescis longas regibus esse manus?* Ovid, Her. xvii. 166. W. χεῖρ is used by anatomical writers to signify *the arm*; τὰ τῆς χειρὸς μέρη τρία εἰσιν· ὧν τὸ μὲν καλεῖται ὤμος· τὸ δὲ ἄλλο, ἄκρα χεῖρ· τὸ δὲ μέσον, πῆχυς, Palladius, on Hipp. de Fract. p. 201. § 6. "There is a certain analogy between the parts of the entire arm (τῆς χειρὸς ὅλης) and those of the leg (τοῦ σκέλους). The arm from the shoulder to the elbow (*βραχίον*) answers in the upper extremity (*χεῖρ*) to the thigh in the lower extremity; and the arm from the elbow to the wrist (*ἀγκῶν*) to the leg. The remaining part, the hand (*ἄκρα χεῖρ*), has an analogy to the foot (*πούς*); and we have no particular word to express it. It is therefore with reason that Hippocrates has said simply '*πούς*,' without adding the epithet *ἄκρος*; and that he has not simply said '*χεῖρ*,' but has joined to it the epithet '*ἄκρα*,'" Galen, ib. t. v. p. 542, 22. Demetrius Ph. speaks of χεῖρ as a whole, of which δάκτυλοι, ἀγκῶν, &c. are parts; de Eloc. p. 545, 11. The same signification of the word is found in Homer, II. A. 252. N. 529. 539. compared with E. 458. Θ. 328. Σ. 594. L. νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ

ἦν ὧν μὴ αὐτίκα ὁμολογήσητε, μεγάλα προτεινόντων,¹¹ ἐπ' οἷσι ὁμολογέειν ἐθέλουσι, δειμαίνω ὑπὲρ ὑμέων, ἐν τρίβῳ¹² τε μάλιστα οἰκημένων τῶν συμμάχων πάντων, αἰεὶ τε φθειρομένων μούνων, ἐξαιρετόν τι μεταίχμιον τὴν γῆν κεκτημένων. ἀλλὰ πείθεσθε· πολλοῦ γὰρ ὑμῖν ἄξια ταῦτα, εἰ βασιλεὺς γε ὁ μέγας μούνοισι ὑμῖν Ἑλλήνων, τὰς ἀμαρτάδας ἀπειεῖς, ἐθέλει φίλος γενέσθαι." Ἀλέξανδρος μὲν ταῦτα ἔλεξε.

CXLI. Λακεδαιμόνιοι δὲ, πυθόμενοι ἤκειν Ἀλέξανδρον ἐς Ἀθήνας ἐς ὁμολογίην ἄξοντα τῷ βαρβάρῳ Ἀθηναίους, ἀναμνησθέντες τῶν λογίων, ὡς "σφεας χρεῶν ἐστι ἅμα τοῖσι ἄλλοισι Δωριεῦσι ἐκπίπτειν ἐκ Πελοποννήσου ὑπὸ Μήδων τε καὶ Ἀθηναίων," κάρτα τε ἔδεισαν, μὴ ὁμολογήσωσι¹³ τῷ Πέρσῃ Ἀθηναῖοι, αὐτίκα τέ σφι ἔδοξε πέμπειν ἀγγέλους. καὶ δὴ συνέπιπτε, ὥστε ὁμοῦ σφέων¹⁴ γίνεσθαι τὴν κατάστασιν. ἐπανέμειναν γὰρ οἱ Ἀθηναῖοι διατρίβοντες, εὖ ἐπιστάμενοι, ὅτι ἔμελλον Λακεδαιμόνιοι πεύσεσθαι ἤκοντα παρὰ τοῦ βαρβάρου ἀγγελλον ἐπ' ὁμολογίῃ, πυθόμενοί τε, πέμψειν κατὰ τάχος ἀγγέλους. ἐπίτηδες ὧν ἐποίευν, ἐνδεικνύμενοι τοῖσι Λακεδαιμονίοισι τὴν ἐωυτῶν γνώμην.¹⁵

CXLII. Ὡς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμενοι ἔλεγον οἱ ὑπὸ Σπάρτης ἄγγελοι· "Ἡμέας δὲ ἐπεμψαν Λακεδαιμόνιοι δεησομένους ὑμέων μήτε νεώτερον ποιέειν μηδὲν κατὰ τὴν Ἑλλάδα, μήτε λόγους ἐνδέκεσθαι παρὰ τοῦ βαρβάρου. οὔτε γὰρ δίκαιον οὐδαμῶς, οὔτε κόσμον φέρον οὔτε γε ἄλλοισι Ἑλλήνων οὐδαμοῖσι, ὑμῖν δὲ δὴ καὶ διὰ πάντων ἦκιστα, πολλῶν εἵνεκα· ἐγείρατε γὰρ τόνδε

ὡμψ τὴν χεῖρα, ii. 121, 5. "Thus saith the Lord;—Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Isaiah, l. 2. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," lix. 1. Artaxerxes the son of Xerxes was surnamed μακρόχειρ, longimanus, but this is said to have been actually, and not metaphorically, from "the length of his hand."

11. προτεινόντων] understand ἐκείνων, ST. viz. Xerxes and Mardonius.

12. ἐν τρίβῳ] ἐν τ. τοῦ πολέμου κείμενοι, Dionysius, A. R. vi. p. 368. xi. p. 730. P. most exposed to the brunt of

the war; to the wear and tear of it.

13. ἔδεισαν, μὴ ὁμολογήσωσι] The subjunctive, for the optative, is especially put after verbs signifying 'to fear;' because the object of fear is mostly considered as sure to happen. M. G. G. 519.

14. σφέων] τοῦ τε Ἀλεξάνδρου καὶ τῶν ἀγγέλων τῶν Λακεδαιμονίων. ST.

15. γνώμην] "Herodotus does not inform us who particularly, during these remarkable transactions, directed the measures of the Attic government; which, both in wisdom and in magnanimity, at least equal any thing in the political history of mankind. Plutarch attributes all to Aristides," MI. ix. 2.

τὸν πόλεμον ὑμεῖς, οὐδὲν ἡμέων βουλομένων, καὶ περὶ τῆς ὑμετέρας ἀρχῆν¹⁶ ὁ ἀγὼν ἐγένετο· νῦν δὲ φέρει καὶ ἐς πᾶσαν τὴν Ἑλλάδα. ἄλλως τε¹⁷ τούτων ἀπάντων αἰτίους, γενέσθαι δουλοσύνης τοῖσι Ἑλλησι, Ἀθηναίους οὐδαμῶς ἀνασχετόν· οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων.¹⁸ πιεζυμένοισι¹⁹ μέντοι ὑμῖν συναχθόμεθα, καὶ ὅτι καρπῶν ἐστερήθητε διζῶν ἤδη, καὶ ὅτι οἰκοφθόρησθε²⁰ χρόνον ἤδη πολλόν. ἀντὶ τούτων δὲ ὑμῖν Λακεδαιμόνιοι τε καὶ οἱ σύμμαχοι ἐπαγγέλλονται γυναικῆς τε καὶ τὰ ἐς πόλεμον ἄχρηστα²¹ οἰκετέων ἐχόμενα πάντα ἐπιθρέψειν, ἔστ' ἂν ὁ πόλεμος ὅδε συνεστήκη. μὴ δὲ ὑμέας Ἀλέξανδρος ὁ Μακεδῶν ἀναγνώση, λείνας τὸν Μαρδονίου λόγον. τούτῳ μὲν γὰρ ταῦτα ποιητέα ἐστί· τύραννος γὰρ ἔων, τυράνῳ συγκατεργάζεται· ὑμῖν δὲ γε οὐ ποιητέα, εἴ περ εὖ τυγχάνετε φρονέοντες, ἐπισταμένοισι, ὡς βαρβάροισι ἐστι οὔτε πιστὸν οὔτε ἀληθὲς οὐδέν." Ταῦτα ἔλεξαν οἱ ἄγγελοι.

CXLIII. Ἀθηναῖοι δὲ πρὸς μὲν Ἀλέξανδρον ὑπεκρίναντο²² τάδε· "Καὶ αὐτοὶ τοῦτό γε ἐπιστάμεθα, ὅτι πολλαπλασίη ἐστὶ τῷ Μήδῳ δύναμις ἢ περ ἡμῖν. ὥστε οὐδὲν δέει τοῦτό γε ὀνειδίζειν.²³ ἄλλ' ὅμως, ἐλευθερίας γλιχόμενοι,²⁴ ἀμυνέμεθα οὕτω, ὅπως ἂν καὶ δυνώ-

16. ἀρχῆν] SCH. BO. S. ST.

17. ἄλλως τε κ. τ. λ.] The integrity of this text is very questionable. If it is to be retained, we must take it thus: ἄλλως τε (and besides, M. G. G. 597.) οὐδαμῶς ἀνασχετόν (ἐστὶ) Ἀθηναίους, τούτων ἀπάντων (i. e. τοῦδε τοῦ πολέμου καὶ τῶνδε τῶν κινδύνων) αἰτίους (ὄντας), γενέσθαι (καὶ αἰτίους) δουλοσύνης τοῖσι Ἑλλησι.

18. π. ἐ. ἀνθρώπων] In their Panathenaic orations Isocrates and Aristides have collected many instances; the former, after contrasting at some length the characters of his own nation and of the Lacedæmonians, concludes by affirming the Athenians to be εἰρηνικοὺς καὶ φιλέλληνας; καὶ τῆς ἰσότητος τῆς ἐν ταῖς πολιτείαις ἡγεμόνας· Σπαρτιάτας δ' ὑπεροπτικοὺς, καὶ πολεμικοὺς, καὶ πλεονέκτας, 95. V.

19. πιεζυμένοισι] iii. 146. vi. 108. ix, 21. W. It was the custom of the Ionians to lengthen many verbs in ω by substituting the termination ἐω. M.

G. G. 178, 3.

20. οἰκοφθόρησθε] c. 144. i. 196. v. 29. you have been suffering from the ruin of your domestic affairs. Plato has the substantive οἰκοφθορία, Phæd. p. 82. c. W. δωματοφθορεῖν, Æschylus, Ag. 921. BL.

21. ἄχρηστα κ. τ. λ.] i. e. οἱ ἄχρηστοι οἰκέται. The Spartans promised παῖδας καὶ γυναικᾶς αὐτοῖς καὶ τοὺς ἔξω τῆς ἡλικίας θρέψειν ἕως ἂν ὁ πόλεμος ᾗ, Aristides, t. ii. p. 217. W.

22. ὑπεκρίναντο] ταύτην ἐγὼ τὴν ἀπόκρισιν τῆς ἐν Σαλαμῖνι ναυμαχίας καὶ τῶν τροπαίων οὐχ ἤττον ἀξίαν ἡγοῦμαι θαυμάσαι, Aristides, Pan. p. 251. V.

23. ὀνειδίζειν] to exaggerate. ὁ μακάριος, κοῦκ ὀνειδίζω τύχας, Euripides, O. 4. φύσει τὸ πρᾶγμα τοιοῦτόν ἐστι οὐχ ὁ λόγος αὐτὸ ἐξονειδίζει, D. Chrysostom, Or. xxxi. p. 321. D. MUS. L.

24. ἐλευθερίας γλιχόμενοι] δεινῶς

μεθα. ὁμολογήσαι δὲ τῷ βαρβάρῳ μήτε σὺ ἡμέας πειρῶ ἀναπίθειν, οὔτε ἡμέες πεισόμεθα. νῦν δὲ ἀπάγγελλε Μαρδονίῳ, ὡς Ἀθηναῖοι λέγουσι, 'ἔστ' ἂν ὁ ἥλιος²⁵ τὴν αὐτὴν ὕδὸν ἴη, τῇ περ καὶ νῦν ἔρχεται, μὴ κοτε ὁμολογήσειν²⁶ ἡμέας Ξέρξῃ· ἀλλὰ θεοῖσι τε συμμαχοῖσι πίσυνοί μιν ἐπέξιμεν ἀμνύμενοι, καὶ τοῖσι ἥρωσι τῶν ἐκείῃ οὐδεμίαν ὄπιν ἔχων, ἐνέκρησε τοὺς τε οἴκους καὶ τὰ ἀγάλματα.' σύ τε τοῦ λοιποῦ λόγους ἔχων τοιούσδε μὴ ἐπιφαίneo Ἀθηναίοισι· μηδὲ, δοκέων χρηστὰ ὑπουργεῖν,²⁷ ἀθέμιστα ἔρδειν²⁸ παραίνεε. οὐ γάρ σε βουλόμεθα οὐδὲν ἄχαρι πρὸς Ἀθηναίων παθεῖν,²⁹ εὐντα πρόξεινόν τε καὶ φίλον."

CXLIV. Πρὸς μὲν Ἀλέξανδρον ταῦτα ὑπεκρίναντο. Πρὸς δὲ τοὺς ἀπὸ Σπάρτης ἀγγέλους, τάδε· "Τὸ μὲν δεῖσαι³⁰ Λακεδαιμονίους, μὴ ὁμολογήσωμεν τῷ βαρβάρῳ, κάρτα ἀνθρωπήϊον ἦν. ἀτὰρ αἰσchrῶς γε οἴκατε, ἐξεπιστάμενοι τὸ Ἀθηναίων φρόνημα, ἀρῥωδησαί· ὅτι οὔτε³¹ χρυσός ἐστι γῆς οὐδαμῶθι τοσοῦτος, οὔτε

γλιχομένοισι περὶ (?) τῆς ἐ., ii. 102. V. W.

25. ὁ ἥλιος] In conformity with the decree of the people, Aristides τὸν ἥλιον δείξας, "ἄχρισ ἂν οὔτος," ἔφη, "ταύτην πορεύεται τὴν πορείαν, Ἀθηναῖοι πολεμήσουσι Πέρσαις ὑπὲρ τῆς δεδρωμένης χώρας καὶ τῶν ἡσθεθμένων καὶ κατακεκαυμένων ἱερῶν," Plutarch, p. 324. E. V. Similar to this was the form of words used in a league between the Romans and the Latins, μέχρισ ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι, Dionysius, A. R. vi. p. 415. W.

26. ὁμολογήσειν] Thus they rejected ἐχθρῶν ἄδωρα δῶρα. V.

27. ὑπουργεῖν] This verb is often used with χάρις; Æschylus, P. V. 656. Euripides, Al. 858. ἀνθυπουργεῖν, Sophocles, Col. fr. iii. BL.

28. ἀθέμιστα ἔρδειν] vii. 33. W.

29. παθεῖν] ix. 79. Aristides says that Alexander was dismissed unhurt, (διὰ τὸ σχῆμα τῆς προξενίας); but was ordered, on pain of death, to quit the Athenian territory before sunset; Pan. p. 13, 34. προὐνέπω σοι, εἰ σ' ἡ' πιοῦσα λαμπὰς ὕψεται θεοῦ ἐντὸς τῆσδε τερμῶν χθονός, θανεῖ, Euripides, M.

352. But Lycurgus pretends that the popular feeling ran so strong, that they were very near stoning Alexander (μικροῦ δεῖν κατέλευσαν), because he demanded of them earth and water; Leoc. p. 156. W. V. Such a demand was not made on the present occasion. L.

30. τὸ μὲν δεῖσαι κ. τ. λ.] It was natural enough for the Lacedæmonians, who are at a distance, to be fearful lest we should come to terms with the barbarian king: but for you, their ambassadors, to entertain any apprehensions on the subject, especially after the opportunities which you have had of making yourselves acquainted with the state of our feelings on the subject, εἰ μὴ πρότερον ἐτυγχάνετε ἐπιστάμενοι, we must say, seems unworthy of you. W. V.

31. ὅτι οὔτε κ. τ. λ.] ὡς οὔτε χώρα τοῖς Πέρσαις ἐστὶ τοιαύτη, οὔτε χρυσὸς τοσοῦτος, ὃν Ἀθηναῖοι-δεξάμενοι τοὺς Ἕλληνας ἐγκαταλείψουσι, Diodorus, xi. 28. Both Plutarch (Ar. p. 324. D.) and Aristides (t. iii. p. 357.) represent the Athenians as being indignant at the suspicious apprehensions of the Lacedæmonians. V.

χώρη κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα,³² τὰ ἡμεῖς δεξάμενοι, ἐθέλομεν ἂν μηδίσαντες καταδουλώσαι τὴν Ἑλλάδα. πολλά τε γὰρ καὶ μεγάλα ἐστὶ τὰ διακωλύοντα³³ ταῦτα μὴ ποιέειν, μηδ' ἦν ἐθέλωμεν· πρῶτα μὲν καὶ μέγιστα, τῶν θεῶν τὰ ἀγάλματα καὶ τὰ οἰκήματα ἐμπεπρησμένα τε καὶ συγκεχωσμένα, τοῖσι ἡμέας ἀναγκαίως ἔχει τιμωρέειν ἐς τὰ μέγιστα³⁴ μᾶλλον, ἢ περ ὁμολογέειν τῷ ταῦτα ἐργασαμένῳ· αὐτὶς δὲ, τὸ Ἑλληνικὸν ἐὼν ὄμαιμόν τε καὶ ὁμόγλωσσον, καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι, ἡθεὰ τε ὁμότροπα·³⁵ τῶν προδότας γενέσθαι Ἀθηναίους οὐκ ἂν εὖ ἔχει. ἐπίστασθέ τε οὕτω, εἰ μὴ καὶ πρότερον ἐνυγχάνετε ἐπιστάμενοι, ἔστ' ἂν καὶ εἷς περιῆ Ἀθηναίων, μηδαμὰ ὁμολογήσοντας ἡμέας Ξέρξη. ὑμέων μέντοι ἀγάμεθα τὴν προνοίην τὴν ἐς ἡμέας ἔχουσαν, ὅτι προείδετε ἡμέων οἰκοφθορημένων οὕτω, ὥστε ἐπιθρέψαι ἐθέλειν ἡμέων τοὺς οἰκέτας. καὶ ὑμῖν μὲν ἡ χάρις ἐκπεπλήρωται· ἡμέες μέντοι λιπαρήσομεν³⁶ οὕτω, ὅκως ἂν ἔχωμεν, οὐδὲν λυπέοντες ὑμέας. νῦν δὲ, ὡς οὕτω ἐχόντων,³⁷ στρατιὴν ὡς τάχιστα ἐκπέμπετε. ὡς γὰρ ἡμέες εἰκάζομεν, οὐκ ἐκὰς χρόνου παρέσται ὁ βάρβαρος ἐσβαλὼν ἐς τὴν ἡμετέραν, ἀλλ' ἐπειδὴν τάχιστα πύθηται τὴν ἀγγελίην, ὅτι

32. ὑπερφέρουσα] *excelling*; iv. 74. viii. 138. ix. 96. P. κάλλει ὕ., Euripides, *Hec.* 268. Sophocles, *Œ.* R. 381. *Œ.* C. 1007. Aristarchus in *Stob. Ecl. Eth.* p. 171. *προφέρειν*, Eur., *M.* 1088. *υπερβάλλειν*, *Ion* 475. *POR.*

33. διακωλύοντα] This verb may be added to those verbs of 'prohibiting, &c.' which are noticed, *M. G. G.* 533. *obs.* 3. as followed by an infinitive with *μή*. It is mentioned by *SCH. HER.* on *VIG.* vii. 12, 11.

34. ἐς τὰ μέγιστα] c. 111. *πρὸς τὰ μ.*, c. 20. *ἐς τὰ μάλιστα*, vol. i. p. 285. n. 69. *Thucydides*, vi. 104. *WA.* *εἰς τὸ πᾶν* [is a favorite expression with *Æschylus*. *BL.* on *Ch.* 672.]

35. ἡθεα—ὁμότροπα] There was considerable variety in the customs, manners, religion, and even in the language of the different nations of Greece; though there was a fundamental resemblance in them all. *ἐθαύμασα τί δήποτε, τῆς Ἑλλάδος ὑπὸ τὸν ἀπὸν ἄερα κειμένης, καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέ-*

βηκεν ἡμῖν οὐ τὴν αὐτὴν τάξιν τῶν τρώπων ἔχειν, *Theophrastus*, *Ch. pr.* Not but what there was a great difference in the systems of education at Athens and at Sparta: *Theophrastus* and *Herodotus* are only speaking of Grecian manners and customs as contrasted with those of the barbarians. And with respect to climate, that of Greece is mild and temperate, being subject neither to the excessive heat experienced in many parts of Asia and in Africa, nor to the intense cold of Scythia. *V. εἰδότες οὕτε φιλιαν ἰδιώταις βέβαιον γιγνομένην οὕτε κοινωιαν πόλεσιν ἐς οὐδὲν, εἰ μὴ ὁμοίτροποι εἶεν*, *Thucydides*, iii. 10. *BLO.*

36. λιπαρήσομεν] *σφόδρα προσκατερήσομεν*, *Photius*. *BL.*

37. ὡς οὕτω ἐχόντων] vol. i. p. 79. n. 39. *HER.* on *VIG.* viii. 10, 2. *M. G. G.* 568. *obs.* The demonstrative is sometimes expressed, *ὡς ὧδ' ἐχόντων τῶνδε*, *Sophocles*, *Aj.* 281. *ὡς οὕτως ε. τ.*, *Æschylus*, *P.* 175. *BL.*

‘οὐδὲν ποιήσομεν τῶν ἐκεῖνος ἡμέων προσεδέετο.’ πρὶν ὧν παρεῖναι ἐκεῖνον ἐς τὴν Ἀττικὴν, ἡμέας³⁸ καιρὸς ἐστὶ προβωθῆσαι³⁹ ἐς τὴν Βοιωτίην.” Οἱ μὲν, ταῦτα ὑποκριναμένων Ἀθηναίων, ἀπαλλίσσοντο ἐς Σπάρτην.

38. ἡμέας] i. e. both the Athenians and the Lacedæmonians : compare ix. 6. 7. S.

39. προβωθῆσαι] c. 1. ἀντιώσεσθαι, ix. 7, 2. W.

ARGUMENT OF THE NINTH BOOK.

MARDONIUS again invades Attica, and occupies Athens: i—iii. The Athenians reject his proposals: iv. v. The Spartans at length take the field under Pausanias: vi—xi. Mardonius retreats, and fortifies a camp near Thebes; where he is entertained by Attaginus: xii—xvi. The Phocians join him: xvii. xviii. The Greeks encamp at Erythræ: xix. Masistius is slain in a charge of the cavalry: xx—xxiv. The Greeks fall back on Plataea; their order of battle; Aristides: xxv—xxx. Disposition of the Persian forces: xxxi. xxxii. The soothsayers Tisamenus and Hegesistratus: xxxiii. xxxv—xxxviii. Mardonius, in spite of the auspices and against the advice of Artabazus, resolves on giving battle: xxxix—xl. Alexander apprises the Greeks of this decision: xli. xlv. Manœuvres on both sides: xlvi—lii. Amompharetus: liii—lvii. The battle of Plataea: lviii—lxii. Mardonius falls: lxiii. lxiv. The barbarians fly: lxv. Artabazus, with a considerable force, escapes into Phocis: lxvi. Havock among the fugitives: lxvii—lxix. The camp is stormed: lxx. Further anecdotes of the battle: lxxi—lxxiv. lxxvi—lxxxv. Punishment of the Thebans: lxxxvi—lxxxviii. Artabazus reaches Asia: lxxxix. Deputies from Samos to Leotyichides arrive at Delos: xc—xcii. The Persian admirals retire to Mycale: xcvi. xcvi. The Greeks effect a landing: xcvi. xcix. Rumor of the victory in Bœotia: c. ci. The battle of Mycale, in which Mardontes and Tigranes fall: cii—cv. After burning the fleet and camp, the Greeks return to Samos, and admit the Ionians into the confederacy: cvi. Quarrel of Masistes and Artayntes: cvii. On finding the bridges of Xerxes destroyed, the Peloponnesians return home; the Athenians also return, after capturing Artayctes in Sestos: cxiv—cxi. Advice of Artembares to Cyrus: cxvii.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΝΝΑΤΗ.

ΚΑΛΛΙΟΠΗ.

I. ΜΑΡΔΟΝΙΟΣ δὲ, ὡς οἱ ἀπονοστήσας Ἀλέξανδρος τὰ παρὰ Ἀθηναίων ἐσήμηνε, ὀρμηθεὶς ἐκ Θεσσαλίας, ἤγε τὴν στρατιὴν σπουδῆ ἐπὶ τὰς Ἀθήνας· ὅκου δὲ ἐκάστοτε γίνοιτο, τοὺτους¹ παρελάμβανε. τοῖσι δὲ Θεσσαλίας ἡγεομένοισι οὐ τε τὰ πρὸ τοῦ πεπρηγμένα μετέμελε² οὐδὲν, πολλῶν τε μᾶλλον ἐπῆγον τὸν Πέρσην· καὶ συμπρόεπεμψέ τε Θώρηξ³ ὁ Ληρισσαῖος⁴ Ξέρξεια φεύγοντα, καὶ τότε ἐκ τοῦ φανεροῦ παρῆκε⁵ Μαρδόνιον ἐπὶ τὴν Ἑλλάδα.

II Ἐπεὶ δὲ πορευόμενος γίνεται ὁ στρατὸς ἐν Βοιωτοῖσι, οἱ Θηβαῖοι κατελάμβανον⁶ τὸν Μαρδόνιον, καὶ συνεβούλευον αὐτῶ, λέγοντες, ὡς “ οὐκ εἶη χῶρος ἐπιτηδεύτερος ἐνστρατοπεδεύεσθαι ἐκείνου, οὐδὲ ἔων ἰέναι ἐκαστέρω, ἀλλ’, αὐτοῦ ἰζόμενον, ποίειν,⁷ ὅκως ἀμαχητὶ

1. τοὺτους] viz. those capable of bearing arms. “Independently of the troops which Xerxes had left with Mardonius, that general had assembled more than 200,000 men from Thrace, Macedonia, and other allied countries. He had in all about 500,000 men;” Diodorus, xi. 28. 30. L.

2. μετέμελε] has the same construction in vi. 63. Ἀριστῶνι τὸ εἶρημένον μ. M. G. G. 326. obs. 2.

3. Θώρηξ] one of the Aleuadae; he had two brothers Eurypylus and Thrasydæus, c. 58. W. vii. 6. L. Pindar, P. x. 100.

4. Ληρισσαῖος] Larissa is still the name of this town. L. The Turks call it *Genisahar*. A.

5. παρῆκε] iii. 77. iv. 146. W.

6. κατελάμβανον] endeavoured to stop, iii. 52. 36. see also vol. i. p. 76. n. 10. W. L.

7. ἀλλὰ—ποιέειν] Between these words understand ἐκέλευον, as in vii. 104. It is expressed by Socrates, Cret. xii. Ῥαδάμανθους δοκεῖ διαδεξάμενος τὴν βασιλείαν δικαιοτάτος γεγενῆσθαι πάντων ἀνθρώπων λέγεται δὲ αὐτὸν πρῶτον οὐδένα ἔαν ὄρκους ποιεῖσθαι κατὰ τῶν θεῶν, ἀλλ’ ὀμνῆναι κε-

τὴν πᾶσαν Ἑλλάδα καταστρέψεται. ⁸ κατὰ μὲν ⁹ γὰρ τὸ ἰσχυρὸν, "Ἕλληνας ὁμοφρονέοντας, οἵπερ καὶ πάρος ταῦτ' ἐγίνωσκον, χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποισι· εἰ δὲ ποιήσεις τὰ ἡμεῖς παραινόμεν," ἔφασαν λέγοντες, "ἕξεις ¹⁰ ἀπόνως ἅπαντα τὰ κείνων βουλευματα. πέμπε χρήματα εἰς τοὺς δυναστεύοντας ἄνδρας ἐν τῆσι πόλισι. πέμπων δὲ, τὴν Ἑλλάδα διαστήσεις· ἐνθεῦτεν δὲ τοὺς μὴ τὰ σὰ φρονέοντας ῥῆιδίως μετὰ τῶν στασιωτέων καταστρέψεται." ¹¹

III. Οἱ μὲν ταῦτα συνέβούλευον· ὁ δὲ οὐκ ἐπέιθετο, ¹² ἀλλὰ οἱ δεινός τις ἐνέστακτο ἕμερος ¹³ τὰς Ἀθήνας δεύτερα ἐλέειν, ἅμα μὲν ὑπ' ἀγνωμοσύνης, ἅμα δὲ πυρσοῖσι ¹⁴ διὰ νήσων ἐδόκεε βασιλεῖ δηλώσειν ἐόντι ἐν Σάρδισι, ὅτι ἔχοι τὰς Ἀθήνας. ὅς οὐδὲ τότε, ἀπικόμειος εἰς τὴν Ἀττικὴν, εὔρε τοὺς Ἀθηναίους, ἀλλ' ἐν τε Σαλαμῖνι τοὺς πλείστους ἐπυνθάνετο εἶναι ἐν τε τῆσι νηυσὶ, αἰρέει τε ἐρῆμον

λεῦσαι χῆνα καὶ κύνα καὶ κρινὸν καὶ τὰ ὅμοια, in the Scholiast on Arist. Av. 521. V.

8. καταστρέψεται] The future is the more favorite construction with our author; ποίειε ἕκως ἐκείνην, θεήσασαι, i. 8. σοὶ μελέτω ὅ. μή σε ὕψεται, 9. ὕρα ὅ. μή σευ ἀποστήσονται, iii. 36. ὅ. μὴ διαδρήσεται σφεας, ἀλλὰ μιν ἀπᾶξουσι, 135. ποίειεν ὅ. ἔσται ἡ Ἰωνίη ἐλευθέρη, v. 109. ποίειε ὅ. ἀποπλεύσασαι, ix. 91. ST.

9. κατὰ μὲν κ. τ. λ.] The order of the words is "Ἕλληνας γὰρ, οἵπερ καὶ πάρος ἐγίνωσκον τὰ αὐτὰ (i. e. πάρος ὁμοφρονέοντες S.), ὁμοφρονέοντας ("E. ὁ. is the accusative absolute, as to the Greeks—provided they are unanimous; W. so ἀπικόμειους, ii. 141. περιεσομένουσ ἡμέας, ix. 42. vol. i. p. 239. n. 80. S. for if those Greeks are unanimous), χαλεπὰ (i. e. χαλεπὸν, for though, when an adjective is put with an auxiliary verb as predicate without referring to a proper subject consisting of one word, it is properly in the neuter singular, yet the Greeks often put the neuter plural. M. G. G. 443, 1. vol. i. p. 9. n. 16.) μὲν εἶναι καὶ ἅπασιν ἀνθρώποισι (even for the whole world) περιγίνεσθαι (αὐτῶν) κατὰ τὸ ἰσχυρὸν (by forcible means. M. G. G. 581. BU. 220.).

10. ἕξεις] you will put a stop to,

bring to a stand, or disconcert. S.

11. καταστρέψεται] This may be illustrated by the fable of "The old man, his sons, and the bundle of sticks."

12. οὐκ ἐπέιθετο] Diodorus however states, that while Mardonius was with his army in Bœotia, he sent money to the principal cities of the Peloponnesus, for the purpose of detaching them from the league; xi. 28. Demosthenes, Ph. iii. 9. and Æschines, Ct. 95. mention one Artimius of Zelea who was sent with money from the Persians to corrupt the Peloponnesians. They do not indeed name the king of Persia, and some commentators refer the transaction to the reign of Artaxerxes, at the period when the Athenians were supporting Egypt in its revolt from the empire; but from Plutarch, Th. p. 114. f. it would appear to have been Xerxes who sent him. Compare also Dinarchus. W. L. We may also observe that Æschines in the very same passage appeals to the patriotism of Themistocles and those who fell at Marathon and Plataea.

13. ὁ. τ. ἐνέστακτο ἕμερος] βαλὼν πόθος τις ἐνέστακται φρεσὶ θηρῶν, Orpian, Cyn. iii. 314. ταύτης ὁ δεινὸς ἕμερός ποθ' Ἡρακλῆ διήλθε, Sophocles, Tr. 483. W.

14. πυρσοῖσι] vii. 182.

τὸ ἄστυ. ἡ δὲ βασιλέος αἴρεσις¹⁵ ἐς τὴν ὑστεραίην τὴν Μαρδονίου ἐπιστρατήην¹⁶ δεκάμηνος ἐγένετο.

IV. Ἐπεὶ δὲ ἐν Ἀθηναῖσι ἐγένετο ὁ Μαρδόνιος, πέμπει ἐς Σαλαμίνα Μουρχυίδην, ἄνδρα Ἑλλησπόντιον, φέροντα τοὺς αὐτοὺς λόγους, τοὺς καὶ Ἀλέξανδρος ὁ Μακεδὼν τοῖσι Ἀθηναίοισι διεπόρθμευσε. ταῦτα δὲ τὸ δεύτερον ἀπέστειλε, προέχων¹⁷ μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας,¹⁸ ἐλπίζων δὲ σφεας ὑπήσειν τῆς ἀγνωμοσύνης, ὡς δοριαλώτου εὐούσης πάσης τῆς Ἀττικῆς χώρας καὶ εὐούσης ἤδη ὑπ' ἐωυτῶ. τούτων μὲν εἵνεκα ἀπέπεμψε Μουρχυίδην ἐς Σαλαμίνα.

V. Ὁ δὲ, ἀπικόμενος ἐπὶ τὴν βουλὴν, ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτέων Λυκίδης εἶπε γνώμην, ὡς “οἱ ἐδόκεε ἄμεινον εἶναι, δεξαμένους τὸν λόγον, τὸν σφι Μουρχυίδης προφέρει, ἐξενεῖκαι ἐς τὸν δῆμον.” ὁ μὲν δὴ ταύτην τὴν γνώμην ἀπεφαίνετο, εἴ τε δὴ δεδεγμένος χρήματα παρὰ Μαρδονίου, εἴ τε καὶ ταῦτά οἱ ἐάνδανε Ἀθηναῖοι δὲ, αὐτίκα δεινὸν ποιησάμενοι, οἳ τε ἐκ τῆς βουλῆς καὶ οἱ ἐξῶθεν, ὡς ἐπύθοντο, περιστάντες Λυκίδα καταέλευσαν¹⁹ βάλλοντες,

15. ἡ—βασιλέος αἴρεσις] *the capture (of the city) by the king. L.*

16. ἐπιστρατήην] *The word is rare, but occurs in Thucydides, ii. 79. BLO.*

17. προέχων] *is here put for πρότερον ἔχων having previously, i. e. although he had before received. This is a rare signification of the word. W. E. conjectures that it may be nearly synonymous with προτείνων holding out in a menacing tone; but he does not seem satisfied with this conjecture; on Eur. Her. 21.*

18. οὐ φιλίας γνώμας] *unfriendly (i. e. hostile) sentiments or determinations, viii. 143. Compare φιλοῦς λόγους, vii. 163. viii. 106. W.*

19. Λ. κατέλευσαν] *τίς οὐκ ἂν ἀγασαιο τῶν ἀνδρῶν ἐκεῖνων τῆς ἀρετῆς, οἳ καὶ τὴν χώραν καὶ τὴν πόλιν ἐκλιπεῖν ὑπέμειναν εἰς τὰς τριήρεις ἐμβάντες ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι; τὸν μὲν ταῦτα συμβουλευσάντα Θεμιστοκλέα στρατηγὸν ἐλόμενοι, τὸν δ' ὑπακούειν ἀποφηνάμενον τοῖς ἐπιτατομένοις Κυρσίλον καταλιθάσαντες, οὐ μόνον αὐτὸν, ἀλλὰ καὶ αἱ γυναῖκες αἱ*

ὑμέτεροι τὴν γυναῖκα αὐτοῦ, Demosthenes, Cor. 59. Athenienses, cum Persarum impetum nullo modo possent sustinere, statuerentque, ut, urbe relicta, conjugibus et liberis Træzene depositis, naves conscenderent, libertatemque Græciæ classe defenderent, Cyrsilum quendam, suadentem ut in urbe manerent, Xerxemque reciperent, lupidibus obruerunt. Atque ille utilitatem sequi videbatur: sed ea nulla erat, repugnante honestate, Cicero, Off. iii. 11. ἐπειδὴ τις ἐτόλμυσεν εἰπεῖν, ὡς χρὴ συγχωρεῖν, αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα ἐπελθοῦσαι διέφθειραν ἐκ χειρὸς, Aristides, Panath. t. i. p. 243. The Scholiast says this man was Cyrsilus. With this example before his eyes it must seem somewhat extraordinary that Lycidas ten months afterwards should have ventured on making a similar proposal. It is of him that Aristides speaks in the following passage; ἐπειδὴ τις εἶπεν ἐν τῇ βουλῇ δέχεσθαι, συλλεγόντες πάντες κατέλευσαν αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα αὐτοῦ, t. iii. 356. V. as does Lycurgus, when he says,

τὸν δὲ Ἐλλησπόντιον Μουρυχίδα ἀπέπεμφαν ἄσινεά. γενομένου δὲ θορύβου ἐν τῇ Σαλαμῖνι περὶ τὸν Λυκίδα, πυνθάνονται τῶν Ἀθηναίων αἱ γυναῖκες²⁰ τὸ γινόμενον· διακελευσαμένη δὲ γυνὴ γυναικί, καὶ παραλαβοῦσα, ἐπὶ τὴν Λυκίδεω οἰκίην ἥϊσαν αὐτοκελές,²¹ καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα.

VI. Ἐς δὲ τὴν Σαλαμῖνα διέβησαν οἱ Ἀθηναῖοι ὧδε· ἔως μὲν προσεδέκοντο ἐκ τῆς Πελοποννήσου στρατὸν ἥξειν τιμωρήσοντά σφι, οἱ δὲ²² ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν μακρότερα τε καὶ σχολαίτερα²³ ἐποίηον, ὁ δὲ ἐπιὼν καὶ διη ἐς τὴν Βοιωτίην ἐλέγετο εἶναι,²⁴ οὕτω δὲ²⁵ ὑπεξεκομίσαντό τε πάντα, καὶ αὐτοὶ διέβησαν ἐς Σαλαμῖνα, ἐς Λακεδαιμόνα τε ἔπεμπον ἀγγέλους,²⁶ ἅμα μὲν μεμφομένους τοῖσι Λακεδαιμονίοισι, ὅτι περιεῖδον ἐμβαλόντα τὸν βάρβαρον ἐς τὴν Ἀττικὴν, ἀλλ' οὐ μετὰ σφῶν ἠντίασαν ἐς τὴν Βοιωτίην, ἅμα δὲ ὑπομνήσοντας, ὅσα σφι ὑπέσχετο ὁ Πέρσης μεταβαλοῦσι δώσειν, προεῖπαί τε, ὅτι εἰ μὴ ἀμνεῦσι Ἀθηναίοισι, ὡς καὶ αὐτοὶ τινα ἀλεωρῆν²⁷ εὐρήσονται.²⁸

“The decree made as to him who perished at Salamis merits your attention. He endeavoured only by his discourse to betray the commonwealth; and yet the senate took from him his crown” (which he wore whilst sitting as a senator) “and sentenced him to death: a noble decree, and worthy of our ancestors. They had exalted souls, and were anxious to punish the guilty,” Leoc. p. 165, 6. *L.* In any popular commotion the mob generally resorted to this method of putting to death the person who was obnoxious to them. *BL.* ἀνέκραγον πάντες “ὦ μιαιώτατε! σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;” κὰς τοὺς τρίβωνας ξυνεξέλεγοντο τῶν λίθων· ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον, κὰβῶων, Aristophanes, Ach. 182.

20. τῶν Ἀθηναίων αἱ γυναῖκες] Though the Athenians called themselves Ἀθηναῖοι, they never gave their wives the name of Ἀθηναῖαι, because Minerva was called in Homer Ἀθηναίη; such was their superstition. They designated their wives by a periphrasis, as in the present instance, or by the word ἄσται “female citizens,” because Athens was called

ἄστυ “the city” by way of eminence. *L.*

21. αὐτοκελές] *self-hidden*, i. e. of their own accord. ὃδ' ἀνὴρ, οὐκ ἐμῶν ὑπ' ἀγγέλων, ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται, Sophocles, Tr. 395. *W.*

22. οἱ δὲ] δὲ here is not used for opposition, but only for more emphatic designation. *M. G. G.* 616, 3.

23. μακρότερα τε καὶ σχολαίτερα] vol. i. p. 287. n. 84. and p. 296. n. 76.

24. ἐς τὴν Β.—εἶναι] ὁ μὲν ἀπόστολος ἐς τὴν Μίλητον ἦν, i. 21. This is the reading of several Mss. and is less likely to have proceeded from the alteration of a copyist, than the common reading ἐν τῇ Βοιωτίῃ.

25. οὕτω δὲ] *M. G. G.* 610.

26. ἀγγέλους] Idomeneus relates that it was Aristides who was deputed, and he names no other; yet Plutarch affirms that the name of Aristides does not appear in the decree made on this occasion, but those of Cimon, Xanthippus, and Myronides; *Ar.* p. 324. f. *L.*

27. ἀλεωρῆν] ἐκκλισιν, Eustathius; *declining*; *P.* ἀποστροφῆν. *V.*

28. εὐρήσονται] *will find for them-*

VII. Οἱ γὰρ δὴ Λακεδαιμόνιοι²⁹ ὄραζόν τε τοῦτον τὸν χρόνον, καὶ σφι ἦν Ἰσθμιαία·³⁰ περὶ πλείστου δ' ἦγον τὰ τοῦ θεοῦ³¹ πορσύνειν. ἅμα δὲ τὸ τεῖχος σφι τὸ ἐν τῷ Ἰσθμῷ ἐτείχεον, καὶ ἦδη ἐπάλξεις³² ἐλάμβανε. ὡς δὲ ἀπίκοντο ἐς τὴν Λακεδαίμονα οἱ ἄγγελοι οἱ ἀπ' Ἀθηναίων, ἅμα ἀγόμενοι ἕκ τε Μεγάρων ἀγγέλους καὶ ἐκ Πλαταιέων, ἔλεγον τάδε, ἐπελθόντες ἐπὶ τοὺς ἐφόρους·

1. “Ἐπεμψαν ἡμέας Ἀθηναῖοι, λέγοντες, ὅτι ἡμῖν βασιλεὺς ὁ Μήδων, τοῦτο μὲν, τὴν χώραν ἀποδίδοι· τοῦτο δὲ, συμμάχους ἐθέλει ἐπ' ἴσῃ τε καὶ ὁμοίῃ³³ ποιήσασθαι, ἄνευ τε δόλου καὶ ἀπάτης· ἐθέλει δὲ καὶ ἄλλην χώραν πρὸς τῇ ἡμετέρῃ διδόναι, τὴν ἃν αὐτοὶ ἐλώμεθα· ἡμεῖς δὲ, Δία τε Ἑλλήμιον³⁴ αἰδεσθέντες, καὶ τὴν Ἑλλάδα δεινὸν

selves, will get; c. 26. 28. ἐτοιμάσονται, ἐκπορίσονται. Many examples of this signification of εὐρίσκεσθαι are given in D. M. C. 258. One from Isocrates will be found in n. 34. V.

29. οἱ—Λακεδαιμόνιοι] “The conduct of the Peloponnesians, but most particularly of the Lacedæmonians who were at the head of them, appears upon this occasion, by the account of Plutarch as well as of Herodotus, ungenerous, ungrateful, and faithless, if not even dastardly: that of the Athenians, magnanimous even to enthusiasm;” *MI.* ix. 2.

30. Ἰσθμιαία] κόμοις Ἰσθμίου, νυχθίαν εὐφροσύναν, ὃν ἐξαμιλλησάμενος τρόχῳ τέρμονα δίσκου ἔκανε φοῖβος, τῆ Λακαίνα γὰρ δὲ βούθυτον ἀμέραν ὁ Διὸς εἶπε σέβειν γόνος, Euripides, *Hel.* 1468. *W.* The story of Hyacinthus is related at length by Ovid, *M.* x. 162—219. *honorque durat in hoc ævi, celebrandaque more priorum annua prælata redcunt Hyacinthia pompa.* The festival was celebrated at Amyclæ, in the month Ἐκατομβεύς; Hesychius. *ΒΛ.* τὴν μὲν τῶν Ἰσθμιαίων θυσίαν οἱ Λάκωνες ἐπὶ τρεῖς ἡμέρας συντελοῦσιν· οὐδεὶς δ' ἀπολείπει τὴν θυσίαν, ἀλλὰ κενοῦσθαι συμβαίνει τὴν πόλιν πρὸς τὴν θέαν, Polycrates in *Ath.* iv. 17. where there is a full description of the solemnity: Potter, ii. 20. Müller's *Dorians*, ii. 8, 15.

31. τὰ τοῦ θεοῦ] τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἔποιεοντο ἢ τὰ τῶν ἀνδρῶν, v. 63. Before the battle of Thermio-

pylæ, Κάρνειά σφι ἦν ἐμποδῶν, vii. 206. *V.* They were prevented from being present at Marathon, by waiting for the full moon, vi. 106.

32. ἐπάλξεις] battlements, *BLO.* parapets. *AR.*

33. ἐπ' ἴσῃ τε καὶ ὁμοίῃ] Thucydides, i. 27. *on condition of enjoying equal and like rights and privileges.* The phrase occurs elsewhere in Thucydides, and very frequently in Procopius, Appian, and other writers. Haack understands μοίρα; *BLO.* the Scholiast supplies τμήν. *SCHW.* on *B.* 265.

34. Δία—Ἑλλήμιον] Ἑλλάδιος Ζεὺς is mentioned, Aristophanes, *Eq.* 1250. Pindar, *N.* v. 19. Αἰακὸς ὁ Διὸς μὲν ἔκγονος, τοῦ δὲ γένους τοῦ Τευκρινῶν πρόγονος, τοσοῦτον δὴνευγεν ὥστε γενομένων ἀνθρώπων ἐν τοῖς Ἑλλήσιν καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου τάχιστ' ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλλαγὴν· σωθέντες δὲ καὶ τυχόντες ὦν ἐδεήθησαν, ἱερὸν ἐν Αἰγίῳ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐδὲρ ἐκείνος ἐποίησεν τὴν εὐχὴν, Isocrates, *Ev.* 5. (Αἰακὸς), τῷ Πανελληνίῳ Διὶ θύσας καὶ εὐξάμενος, τὴν Ἑλλάδα γῆν ἐποίησεν ἕσθαι, Pausanias, ii. p. 179. i. p. 108. From this temple, the mountain on which it stood was called Πανελλήμιον ὕρος, ii. p. 181. Αἰακὸς, ἀνελθὼν ἐπ' ὕρος, τὸν

ποιεῦμενοι προδοῦναι, οὐ καταinéσαμεν, ἀλλὰ ἀπειπάμεθα, καί περ ἀδικεούμενοι ὑπ' Ἑλλήνων καὶ καταπρυδιδόμενοι, ἐπιστάμενοί τε, ὅτι κερδαλεώτερόν ἐστι ὁμολογέειν τῷ Πέρσῃ μᾶλλον ἢ περ πολεμείειν· οὐ μὲν οὐδὲ ³⁵ ὁμολογήσομεν ἐκόντες εἶναι. καὶ τὸ μὲν ἀπ' ἡμέων, ³⁶ οὕτω ἀκίβδηλον εἶναι, νέμεται ἐπὶ ³⁷ τοὺς Ἕλληνας. 2. Ὑμεῖς δὲ, ἐς πᾶσαν ἀρρώδιην τότε ἀπικόμενοι, μὴ ὁμολογήσωμεν τῷ Πέρσῃ, ἐπεὶ τε ἐξεμάθετε τὸ ἡμέτερον φρόνημα ³⁸ σαφέως, ὅτι οὐδαμὰ προδώσομεν τὴν Ἑλλάδα, καὶ διότι τεῖχος ³⁹ ὑμῖν διὰ τοῦ Ἰσθμοῦ ἐλαυνόμενον ἐν τέλει ⁴⁰ ἐστι, καὶ δὴ λόγον οὐδένα τῶν Ἀθηναίων ποιέεσθε· συνθέμενοί ⁴¹ τε ἡμῖν, τὸν Πέρσῃ ἀντιώσεσθαι ⁴² ἐς τὴν Βοιωτίην, προδεδώκατε, περιείδετέ τε ἐσβαλόντα ἐς τὴν Ἀττικὴν τὸν βάρβαρον. ἐς μὲν νῦν τὸ παρεὸν Ἀθηναῖοι ὑμῖν μηνίουσι· οὐ γὰρ ἐποιήσατε ἐπιτηδέως· νῦν δὲ ὅτι τάχος ⁴³ στρατιὴν ἅμα ἡμῖν ἐκέλευσαν ὑμέας ἐκπέμπειν, ὡς ἂν τὸν βάρβαρον δεκόμεθα ἐν τῇ Ἀττικῇ. ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίης, τῆς γε ἡμετέρης ἐπιτηδεωτάτων ἐστι ἐμμαχέσασθαι τὸ Θριάσιον πεδίον.”

VIII. Ὡς δὲ ἄρα ἤκουσαν οἱ ἔφοροι ταῦτα, ἀνεβάλλοντο ⁴⁴ ἐς τὴν ὑστεραίην ὑποκρίνασθαι· τῇ δὲ ὑστεραίῃ, ἐς τὴν ἐτέρην. ⁴⁵ τοῦτο καὶ

τοῦ Ἑλληνικοῦ κοινὸν ἐπικαλέσας θεὸν ἠύξατο, Clement of A., vi. p. 753, 14.

V. Ζεὺς Ἑλλάσιος is also mentioned on coins of Syracuse. W. The efficacy of the above intercession will account for the veneration in which Æacus and the Æacidæ were held by the Greeks. L. Müller's Dorians, i. 1, 1.

35. οὐ μὲν οὐδὲ] μὲν is the Ionic form of μήν, and adds vehemence to the negation. M. G. G. 605.

36. τὸ—ἀπ' ἡμέων] the same as τὸ ἡμέτερον, but a more recondite expression. W. HER. on VI. ix. 1, 16. M. G. G. 573.

37. νέμεται ἐπὶ] is bestowed upon, is distributed to. P.

38. φρόνημα] c. 54. BLO. temper or frame of mind, disposition; Thucydides, iv. 80.

39. τεῖχος] viii. 71. W.

40. ἐν τέλει] on the point of completion. πρὸς τέλει, c. 8. D. Chryso- tom, Or. lxi. p. 583. D. ἐπὶ τέλει, Plato, Men. pr. W.

41. συνθέμενοι] understand γνώμην. Schoettgenius on B. 51.

42. ἀντιώσεσθαι] In other passages

of our author this verb is always constructed with a dative: but the kindred verb ἀντιάζειν is found not only with a dative, but with an accusative frequently, as ii. 141. iv. 80. 118. 121. Here the accusative seems to be preferred, because of the dative ἡμῖν immediately preceding. S.

43. ὅτι τάχος] Thucydides, vii. 42. DU. i. e. ὅτι τάχος. The origin of the phrase was however soon overlooked, and ὅτι was used not as a neuter, but as a particle, just like ὡς, with which it corresponds in meaning in other respects. M. G. G. 624, 3. a. The full expression appears to be κατὰ ὅτι τάχος οἶδν τέ ἐστι, with all possible expedition.

44. ἀνεβάλλοντο] This verb sometimes takes an accusative of the thing, and sometimes an infinitive; τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα, Xenophon, M. iii. 6, 6. ἀναβάλλομαι τὸ πρῶγμα, ἀντὶ τοῦ ραθυμῶν ὑπερτίθεμαι· αἰτιατικῇ συντάσσεται, Phavorinus. SCHL.

45. τὴν ἐτέρην] viz. ἡμέτην, the third day. παρεγένετο ὁ πρῶτος,—καὶ

ἐπὶ δέκα ἡμέρας ἐποίηον, ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι. ἐν δὲ τούτῳ τῷ χρόνῳ τὸν Ἴσθμὸν ἐτείχεον, σπουδὴν ἔχοντες πολλήν, πάντες Πελοποννήσιοι· καὶ σφι ἦν πρὸς τέλει. οὐδ' ἔχω εἶπαι τὸ αἴτιον, διότι, ἀπικομένου μὲν Ἀλεξάνδρου τοῦ Μακεδόνης ἐς Ἀθήνας, σπουδὴν μεγάλην ἐποίησαντο μὴ μηδίσαι Ἀθηναίους, τότε δὲ ὦρην ἐποίησαντο οὐδεμίαν, ἄλλο γε ἢ ὅτι ὁ Ἴσθμὸς σφι ἐτετείχιστο, καὶ ἐδόκεον Ἀθηναίων εἶτι δέεσθαι οὐδέν· ὅτε δὲ ὁ Ἀλέξανδρος ἀπικετο ἐς τὴν Ἀττικὴν, οὐκ ἔπετετείχιστο, ἐργάζοντο δὲ, μέγਾਲως καταβρόδηκότες τοὺς Πέρσας.

IX. Τέλος δὲ ⁴⁶ τῆς τε ὑποκρίσιος καὶ ἐξόδου τῶν Σπαρτητέων ἐγένετο τρόπος τοιούσδε· τῇ προτεραιῇ τῆς ὑστάτης καταστάσιος μελλούσης ἔσεσθαι, Χίλεος, ⁴⁷ ἀνὴρ Τεγεήτης, δυνάμενος ἐν Λακεδαίμονι μέγιστα ξείνων, τῶν ἐφόρων ἐπύθετο πάντα λόγον, τὸν δὲ οἱ Ἀθηναῖοι ἔλεγον. ἀκούσας δὲ, ὁ Χίλεος ἔλεγε ἄρα ⁴⁸ σφι τάδε· “ Οὕτω ἔχει, ἄνδρες ἔφοροι· Ἀθηναίων ἡμῖν ἐόντων μὴ ἀρθμίων, τῷ δὲ βαρβάρῳ συμμάχων, καὶ περ τείχεος διὰ τοῦ Ἴσθμοῦ ἐληλυμένου καρτεροῦ, μεγάλαι κλισιάδες ⁴⁹ ἀναπεπτεύαται ⁵⁰ ἐς τὴν Πελοπόννησον τῷ Πέρσῃ. ἀλλ' ἔσακούσατε, πρὶν τι ἄλλο Ἀθηναίοισι δόξαι, σφάλμα τῇ Ἑλλάδι φέρον.”

X. Ὁ μὲν σφι ταῦτα συνεβούλευε· οἱ δὲ, φρενὶ λαβόντες τὸν λόγον, αὐτίκα, φράσαντες οὐδὲν τοῖσι ἀγγέλοισι τοῖσι ἀπιγμένοισι ἀπὸ τῶν πολιῶν, ⁵¹ νυκτὸς εἶτι ἐκπέμπουσι πεντακισχιλίους Σπαρτητέων, Πανσανίῃ τῷ Κλεομβρότου ἐπιτρέψαντες ἐξάγειν, καὶ ἐπτά ⁵² περὶ ἕκαστον τάξαντες τῶν εἰλώτων. ⁵³ ἐγένετο μὲν νυν ἡ

ἦλθεν ὁ δεῦτερος, — καὶ ἕτερος ἦλθε, St. Luke, xix. 16—20.

46. τέλος δὲ] understand κατὰ, but at last. LAU.

47. Χίλεος] Χίλιος, Polyænus, v. 30. Plutarch sarcastically observes εἰ δὲ τι κατέσχευ οἰκεῖον ἐν Τεγεᾷ πρῶγμα τὸν Χείλεων ἐκεῖνον, οὐκ ἂν ἡ Ἑλλάς περιεγένετο, t. ii. p. 871. f. V. W.

48. ἄρα] This use of ἄ. in the apodosis is noticed, M. G. G. 614.

49. κλισιάδες] πολλὰς διαβάσεις ἔχουσιν εἰς τὴν Πελοπόννησον οἱ βάρβαροι, Polyænus, v. 30. τοῦ διατειχίσματος, οὐδὲν ὕφελος ἐστὶ Πελοποννήσου, ἂν Ἀθηναῖοι Μαρδονίῳ προσγένοινται, Plutarch, t. ii. p. 360. A. Compare the expression of St. Paul, θύρα μοι ἀνέωγε μεγάλη καὶ ἐνεργής,

καὶ ἀντικείμενοι πολλοί, 1 Cor. xvi. 9. W. V.

50. ἀναπεπτεύαται] for ἀναπέπτανται. M. G. G. 198, 5.

51. τῶν πολιῶν] namely Athens, Megara, and Plataea, c. 7. L.

52. καὶ ἐπτά κ. τ. λ.] Several Mss. and Valla omit this clause: those which have the passage insert it before Πανσανίῃ—ἐξάγειν. De Pauw and W. doubt its authenticity. SCH. includes it in brackets. Schulz and S. think ἐπέτρεψαν requisite. The conjunction καὶ certainly appears out of place, whether we take it as joining τάξαντες to ἐκπέμπουσι, or as connecting the verb with the other participle ἐπιτρέψαντες, in which case a comma would be placed after the conjunction.

ἡγεμονίῃ Πλειστάρχου⁵⁴ τοῦ Λεωνίδεω· ἀλλ' ὁ μὲν ἦν ἔτι παῖς, ὁ δὲ τούτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεόμβροτος γὰρ, ὁ Πανσανίεω μὲν πατήρ, Ἀναξανδρίδεω δὲ παῖς, οὐκέτι περιτὴν· ἀλλὰ, ἀπαγαγὼν ἐκ τοῦ Ἴσθμοῦ τὴν στρατιὴν τὴν τὸ τεῖχος δείμασαν, μετὰ ταῦτα οὐ πολλὸν χρόνιον τιὰ βιούς ἀπέθανε. ἀπῆγε⁵⁵ δὲ τὴν στρατιὴν ὁ Κλεόμβροτος ἐκ τοῦ Ἴσθμοῦ διὰ τόδε· θυομένῳ οἱ ἐπὶ τῷ Πέρσῃ,⁵⁶ ὁ ἥλιος⁵⁷ ἀμαυρώθη ἐν τῷ οὐρανῷ. προσαιρέεται δὲ ἔωτῷ Πανσανίης Εἰρυνάνακτα τὸν Δωριέος,⁵⁸ ἄνδρα οἰκίης ἐόντα τῆς αὐτῆς. Οἱ μὲν δὲ σὺν Πανσανίῃ ἐξεληλύθεσαν ἔξω Σπάρτης.

XI. Οἱ δὲ ἄγγελοι, ὡς ἡμέρῃ ἐγεγόνεε, οὐδὲν εἰδότες περὶ τῆς ἐξόδου, ἐπῆλθον ἐπὶ τοὺς ἐφόρους, ἐν νόφῳ δὲ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ⁵⁹ ἐπὶ τῆς ἔωτου ἕκαστος· ἐπελθόντες δὲ, ἔλεγον τάδε·

I have ventured to transpose the clauses, which seems to obviate all objections to the genuineness of the passage, and simplifies the construction; ἐκπέμποσι ἐπιτρέψαντες καὶ τάξαντες.

53. ἐπτὰ—τῶν εἰλωτῶν] ψιλοὶ τῶν εἰλωτῶν περὶ ἄνδρα ἕκαστον ἐπτὰ τεταγμένοι, c. 28. ἐξῆλθον ἐς Πλαταιὰς πεντακισχίλιοι Σπαρτιάται περὶ αὐτὸν ἔχων ἀνὴρ ἕκαστος ἐπτὰ εἰλωτας, Plutarch, l. ii. p. 871. E. Ar. p. 325. A. We know from Thucydides that the Helots were often employed in war by the Spartans, iv. 80. v. 57. 61. vii. 19. V. very probably because it would have been dangerous to leave them at home, when a large force was sent out of the country.

54. Πλειστάρχου] On the death of this prince shortly afterwards, Plistoanax the son of Pausanias succeeded to the throne. L. Pausanias held the office of πρόδικος, "protector;" Potter, iii. 5.

55. ἀπῆγε κ. τ. λ.] When the battle of Salamis was fought, Cleombrotus was with the army at the isthmus, actively engaged in the fortification of it. On receiving the news of the glorious victory, he seems to have performed this sacrifice *against the Persians*, that is, to ascertain whether danger was to be apprehended from the land-forces of the barbarians, which were on their march towards the

Peloponnesus, viii. 71. The eclipse of the sun at this juncture was hailed as a favorable omen, portending destruction to the army of the Persian king. Cleombrotus therefore, especially as a few days after the battle the barbarians fell back upon Thes-saly, withdrew his own troops from the isthmus, because there was no further danger impending in that quarter. Owing to this the fortifications were not completed, but the work was suspended, till such time as news arrived that Mardonius was again on the advance. Then the Peloponnesians again assembled at the isthmus, and set about the completion of the works with the greatest diligence, ix. 8. S. Compare vii. 37.

56. ἐπὶ τῷ Π.] This preposition occurs in the same sense of *against* with an accusative; ἐπεὶ τέ οἱ τὰ ἱρὰ οὐ προεχώρει χρηστά θυομένῳ ἐπὶ Κρότωνα, v. 44. W.

57. ἥλιος] This eclipse took place in the year in which the seventy-fifth Olympiad began, (4234 of the Julian period, 480 B. C.) on the second of October at half past one o'clock in the afternoon; Pétau, R. T. p. 11. iii. 11. W. Pingré places the eclipse one year later. L.

58. Δωριέος] v. 41—49. vii. 205. L.

59. αὐτοὶ] perhaps οὕτω. ST.

“ Ὑμεῖς μὲν, ὦ Λακεδαιμόνιοι, αὐτοῦ τῆδε μένοντες, Ὑακίνθιά τε ἄγετε καὶ παίξετε, καταπροδόντες τοὺς συμμάχους· Ἀθηναῖοι δὲ, ὡς ἀδικούμενοι ὑπὸ ὑμέων, χήτει⁶⁰ συμμάχων, καταλύσονται τῷ Πέρσῃ οὕτω, ὅκως ἂν δύνωνται. καταλυσάμενοι δὲ, δῆλα γὰρ δὴ, ὅτι σύμμαχοι βασιλέως γινόμεθα, συστρατευσόμεθα ἐπὶ τὴν ἂν ἐκείνοι ἐξηγέωνται. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθήσεσθε, ὁκοῖον ἂν τι ὑμῖν ἐξ αὐτοῦ ἐκβαίῃ.” Ταῦτα λεγόντων τῶν ἀγγέλων, οἱ ἔφοροι εἶπαν ἐπ’ ὄρκου, “ καὶ δὴ δοκέειν εἶναι ἐν Ὀρεστείῳ⁶¹ στείχοντας ἐπὶ τοὺς ξείνους.” ξείνους⁶² γὰρ ἐκάλεον τοὺς βαρβάρους. οἱ δὲ, ὡς οὐκ εἰδότες, ἐπειρώτεον τὸ λεγόμενον· ἐπειρόμενοι δὲ, ἐξέμαθον πᾶν τὸ εἶον· ὥστε ἐν θώματι γενόμενοι, ἐπορεύοντο τὴν ταχίστην διώκοιτες· σὺν δέ σφι, τῶν περιοίκων⁶³ Λακεδαιμονίων λογάδες πεντακισχίλιοι ὀπλῖται τῶντὸ τοῦτο ἐποίηον.

XII. Οἱ μὲν δὴ ἐς τὸν Ἴσθμὸν ἠπείγοντο· Ἀργεῖοι δὲ, ἐπεὶ τε τάχιστα ἐπύθοντο τοὺς μετὰ Πausανίῳ ἐξεληλυθότας ἐκ Σπάρτης,

60. χήτει] Homer, Od. Π. 35. *BL*. ἐνδεία, *S*. σπάνει, ἀπορία, Didymus.

61. ἐν Ὀρεστείῳ] Ὀρέστειον τῆς Μαυαλίας, Thucydides, v. 64. σὲ Ἀρκάδων χρῆ πόλιν ἐπ’ Ἀλφειοῦ ῥοαῖς οἰκεῖν, Δυκαίου πλησίον σηκόματος· ἐπώνυμος δὲ σου πόλις κεκλήσεται, Euripides, E. 1271. *WA*. σὲ χρεῶν, Ὀρέστα, Παρθράσιον οἰκεῖν δάπεδον· κεκλήσεται δὲ σῆς φυγῆς ἐπώνυμον, Ἀζᾶσιν Ἀρκάσιν τ’ Ὀρέστειον καλεῖν, O. 1660. *DU*. Ὀρέστης θηήσκει εἰς χωρίον τῆς Ἀρκαδίας τὸ λεγόμενον Ὀρέστειον, Stephanus of B. *V*.

62. ξείνους] Potter, iii. 21. τοὺς πολεμίους, οἱ δὲ τοὺς Πέρσας, Hesychius; Idomeneus in Plut. Ar. p. 325. *A*. Servius, on *Æn*. iv. 424. “*hostis*” apud antiquos peregrinum dicebatur, et qui nunc hostis “*perduellis*,” Festus, p. 175. *multa verba aliud nunc ostendunt, aliud ante significabant, ut “hostis.” nam tum eo verbo dicebant peregrinum, qui suis legibus ulterius: nunc dicunt eum quem tum dicebant perduellem, Varro, de L. L. iv. p. 6. equidem illud etiam animadverto, quod qui proprio nomine perduellis esset, is “hostis” vocaretur, lenitate verbi tristitiam rei mitigante. “hostis” enim apud majores nostros is dicebatur, quem nunc “peregrinum” dicimus. indicant XII tabulæ; “aut*

*status dies cum hoste:” itemque “adversus hostem æterna auctoritas.” quid ad hanc mansuetudinem addi potest? eum, quicum bella geras, tam molli nomine appellari? quanquam id nomen durius jam effecit vetustus: a peregrino enim recessit, et proprie in eo, qui arma contra ferret, remansit, Cicero, Off. i. 12. aquam hostis hosti commodat, Plautus, R. ii. 4, 21. *W. L. c. 53. 55.**

63. τῶν περιοίκων] The Lacedæmonians dwelling around Sparta were to the Dorian conquerors or Spartans, exactly what the Saxons were to the Normans in the reign of William the Conqueror. They were the old Achaian inhabitants of Laconia, who, after the Dorian conquest, submitted to the invaders on certain conditions, by which they retained their private rights of citizenship, and also the right of voting in the public assembly. These rights however were forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforward they were treated as subjects rather than citizens, being eligible indeed to military commands, but with no voice in the public assembly, and of course being disqualified for the offices of ephor or of senator. *AR. Müller’s Dorians, iii. 2.*

πέμπουσι κήρυκα, τῶν ἡμεροδρόμων ἀνευρόντες τὸν ἄριστον, ἐς τὴν Ἀττικὴν, πρότερον⁶⁴ αὐτοὶ Μαρδονίῳ ὑποδεξάμενοι σχήσειν τὸν Σπαρτιάτην μὴ⁶⁵ ἐξίναί. ὅς, ἐπεὶ τε ἀπίκετο ἐς τὰς Ἀθήνας, ἔλεγε τάδε· “ Μαρδόνιε, ἔπεμψάν με Ἀργεῖοι φράσοντά τοι, ὅτι ἐκ Λακεδαιμόνος ἐξελίλυθε ἡ νεότης, καὶ ὡς οὐ δυνατοὶ αὐτὴν ἴσχειν⁶⁶ εἰς Ἀργεῖοι μὴ οὐκ ἐξίναί. πρὸς ταῦτα τύγχανε εὖ βουλευόμενος.” Ὁ μὲν δὴ, εἶπας ταῦτα, ἀπαλλάσσετο ὀπίσω.

XIII. Μαρδόνιος δὲ οὐδαμῶς ἔτι πρόθυμος ἦν μένειν ἐν τῇ Ἀττικῇ, ὡς ἤκουσε ταῦτα. πρὶν μὲν νυν ἢ πυθέσθαι, ἀνεκώχουε, θέλων εἰδέναι τὸ παρ' Ἀθηναίων, ὁκοῖόν τι ποιήσουσι, καὶ οὔτε ἐπήμαινε οὔτε εἰσίνετο γῆν τὴν Ἀττικὴν, ἐλπίζων διὰ παντὸς τοῦ χρόνου⁶⁷ ὁμολογήσειν σφέας· ἐπεὶ δὲ οὐκ ἔπειθε, πυθόμενος τὸν πάντα λόγον, πρὶν ἢ τοὺς μετὰ Πausaniew ἐς τὸν Ἴσθμὸν ἐμβαλεῖν, ὑπεξεχώρεε, ἐμπρήσας τε τὰς Ἀθήνας, καὶ, εἴ κού τι ὄρθον ἦν τῶν τειχέων ἢ τῶν οἰκημάτων ἢ τῶν ἱρῶν, πάντα καταβαλὼν καὶ συγχώσας. ἐξήλανε δὲ τῶνδε εἶνεκεν, ὅτι οὔτε ἰπασίμη ἢ χώρα ἦν ἢ Ἀττικῇ, εἴ τε νικῶτο συμβαλὼν, ἀπάλλαξις οὐκ ἦν, ὅτι μὴ κατὰ στευνόν, ὥστε καὶ ὀλίγους σφέας ἀνθρώπους ἴσχειν. ἐβουλεύετο ὦν, ἐπαναχωρήσας ἐς τὰς Θήβας, συμβαλεῖν πρὸς πόλι τε φιλιῇ καὶ χώρῃ ἰπασίμη.

XIV. Μαρδόνιος μὲν δὴ ὑπεξεχώρεε. ἤδη δὲ ἐν τῇ ὀδῷ ἔόντι αὐτῷ ἦλθε ἀγγελίη πρόδρομος,⁶⁸ ἄλλην στρατιὴν ἤκειν ἐς Μέγαρα, Λακεδαιμονίων χιλίους. πυθόμενος δὲ ταῦτα, ἐβουλεύετο· θέλων,⁶⁹ εἴ κως τούτους πρῶτον ἔλοι. ὑποστρέψας δὲ, τὴν στρατιὴν ἦγε⁷⁰ ἐπὶ τὰ Μέγαρα· ἢ δὲ ἵππος προελθοῦσα κατιππάσατο⁷¹ χώραν τὴν

64. πρότερον] See vii. 150. W.

65. σχήσειν—μὴ] SCH. p. 236. n. 33.

66. ἴσχειν] iii. 77. ix. 13. W.

67. διὰ π. τοῦ χ.] all the while i. e. that he remained in Attica. διὰ παντὸς often occurs alone, as Æschylus, P. V. 291. W. Ch. 849. 1006. Euripides, Al. 909. I. T. 1118. Thucydides, i. 85. vii. 61. BL. Plato also has the complete expression, Ep. iv. B. 313.

68. ἀ. πρόδρομος] a message conveyed by an avant-courier. Perhaps

we should read πρόδρομον ἄλλην στρατιήν, as the word elsewhere refers to the advanced guard of an army, iv. 121. 122. vii. 203. S.

69. θέλων κ. τ. λ.] i. e. θ. (εἴ κως δύναίτο) τούτους πρῶτον ἐλεῖν, so βουλομένην, εἴ κως ἀμφοτέροι γενοῖατο βασιλῆες, vi. 52. S.

70. στρατιὴν ἦγε] The substantive is sometimes suppressed. SCHW. on B. 254.

71. κατιππάσατο] The preposition has the same force as in vol. 1. p. 283. n. 55. HER. on VI. ix. 5, 8.

Μεγαρίδα. ἐς ταύτην δὴ ἑκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύοντος ἢ Περσικῆ αὐτῆ στρατιῇ⁷² ἀπίκετο.

XV. Μετὰ δὲ ταῦτα, Μαρδονίῳ ἦλθε ἀγγελίη,⁷³ ὡς ἀλέες εἶησαν οἱ Ἕλληνες ἐν τῷ Ἴσθμῳ. οὕτω δὴ ὑπίσω ἐπορεύετο διὰ Δεκελῆς. οἱ γὰρ βουλευτὰρχαι⁷⁴ μετεπέμψαντο τοὺς προσχώρους τῶν Ἀσωπίων· οὗτοι δὲ αὐτῷ τὴν ὁδὸν ἠγάγοντο ἐς Σφενδαλέας,⁷⁵ ἐν-θεῦτεν δὲ ἐς Τανάγραν. ἐν Τανάγρα δὲ νύκτα ἐναυλισάμενος, καὶ τραπόμενος τῇ ὑστεραίῃ ἐς Σκῶλον,⁷⁶ ἐν γῆ τῇ Θηβαίων ἦν. ἐν-θαῦτα δὲ τῶν Θηβαίων, καὶ περ μηδιζόντων, ἔκειρε⁷⁷ τοὺς χώρους, οὗ τι⁷⁸ κατὰ ἔχθος αὐτῶν, ἀλλ' ὑπ' ἀναγκαίης μεγάλης ἐχόμενος· βουλόμενος ἔρμυά τε τῷ στρατῷ ποιήσασθαι, καὶ, ἦν συμβαλόντι οἱ μὴ ἐκβαίτη, ὁκοῖόν τι ἐθέλοι, κρησφύγετον τοῦτο ἐποιέετο. παρῆκε δὲ αὐτοῦ τὸ στρατόπεδον,⁷⁹ ἀρξάμενον ἀπὸ Ἐρυθρέων,⁸⁰ παρὰ Ὑσιᾶς.⁸¹ κατέτεινε δὲ ἐς τὴν Πλαταιίδα γῆν,⁸² παρὰ τὸν Ἀσωπὸν ποταμὸν⁸³ τεταγμένον. οὐ μέντοι τό γε τεῖχος τοσοῦτον

72. αὐτῆ στρατιῇ] *this army, L.* i. e. the army under the command of Mardonius. *LAU.*

73. ἦλθε ἀγγελίη] c. 14. i. 83. ἦ. φάτις, Euripides, *Am.* 79. *W.*

74. βουλευτὰρχαι] *the chief magistrates of Bœotia and of Thebes. L.*

75. Σφενδαλέας] a borough of Attica in the tribe Hippothontis, according to Stephanus, Hesychius, and Phavorinus. It is to the north-north-east of Decelia and to the south-east of Tanagra. *L.* No other ancient author mentions it. *V.*

76. Σκῶλον] Of this town nothing remained but ruins, when Pausanias wrote. *L.*

77. ἔκειρε] signifies *he cleared of wood by felling all the trees.* This was necessary because the fortifications of the camp were constructed of wood. *LAU.*

78. οὗ τι] *not at all, by no means;* ii. 46. iii. 36. iv. 148. *S.*

79. τὸ στρατόπεδον] Plutarch asserts that *the encampment* was fortified by Mardonius to guard the baggage and the valuables which he had. *W.* On comparing the description by Herodotus with the map by Sir William Gell in *AR.*'s *Thucydides*, it would seem, that the camp was situated

nearly due north from Hysiaë; and that its wall, parallel to the Asopus, ran from the south-east to the north-west at the distance of about half a mile from the river, where an elevated spot of ground will be found of which Mardonius probably took advantage. Erythræ I should rather place on the point of Cithæron to the north of the defile, than in the gorge of the pass; ἐν τῷ Κιθαιρῶνι ὀλίγον τῆς εὐθείας Ὑσιᾶν καὶ Ἐρυθρῶν ἐρείπιά ἐστι, Pausanias, ix. 2. (quoted by *AR.*); τὴν πρὸς τὸ ὕψος φέρουσαν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιᾶς, Thucydides, iii. 24.

80. ἀπὸ Ἐρυθρέων] *from Erythræ,* i. e. at the spot opposite to Erythræ, but on the other side of the Asopus. Herodotus, not finding on the north of that river any place which could fix the attention of his readers, has indicated the extent of the camp by reference to towns on the further side of the river. *L.*

81. παρὰ Ὑσιᾶς] *and passing Hysiaë.*

82. ἐς τὴν Π. γῆν] *as far as the Plataean territory:* unless we understand this of the right wing, who might be encamped without the fortifications and to the south of the Asopus.

83. παρὰ τὸν Ἀ. ποταμὸν] ἐπὶ τῷ

ἐποιέετο, ἀλλ' ὡς ἐπὶ δέκα σταδίους μάλιστα κη μέτωπον ἕκαστον, ἐχόντων δὲ τὸν πόνον τοῦτον⁸⁴ τῶν βαρβάρων, Ἀτταγῖνος⁸⁵ ὁ Φρύνωνος, ἀνὴρ Θηβαῖος, παρασκευασάμενος⁸⁶ μεγάλως, ἐκάλεε ἐπὶ ξείνια αὐτὸν τε Μαρδόνιον καὶ πεντήκοντα Περσέων τοὺς λογιμωτάτους· κληθέντες δὲ οὗτοι ἔποντο. ἦν δὲ τὸ δεῖπνον ποιούμενον ἐν Θήβῃσι.

XVI. Τὰ δὲ ἤδη τὰ ἐπίλοιπα ἤκουον Θερσάνδρου, ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ ἐς τὰ πρῶτα ἐν Ὀρχομενῶ. ἔφη δὲ ὁ Θέρσανδρος κληθῆναι καὶ αὐτὸς ὑπὸ Ἀτταγῖνου ἐπὶ τὸ δεῖπνον τοῦτο, κληθῆναι δὲ καὶ Θηβαίων ἀνδρας πενήκοντα· καὶ σφειν οὐ χωρὶς ἑκατέρους κλῖναι,⁸⁷ ἀλλὰ Πέρσῃν τε καὶ Θηβαῖον ἐν κλίνῃ ἐκάστη. ὡς δὲ ἀπὸ δείπνου ἦσαν, διαπινόντων,⁸⁸ τὸν Πέρσῃν τὸν ὁμόκλινον, Ἑλλάδα γλῶσσαν ἰέντα, εἶρεσθαι αὐτὸν, “ὀποδαπὸς ἐστι;” αὐτὸς δὲ ὑποκρίνασθαι, ὡς “εἴη Ὀρχομένιος.” τὸν δὲ εἰπέειν “Ἐπεὶ νῦν ὁμοτράπεζός τέ μοι καὶ ὁμόσπονδος ἐγένεο, μνημόσυνά τοι γνώμης τῆς ἐμῆς καταλιπέσθαι θέλω, ἵνα καὶ προειδῶς αὐτὸς περὶ σεωυτοῦ βουλευέσθαι ἔχῃς τὰ συμφέροντα. ὄρῃς τούτους τοὺς δαιτυμένους Πέρσας, καὶ τὸν στρατὸν, τὸν ἐλίπομεν ἐπὶ τῷ ποταμῶ στρατοπεδευόμενον; τούτων πάντων ὄψεται, ὀλίγου τινὸς χρόνου διελθόντος,⁸⁹ ὀλίγους τινὰς τοὺς περιγενομένους.” Ταῦτά τε ἅμα τὸν Πέρσῃν λέγειν καὶ μετιέναι πολλὰ τῶν δακρῶν.

ποταμῶ, c. 16. ἐπὶ τῷ Ἀσωπῶ, c. 19. τῶν βαρβάρων τῆς στρατοπεδείας παρὰ τὸν Ἀ. π. παρεκτεταμένης, Plutarch, Ar. p. 325. v. W.

84. τοῦτον] viz. the construction of the wall.

85. Ἀτταγῖνος] c. 86. Μαρδόνιον εἰστίασε μετὰ τῶν ἄλλων πενήκοντα Περσῶν Ἀ. ὁ Φ., ὃν φησὶν Ἡρόδοτος ἐν τῇ ἐννάτῃ μεγάλως πλοῦτῳ παρεσκευάσθαι, Athenæus, iv. 30. V. W. magnifice et ornate, ut erat in primis inter suos copiosus, convivium compurat, Cicero, II Ver. i. 26.

86. παρασκευασάμενος] Supply δεῖπνον from what follows: δ. παρασκευάζειν, c. 82. SCHW. on B. 60.

87. κλῖναι] i. e. Ἀτταγῖνον κ. ἐ. σ. οὐ χ.; for κλῖναι is a transitive verb. S. Compare vol. i. p. 78. n. 29.

88. διαπινόντων] ὡς ἀπὸ δείπνου ἐγένοντο, διαπίνοντες εἶπαν οἱ Πέρσαι τάδε, v. 18. fit inter eos invitatio, ut

Græco more biberetur: hortatur hospes; poscunt majoribus oculis, Cicero, II Ver. i. 26. W. οἶνον χρωμένους ἐπιπλέον καὶ διαπίνοντας, Plutarch, Sym. p. 715. διὰ in composition often signifies to vie or contend in any thing, as διαθέειν, Plut. t. ii. p. 58. ε. διακολακεύεσθαι, Isocrates, Panath. 65. διαλοιδορέεσθαι, ii. 121, 4. διαναυμαχέειν, viii. 63. διαπαλαίειν· διαπυκτεῦσαι· διαπληκτίζεσθαι· διαξίφισσασθαι· διαριπίζεσθαι· διαφιλοτιμεῖσθαι, &c. V. ἡ διαπινόμενη Καλλιστιον ἀνδράσι (θαῦμα, κού ψευδὲς) νῆστις τρεῖς χόας ἐξέπιεν, Hedylys in Ath. xi. 71. διακεκραγέειν, Aristophanes, Eq. 1400. διορχησάμενος, V. 1481. 1499. KU. διηριστήσατο, Athenæus, x. 4. SA. The same idea is conveyed by διαπίνειν as by the expression ἴσα πίνειν ἦρισεν, Phalæcus in Ath. x. 56. CAS.

89. διελθόντος] SCHW. and SCH. on B. 61.

αὐτὸς δὲ, θωμάσας τὸν λόγον, εἶπαι πρὸς αὐτόν· “ Οὐκ ὦν Μαρδονίῳ τε ταῦτα χρεῶν ἔστι λέγειν, καὶ τοῖσι μετ’ ἐκείνον ἐν αἴτῃ ἐοῦσι Περσέων; ” Τὸν δὲ μετὰ ταῦτα εἶπαι· “ Ξεῖνε, ὅτι⁹⁰ δεῖ γενέσθαι ἐκ τοῦ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπων· οὐδὲ γὰρ πιστὰ λέγουσι ἐθέλει πείθεσθαι οὐδεῖς. ταῦτα δὲ Περσέων συχνοὶ ἐπιστάμενοι, ἐπόμεθα ἀναγκαίῃ ἐνδεδεμένοι. ἐχθίστη δὲ οὐδύνη ἔστὶ τῶν ἐν ἀνθρώποισι αὐτῇ, πολλὰ φρονέοντα, μηδεὺς κρατέειν.” Ταῦτα μὲν τοῦ Ὀρχομενίου Θερσάνδρου ἦκουον· καὶ τὰδε πρὸς τοῦτοισι, ὡς αὐτὸς αὐτίκα λέγει ταῦτα πρὸς ἀνθρώπους⁹¹ πρότερον ἢ γενέσθαι ἐν Πλαταιῆσι τὴν μάχην.

XVII. Μαρδονίου δὲ ἐν τῇ Βοιωτῇ στρατοπεδευσμένου,⁹² οἱ μὲν ἄλλοι παρείχοντο ἅπαντες στρατιῆν, καὶ συνεσέβαλον ἐς Ἀθήνας, ὅσοι περ ἐμῆδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων. μόνοι δὲ Φωκέες οὐ συνεσέβαλον· ἐμῆδιζον⁹³ γὰρ δὴ σφόδρα⁹⁴ καὶ οὔτοι οὐκ ἐκόντες, ἀλλ’ ὑπ’ ἀναγκαίης. ἡμέρησι δὲ οὐ πολλῆσι μετὰ τὴν ἄπιξιν τὴν ἐς Θήβας ὕστερον,⁹⁵ ἦλθον αὐτῶν ὀπλίται χίλιοι· ἦγε δὲ αὐτοὺς Ἀρμοκύδης, ἀνὴρ τῶν ἀστῶν δοκιμώτατος. ἐπεὶ δὲ ἀπίκατο καὶ οὔτοι ἐς Θήβας, πέμψας ὁ Μαρδόνιος ἰππέας, ἐκέλευσέ σφεας ἐπ’ ἐωντῶν⁹⁶ ἐν τῷ πεδίῳ ἵζεσθαι. ἐπεὶ δὲ ἐποίησαν ταῦτα, αὐτίκα παρῆν ἡ ἵππος ἅπασα. μετὰ δὲ ταῦτα, διεξῆλθε μὲν διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ τοῦ μετὰ Μήδων ἐόντος φήμη, ὡς κατακοντιεῖ σφέας· διεξῆλθε δὲ δι’ αὐτῶν Φωκέων τωὐτὸ τοῦτο. ἔνθα δὴ σφι ὁ στρατηγὸς Ἀρμοκύδης παραίνεε, λέγων τοιάδε· “ ὦ Φωκέες, πρόδηλα γὰρ, ὅτι ἡμέας οὔτοι οἱ ἀνθρώποι μέλλουσι προύπτω⁹⁷

90. ὅτι κ. τ. λ.] ἐν τῇ ἀνθρωπητῇ φύσει οὐκ ἐνῆν τὸ μέλλον γίνεσθαι ἀποτρέπειν, iii. 65. οὐ δυνατόν ἀνθρώποις τὸ χρεῶν διαφυγεῖν, οὐδὲ προοραμένοις, Josephus, B. J. vi. 5, 4. ὅ τί τοι μῦρσιμόν ἐστιν, τὸ γένοιτ’ ἂν, Æschylus, S. 1061. W. τὴν εἰμαρμένην οὐδεὶς ἂν ἐκφύγοι, Antoninus, vii. 46. V.

91. πρὸς ἀνθρώπους] i. e. πρὸς ἄλλους τινάς.

92. στρατοπεδευσμένου] Herodotus means during the first encampment; c. 2. L.

93. ἐμῆδιζον] μηδίζοντες μεγάλως, c. 40. V.

94. σφόδρα] If this word is genuine and not misplaced, it must be construed with οὐκ ἐκόντες. LAU.

95. ὕστερον] is the correlative of

πρότερον expressed or understood. πρότερος is said of the first of two, and its correlative ὕστερος signifies the second of two. πρῶτος μὲν ἐπὶ πολλῶν πρότερος δὲ ἐπὶ δύο· καὶ τῷ μὲν πρῶτῳ ἀκολουθῶς ἐστιν ὁ ὕστατος· τῷ δὲ πρῶτῳ ὕστερος, Ammonius. L.

96. ἐπ’ ἐωντῶν] by themselves. M. G. G. 584. οἰκέωμεν ἐπ’ ἡμέων αὐτέων, iv. 114. W.

97. προύπτω] προδήλω, φανερόν, Hesychius; προοραμένῳ καὶ προφανεί, οἷον τὸ προκείμενον πρὸ τῶν ὀφθαλμῶν, Photius. εἰς προύπτον Αἴδην, Sophocles, C. C. 1440. Euripides, Hip. 1363. ἐς π. κίνδυνον, Thucydides, v. 99. Arrian, Ind. Procopius, liv. 18. Alciphron, iii. 7. π. ὀλεθρόν, Dionysius, A. R. 165. 421, 18. 590, 17. εἰς π.

θανάτῳ δώσειν, διαβεβλημένους ὑπὸ Θεσσαλῶν, ὡς ἐγὼ εἰκάζω νῦν ὧν ἄνδρα⁹⁸ πάντα τινὰ ὑμέων χρεῶν ἐστι γενέσθαι ἀγαθόν· κρέσσον γὰρ, ποιεῦντάς τι καὶ ἄμνηομένους τελευτῆσαι τὸν αἰῶνα, ἢ περ παρέχοντας⁹⁹ διαφθαρήναι αἰσχίστῳ μύρῳ. ἀλλὰ μαθέτω τις αὐτῶν, ὅτι ἔοντες βάρβαροι ἐπ' Ἑλλησι ἀνδράσι φόνον ἔρραψαν.”

XVIII. Ὁ μὲν ὧν ταῦτα παραίνεε· οἱ δὲ ἱππέες, ἐπεὶ τέ σφεας ἐκυκλώσαντο, ἐπήλυνον ὡς ἀπολέοντες,¹⁰⁰ καὶ δὴ διετείνοντο τὰ βέλεα¹ ὡς ἀπήσοντες, καὶ κού τις καὶ ἀπῆκε. καὶ οἱ ἀντίοι ἔστασαν,² πάντη συστρέψαντες³ ἑωυτοὺς καὶ πυκνώσαντες ὡς μάλιστα. ἐνθαῦτα οἱ ἱππῶται ὑπέστρεφον καὶ ἀπήλυνον ὀπίσω. οὐκ ἔχω δ' ἀτρεκέως εἰπεῖν, οὔτε εἰ ἦλθον μὲν ἀπολέοντες τοὺς Φωκέας, δεηθέντων Θεσσαλῶν, ἐπεὶ δὲ ὤρων πρὸς ἀλέξισιν τραπομένους, δείσαντες, μὴ καὶ σφίσι γένηται τρώματα, οὔτω δὴ ἀπήλυνον ὀπίσω· ὡς γὰρ σφι ἐνετείλατο Μαρδόνιος· οὐτ' εἰ αὐτῶν πειρηθῆναι ἠθέλησε, εἴ τι⁴ ἀλκῆς μετέχουσι. ὡς δὲ ὀπίσω ἀπήλασαν οἱ ἱππῶται, πέμψας Μαρδόνιος κήρυκα, ἔλεγε τάδε· “Θαρσέετε, ὦ Φωκέες. ἄνδρες γὰρ ἐφάνητε ἔοντες ἀγαθοὶ, οὐκ ὡς ἐγὼ ἐπυθανόμην. καὶ νῦν προθύμως φέρετε τὸν πόλεμον τοῦτον· εὐεργεσίῃσι γὰρ οὐ νικῆσετε οὔτε ὧν ἐμέ, οὔτε βασιλέα.” Τὰ περὶ Φωκῶν μὲν ἐς τοσοῦτο ἐγένετο.

XIX. Λακεδαιμόνιοι δὲ, ὡς ἐς τὸν Ἴσθμὸν ἦλθον, ἐν τούτῳ ἐστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα, οἱ λοιποὶ Πελοποννήσιοι, τοῖσι τὰ ἀμείνω ἔανδανε, οἱ δὲ καὶ ὀρέοντες ἐξιόντας Σπαρτίτας, οὐκ ἐδिकाίενιν λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. ἐκ δὴ ὧν τοῦ Ἴσθμοῦ, καλλιερησάντων⁵ τῶν ἱρῶν, ἐπορεύοντο πάντες καὶ

κακῶν, Phœnicides in Stob. p. 80=45. Aristophon in Ath. xiii. 8. προὔπτος λόγος, Æschylus, Th. 848. εἰς ἀπρόοπτον πῆμα, P. V. 1110. V. MO. BL. BLO.

98. ἄνδρα] is to be taken with ἀγαθόν, and not with πάντα τινὰ.

99. παρέχοντας] understand ἑωυτοὺς. S.

100. ἀπολέοντες] twice in this chapter, and viii. 138. is another form of the future ὀλέσω or ὀλέσσω which Homer uses. M. G. G. 173.

1. δ. τὰ βέλεα] τὰ τε δόρατα διατεινόμενοι, Herodian, ii. 5, 3. SCHW. on B. 70.

2. ἀντίοι ἔστασαν] ὡς κάπροι ὀρέστε-

ροι γυναικὸς ἀ. σταθέντες, Euripides, O. 1464. W.

3. συστρέψαντες] i. 101. συστρεφόμενοι, c. 62. συστραφέντες εἰς ἱκανὸν πλῆθος, Diodorus, iii. 36. W. quum se in unum conglobassent, Livy, viii. 11. S.

4. τι] is for κατὰ τι, and ἀλκῆς is governed by μετέχουσι. S.

5. καλλιερησάντων] proving favorable. The substantive is often left to be understood; οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι, c. 38. τοῖσι Ἑλλησι ὡς ἐκαλλιέρησε, c. 96. non quacunq̄ manu victima cæsa litat, Martial, x. 73, 6. fibra litantes, Lucan, vi. 524. adversissimis auspiciis: nam victima

ἀπικνέονται ἐς Ἐλευσίνα ποιήσαντες δὲ καὶ ἐνθαῦτα ἰρὰ,⁶ ὡς σφι ἐκαλλιέρετο, πρόσω ἐπορεύοντο, Ἀθηναῖοι δὲ ἅμα αὐτοῖσι, διαβάντες μὲν ἐκ Σαλαμῖνος, συμμιγέντες δὲ ἐν Ἐλευσίνι. ὡς δὲ ἄρα ἀπίκοντο τῆς Βοιωτίας ἐς Ἐρυθρὰς, ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῷ Ἀσωπῷ στρατοπεδευομένους, φρασθέντες δὲ τοῦτο, ἀντετάσσοντο ἐπὶ τῆς ὑπυρείης τοῦ Κιθαιρῶνος.⁷

XX. Μαρδόνιος δὲ, ὡς οὐ κατέβαινον οἱ Ἕλληνες ἐς τὸ πεδίον, πέμπει ἐς αὐτοὺς πᾶσαν τὴν ἵππον, τῆς ἰππάρχειε Μασίστιος, εὐδοκιμῶν παρὰ Πέρσησι, τὸν Ἕλληνας Μακίστιον καλέουσι, ἵππον ἔχων Νισαῖον⁸ χρυσοχάλινόν τε καὶ ἄλλως κεκοσμημένον καλῶς. ἐνθαῦτα ὡς προσήλασαν οἱ ἰππῶται πρὸς τοὺς Ἕλληνας, προσέβαλλον κατὰ τέλεα⁹ προσβάλλοντες δὲ, κακὰ μεγάλα ἐργάζοντο, καὶ γυναικῆς σφεας ἀπεκάλεον.

XXI. Κατὰ συντυχήν δὲ Μεγαρέες ἔτυχον ταχθέντες, ἧ τὸ ἐπιμαχώτατον¹⁰ ἦν τοῦ χωρίου παντὸς, καὶ πρόσσδος μάλιστα ταύτῃ¹¹ ἐγένετο τῇ ἵππῳ. προσβαλούσης ὦν τῆς ἵππου, οἱ Μεγαρέες, πιεζόμενοι, ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα. ἀπικόμενος δὲ, ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε· “Μεγαρέες λέγουσι, Ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοί εἰμεν τὴν Περσέων ἵππον δέκεσθαι μῶνοι, ἔχοντες στάσιν ταύτην, ἐς τὴν ἔστημεν ἀρχήν.¹² ἀλλὰ καὶ ἐς τόδε λιπαρήν τε καὶ ἀρετῇ ἀντέχομεν, καὶ περ πιεζεύμενοι. νῦν τε, εἰ μὴ τινας ἄλλους πέμψετε διαδόχους τῆς τάξις, ἵστε ἡμέας ἐκλείψοντας τὴν τάξιν.” Ὁ μὲν δὴ σφι ταῦτα

Diti patri caesa litavit; cum tali sacrificio contraria exita poliora sint, Suetonius, viii. 8. W. v. 44. in p. 246. n. 56. οὐ γάρ σφι ἐγένετο τὰ σφάγια χρηστὰ, c. 61. ἐ. θυομένοισι τὰ σ. χ., 62. οὐκ ἐπιτήδεα ἐγ. τὰ ἰρὰ, 37. τὰ σ. οὐ δύναται καταθύμια γενέσθαι, 45. καλλιέρησαι θυομένοισι οὐκ ἐδύνατο, vii. 134. SCH. on B. 130. (τὰ ἰρὰ ἐγένετο) καλὰ, ix. 37. The adjective is often omitted, as in c. 61. 62. V.

6. ποιήσαντες—ἰρὰ] ἦν θυστὴν τις δημοτελῆ ποιήσται, vi. 57. θυσίῃ ἢ αὐτῇ πᾶσι κατέστηκε ἐρδομένη ὧδε, iv. 60. W. LEI. and SCH. on B. 122.

7. Κιθαιρῶνος] In this first position, they would have Erythræ in their rear.

8. Νισαῖον] vii. 40. TR.

9. κατὰ τέλεα] κατὰ τὰ στρατιωτικὰ

συντάγματα, Eustathius. Compare vii. 211. ix. 41. V. 22. 23. Thucydides, ii. 81. WA. “The Persian cavalry, like the eastern cavalry at this day, commonly attacked or harassed by small bodies in succession; vehement in onset, never long in conflict, but, if the enemy was firm in resistance, retreating as hastily as they had advanced, to prepare for another charge;” MI. ix. 3.

10. τὸ — ἐπιμαχώτατον] the most assailable point of the position. S.

11. ταύτῃ] vol. i. p. 133. n. 59. Here the demonstrative pronoun is put in the same case as the relative. M.

12. ἐς τὴν ἐ. ἀρχήν] i. e. ἐς τὴν στάσιν ἔστημεν κατ’ ἀρχήν. Various forms of construction are given by MAR. on Eur. S. 1022.

ἀπήγγειλε· Πανσανίης δὲ ἀπεπειράτο τῶν Ἑλλήνων, εἴ τινες ἐθέλοιν ἄλλοι ἐθελονταὶ ἰέναι τε ἐς τὸν χῶρον τοῦτον, καὶ τάσσεσθαι διάδοχοι Μεγαρεῦσι. οὐ βουλομένων δὲ τῶν ἄλλων, Ἀθηναῖοι ὑπεδέξαντο, καὶ Ἀθηναίων οἱ τριηκόσιοι λογάδες, τῶν ἐλοχίγее Ὀλυμπιόδωρος ὁ Λάμπωνος.

XXII. Οὗτοι ἦσαν οἱ τε ὑποδεξάμενοι καὶ οἱ πρὸ τῶν ἄλλων τῶν παρεόντων Ἑλλήνων ἐς Ἐρυθρὰς ταχθέντες, τοὺς τοξότας προσελόμενοι· μαχομένων δὲ σφῶν ἐπὶ χρόνον, τέλος τοιόνδε ἐγένετο τῆς μάχης· προσβαλλούσης τῆς ἵππου κατὰ τέλεα, ὁ Μασιστίου προέχων τῶν ἄλλων¹³ ἵππος βίλλεται τοξεύματι τὰ πλευρά· ἀλγήσας δὲ, ἴσταται τε ὀρθός, καὶ ἀποσειεται¹⁴ τὸν Μασίστιον. πεσόντι δὲ αὐτῷ, οἱ Ἀθηναῖοι αὐτίκα ἐπεκέατο· τὸν τε δὴ ἵππον αὐτοῦ λαμβάνουσι, καὶ αὐτὸν ἀμυνόμενον κτείνουσι, κατ' ἀρχὰς οὐ δυνάμενοι. ἐνεσκεύαστο γὰρ οὕτω· ἐντὸς¹⁵ θώρηκα εἶχε χρύσειον λεπιδωτὸν, κατ' ὑπερθε δὲ τοῦ θώρηκος κιθῶνα φοινίκεον ἐνδεδύκεε. τύπτοντες δὲ ἐς τὸν θώρηκα, ἐποίουν οὐδὲν, πρὶν γε δὴ μαθῶν τις τὸ ποιούμενον, παίει μιν ἐς τὸν ὀφθαλμόν.¹⁶ οὕτω δὴ ἔπεσέ τε καὶ ἀπέθανε. Ταῦτα δὲ κως γινόμενα ἐλελήθει τοὺς ἄλλους ἱππέας· οὔτε γὰρ πεσόντα μιν εἶδον ἀπὸ τοῦ ἵππου, οὔτε ἀποθνήσκοντα· ἀναχωρήσιός τε γινομένης καὶ ὑποστροφῆς,¹⁷ οὐκ ἔμαθον τὸ γειόμενον. ἐπεὶ τε δὲ ἔστησαν, αὐτίκα ἐπόθεσαν,¹⁸ ὡς σφῶν οὐδεὶς ἦν ὁ τάσσω. μαθόντες δὲ τὸ γεγονός, διακελευσάμενοι, ἤλαυνον τοὺς ἵππους πάντες, ὡς ἂν τὸν γε νεκρὸν ἀνελοίατο.

XXIII. Ἰδόντες δὲ οἱ Ἀθηναῖοι οὐκέτι κατὰ τέλεα προσελαύνον-

13. προέχων τ. ἄ.] being in advance of the others. Ἴππον ἀριπρεπεία προύχοντα, Homer, II. Ψ. 453. i. e. προελαύνοντα, Eustathius. W. τὸν π., Ψ. 325. having himself in advance, εαυτὸν being understood. T.

14. ἀποσειεται] ὁ ἵππος ἐφοβήθη τε, καὶ, στὰς ὀρθός, ἀπείσειατο τὸν Φαρνύχεια, vii. 88. The verb is also used metaphorically, φύσιν ἰκανὴν ἔχων ἀνὴρ—πάντα ταῦτα ἀποσειεσόμενος καὶ διαρρήξας, Plato, Gor. p. 484. λ. V.

15. ἐντὸς κ. τ. λ.] ἀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς Κῦρω ὕπλοις, χιτῶσι φοινικίσι, θώραξι χαλκοῖς, κράνεσι χαλκοῖς, λόφοις λευκοῖς, μαχαίραις, παλτῶ κρανεῖναι ἐν ἑκάστω· οἱ δὲ ἵπποι προμετωπίδιαις καὶ προστερνιδίοις καὶ παραμηριδίοις χαλ-

κοῖς· τὰ δ' αὐτὰ ταῦτα παραμηριδία ἦν καὶ τῷ ἀνδρὶ, Xenophon, Cyr. vii. 1, 2. SCHN. ἐντὸς, underneath.

16. ὀφθαλμόν] τοῦτον ἢ τὸ κράνος ὑπέβαινε τὸν ὀ. ἀκοντίου στῆρακι παίων τις ἀνείλεν, Plutarch, Ar. p. 327. V. Heliodorus, Æth. ix. p. 431. W.

17. ἀναχωρήσιος—ὑποστροφῆς] as they were retreating and wheeling round to prepare for another charge; p. 253. n. 9. As Masistius had advanced before the squadron when it charged, he was of course left in the rear when it wheeled; and his soldiers' backs were turned towards him when he fell.

18. ἐπόθεσαν] ἐπόθησε, iii. 36. W. The latter is the common form. M. G. G. 76. b. missed him.

τας τοὺς ἰππέας, ἀλλ' ἅμα πάντας,¹⁹ τὴν ἄλλην στρατιὴν ἐπεβώσαντο. ἐν ᾧ δὲ ὁ πεζὸς ἅπας ἐβώθει,²⁰ ἐν τούτῳ μάχη ὄξεια περὶ τοῦ νεκροῦ γίνεται. ἕως μὲν νυν μοῦνοι ἦσαν οἱ τριηκόσιοι, ἐσσοῦντό τε πολλὸν, καὶ τὸν νεκρὸν ἀπέλειπον· ὡς δέ σφι τὸ πλῆθος ἐπεβοήθησαν,²¹ οὕτω δὴ οὐκέτι οἱ ἰππῶται ὑπέμενον,²² οὐδέ σφι ἐξεγένετο τὸν νεκρὸν ἀνελεῖσθαι, ἀλλὰ πρὸς ἐκείνῳ ἄλλους προσαπόλεσαν τῶν ἰππέων. ἀποστήσαντες²³ ὦν, ὅσον τε δύο στάδια, ἐβουλεύοντο ὅτι χρεῶν εἶη ποιέειν· ἐδόκεε δέ σφι, ἀναρχίης εἰσῆς, ἀπελαύνειν παρὰ Μαρδόνιον.

XXIV. Ἀπικομένης δὲ τῆς ἵππου ἐς τὸ στρατόπεδον, πένθος ἐποιήσαντο Μασιστίου πᾶσά τε ἡ στρατιὴ καὶ Μαρδόνιος μέγιστον. σφέας τε αὐτοὺς κείροντες καὶ τοὺς ἵππους²⁴ καὶ τὰ ὑποζύγια, οἰμωγῇ τε χρεώμενοι ἀπλέτῳ. ἅπασαν γὰρ τὴν Βοιωτὴν κατεῖχε ἡχώ, ὡς ἀνδρὸς ἀπολομένου μετὰ γε Μαρδόνιον λογιμωτάτου παρὰ τε Πέρσησι καὶ βασιλεῖ. Οἱ μὲν νυν βάρβαροι τρόπῳ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασίστιον.

XXV. Οἱ δὲ Ἕλληνες, ὡς τὴν ἵππον ἐδέξαντο προσβάλλουσαν, καὶ δεξάμενοι ὤσαντο, ἐθάρσησάν τε πολλῶ μᾶλλον. καὶ πρῶτα μὲν ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξεις ἐκόμιζον· ὁ δὲ νεκρὸς ἦν θέης ἄξιος μεγάθεος εἵνεκα καὶ κάλλεος. τῶν δὲ εἵνεκα²⁵ καὶ ταῦτα²⁶ ἐποίουν· ἐκλείποντες²⁷ τὰς τάξεις, ἐφοίτεον θεησόμενοι

19. ἅμα πάντας] *all in a body.*

20. ἐβώθει] *βοηθεῖν* not only signifies, as here, *πρὸς τὴν βοήην θέειν* to run to one's assistance at a cry of distress, *CAS.* but also, *μετὰ βοῆς θέειν* to run to one's assistance with a cry, or shout. *DU.* The tragedians use *βοηδρομεῖν*, as *ἰού! ἰού! βοηδρομεῖτε πάντες*, Euripides, *Hip.* 775. *V.*

21. τὸ π. ἐπεβοήθησαν] With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. *M. G. G.* 301.

22. ὑπέμενον] Ἄργεῖοι ὑπέμειναν ἀολλέες, Homer, *Il.* O. 312. *W.*

23. ἀποστήσαντες] is transitive; ὁ Σεσώωσις ἀποστήσας τὰ πλήθη, Diodorus, i. 56. *W.* As cavalry are said *ἐλαύνειν* and *προσελαύνειν*, the accusative ἵππους being understood; so they may be said *ἀποστήσαι*, the ellipsis

being the same. *S.*

24. τοὺς ἵππους] Plutarch, *Ar.* p. 327. c. *V. W.* The Thebans did the same on the death of Pelopidas, and Alexander on the death of Hephæstion; t. i. p. 296. c. 704. e. Admetus gives directions to this effect on the death of his queen, *τέθριππά τε ζεύγνυσθε, καὶ μονάμπυκας πάλους σιδήρῳ τέμνετ' αὐχένων φόβην*, Euripides, *Al.* 440. *BA.* τοὺς ἵππους ἀπέκειρον ἐπὶ τοῖς θανάτοις τῶν δεσποτῶν, Hesychius. *MUS.*

25. τῶν—εἵνεκα] The cause is contained in the following sentence, *ἐκλείποντες τὰς τάξεις, κ. τ. λ.* Our author might have said *ὅτι ἐκλείποντες κ. τ. λ.*; as *τοῦ δὲ εἵνεκα μέμνημαι τούτων* (*the above*), *ὅτι κ. τ. λ.*, viii. 85. The omission of the conjunctive particle renders the narrative more vivid and energetic. *S.*

26. ταῦτα] *what is mentioned above,*

Μασίστιον. μετὰ δὲ, ἔδοξέ σφι ἐπικαταβῆναι ἐς Πλαταιάς· ὁ γὰρ χῶρος ἐφαίνετο πολλῶ ἔων ἐπιτηδεώτερός σφι ἐν στρατοπεδεύεσθαι ὁ Πλαταιϊκὸς τοῦ Ἐρυθραίου, τὰ τε ἄλλα,²⁸ καὶ εὐυδρότερος. ἐς τοῦτον δὴ τὸν χῶρον, καὶ ἐπὶ τὴν κρήνην τὴν Γαργαφίην,²⁹ τὴν ἐν τῷ χῶρῳ τούτῳ εἴουσαν, ἔδοξέ σφι χρεῶν εἶναι ἀπικέσθαι, καὶ διαταχθέντας στρατοπεδεύεσθαι. ἀναλαβόντες δὲ τὰ ὄπλα, ἧϊσαν διὰ τῆς ὑπωρείης³⁰ τοῦ Κιθαιρῶνος παρὰ Ὑσιᾶς ἐς τὴν Πλαταιίδα γῆν· ἀπικόμενοι δὲ, ἐτάσσοντο κατὰ ἔθνεα πλησίον τῆς τε κρήνης τῆς Γαργαφίης καὶ τοῦ τεμένεος τοῦ Ἀνδροκράτεος³¹ τοῦ ἥρωος διὰ ὄχθων³² τε οὐκ ὑψηλῶν καὶ ἀπέδου χωρίου.

XXVI. Ἐνθαῦτα³³ ἐν τῇ διατάξει ἐγένετο λόγων πολλὸς ὠτισμὸς Τεγεατῶν τε καὶ Ἀθηναίων. ἐδικαίευν γὰρ αὐτοὶ ἑκάτεροι ἔχειν³⁴ τὸ ἕτερον κέρας,³⁵ καὶ καινὰ καὶ παλαιὰ³⁶ παριφέροντες ἔργα. τοῦτο μὲν, οἱ Τεγεῖται ἔλεγον τάδε· “Ἡμεῖς αἰεὶ κοτε ἀξιεύμεθα ταύτης τῆς τάξις ἐκ τῶν συμμάχων ἀπάντων, ὅσαι ἤδη ἔξοδοι³⁷ κοιναὶ ἐγέ-

viz. ἐς ἄμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξεις ἐκόμιζον. V.

27. ἐκλείποντες κ. τ. λ.] περίδραμον υἱὸς Ἀχαιῶν, οὗ καὶ θηήσαντο φυτὴν καὶ φειδὸς ἀγῆτων Ἐκτορος, Homer, Il. X. 369. V.

28. τὰ τε ἄλλα] both in other respects. HER. on VIC. iii. 3, 1. κατὰ is to be understood here, and ὦν (i. e. ὅτι ἦν, or διὰ τὸ εἶναι) with εὐυδρότερος.

29. Γαργαφίην] This fountain was sacred to Diana, and was situated in a thick grove near the base of Cithæron; Bochart, Ch. i. 16. it runs through a valley of the same name. L. I imagine it to be the source of that southern branch of the Asopus, which (in Sir W. Gell's map) commences to the east of the hill, where the Greeks took up their second position.

30. ὑπωρείης] Instead of marching directly across the plain, they skirted along the rugged slope of Cithæron for more than three miles, and then, wheeling to the right, advanced to the head of Gargaphia; between which and the Asopus they formed their line. They chose this route from fear of the Persian cavalry. LAU.

31. Ἀνδροκράτεος] τὴν ἐς Θήβας φέρουσαν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ

Ἀνδροκράτους ἡρῶν, Thucydides, iii. 24. WA. This chapel was surrounded by a thick wood. L.

32. ὄχθων] These are the spots of rising ground to the north-west of Erythræ; which are nearly equidistant from the camp of Mardonius and the town of Plataea; and on the largest of which the Greeks probably posted themselves, c. 56.

33. ἐνθαῦτα κ. τ. λ.] Ἀθηναῖοις Τεγεάταις περὶ τάξεως ἐρίσαντες ἤξιον, ὥσπερ αἱ Λακεδαιμονίων τὸ δεξιὸν ἐχόντων κέρας, αὐτοὶ τὸ εὐάνυμον ἔχειν, Plutarch, t. i. p. 326. A. V.

34. ἔχειν] i. e. ἡγεμονεύειν, as is afterwards said. L.

35. τὸ ἕτερον κέρας] one or other of the wings. S. The Lacedæmonians had the privilege of commanding whichever wing they chose. L.

36. καὶ καινὰ καὶ παλαιὰ] c. 27. πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ, St. Matthew, xiii. 53.

37. ἐξοδοὶ] expeditions. This signification occurs in Thucydides, Xenophon, Dionysius of H., Polybius, Herodian, and Aristophanes. BLO. ἐν τῇσι ἐξοδίσι, vi. 56.

νοῦτο Πελοποννησίοισι καὶ τὸ παλαιὸν³⁸ καὶ τὸ νέον, ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε Ἑρακλεῖδαι³⁹ ἐπειρῶντο μετὰ τὸν Εὐρυσθέος θάνατον κατιόντες ἐς Πελοπόννησον. τότε εὐρόμεθα τοῦτο, διὰ πρῆγμα τοιόνδε· ἐπεὶ μετὰ Ἀχαιῶν καὶ Ἰώνων τῶν τότε ἐόντων ἐν Πελοποννήσῳ,⁴⁰ ἐκβοηθήσαντες ἐς τὸν Ἴσθμὸν, ἰζόμεθα ἀντίοι τοῖσι κατιούσι, τότε ὦν λόγος Ὑλλῶν ἀγορευσασθαι, ὡς χρεῶν εἴη τὸν μὲν στρατὸν τῷ στρατῷ μὴ ἀνακινδυνεύειν συμβάλλοντα· ἐκ δὲ τοῦ Πελοποννησίου στρατοπέδου, τὸν ἂν σφέων αὐτῶν κρίνωσι εἶναι ἄριστον, τοῦτόν οἱ μονομαχῆσαι ἐπὶ διακειμένοισι. ἔδοξέ τε τοῖσι Πελοποννησίοισι ταῦτα εἶναι ποιητέα, καὶ ἔταμον ὄρκια ἐπὶ λόγῳ τοιῷδε· ἦν μὲν Ὑλλος νικήσῃ τὸν Πελοποννησίων ἡγεμόνα, κατιέναι Ἑρακλείδας ἐπὶ τὰ πατρώϊα· ἦν δὲ νικηθῆ, τὰ ἔμπαλιν Ἑρακλείδας ἀπαλλύσεσθαι, καὶ ἀπάγειν τὴν στρατιήν, ἑκατόν τε ἑτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον. προεκρίθη τε δὴ ἐκ πάντων συμμάχων ἐθελοντῆς Ἐχεμος,⁴¹ ὁ Ἡερόπου, στρατηγός τε ἐὼν καὶ βασιλεὺς ἡμέτερος, καὶ ἐμονομαχῆσέ τε καὶ ἀπέκτεινε Ὑλλῶν.⁴² ἐκ τούτου τοῦ ἔργου εὐρόμεθα ἐν τοῖσι Πελοποννησίοισι τοῖσι τότε καὶ ἄλλα γέρεα μεγάλα, τὰ διατελέομεν ἔχοντες, καὶ τοῦ κέρεος τοῦ ἑτέρου αἰεὶ ἡγεμονεύειν, κοινῆς ἐξόδου γινομένης. ὑμῖν μὲν νυν, ὦ Λακεδαιμόνιοι, οὐκ ἀντιεύμεθα, ἀλλὰ, διδόντες αἴρεσιν, ὀκοτέρου βούλεσθε κέρεος ἄρχειν, παρίεμεν· τοῦ δὲ ἑτέρου φάμεν ἡμέας ἰκνέεσθαι⁴³ ἡγεμονεύειν, κατὰ περ ἐν τῷ πρόσθε χρόνῳ. χωρὶς τε τούτου τοῦ ἀπηγημένου ἔργου, ἄξιουκότεροί εἰμεν Ἀθηναίων ταύτην

38. τὸ παλαιὸν] iv. 11. vii. 129. τὸ πάλαι, i. 5. 144. iv. 180. vii. 74. 142. ix. 73. *W. A. W.*

39. Ἑρακλεῖδαι] The account of these expeditions of the Heraclidæ may be found in Diodorus, iv. 57. 58. *V. W.* The second return of the Heraclidæ, headed by Hyllus, happened twenty years before the taking of Troy; their last return eighty years after that event; Thucydides, i. 12. B. C. 1190. The speech of the Tegeatæ appears ill-judged; they ought to have passed very lightly over their exploits against the Heraclidæ, in presence of their descendants. What they did say had a natural tendency to bias the Spartans in favor of the other claimants. *L.* Consult Müller's Dorians, i. 9, 9.

40. Πελοποννήσῳ] i. 145. *L.*

41. Ἐχεμος] In the time of Pausanias, which was nearly fourteen hundred years afterwards, the tomb of this prince, with a column on which his combat with Hyllus was represented, was still to be seen at Tegea; Pausanias, viii. 53. *L.* Müller's Dorians, i. 3, 6.

42. Ὑλλῶν] Hyllus was killed at the spot where the territory of Megara borders on that of Corinth; Pausanias, i. 44. *L.*

43. ἡμέας ἰκνέεσθαι] τοῖσι ἄλλοισι, τοὺς μάλιστα ἰκνέεται, ii. 36. *S.* In another passage Herodotus uses the construction ἐς τὸν ἰκνέεται ἔχειν, vi. 57. *L.* the reason of which may be to prevent τὸν being mistaken for the accusative after ἔχειν.

τὴν τάξιν ἔχειν. πολλοὶ μὲν⁴⁴ γάρ τε καὶ εὖ ἔχοντες πρὸς ὑμέας ἡμῖν, ἄνδρες Σπαρτιῆται, ἀγῶνες ἀγωνίδαται,⁴⁵ πολλοὶ δὲ καὶ πρὸς ἄλλους. οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἢ περ⁴⁶ Ἀθηναίους. οὐ γάρ σφί ἐστι ἔργα οἷά περ ἡμῖν κατεργασμένα, οὐτ' ὦν καινὰ, οὔτε⁴⁷ παλαιά." Οἱ μὲν ταῦτα ἔλεγον.

XXVII. Ἀθηναῖοι⁴⁸ δὲ πρὸς ταῦτα ὑπεκρίναντο τάδε· “Ἐπιστάμεθα⁴⁹ μὲν σύνοδον⁵⁰ τήνδε μάχης εἵνεκα συλλεγῆναι πρὸς τὸν βάρβαρον, ἀλλ' οὐ λόγων·⁵¹ ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ λέγειν,⁵² τὰ ἑκατέροισι ἐν τῷ παντὶ χρόνῳ

44. πολλοὶ μὲν κ. τ. λ.] The order is ἀγῶνες μὲν γὰρ ἀγωνίδαται ἢ π. τε καὶ εὖ ἔ. π. ὑ., ἄ. Σ., π. δὲ (ἀγῶνες εὖ ἔχοντες) καὶ π. ἄ. The use of πρὸς here is found on the primary idea of σκοπεῖν πρὸς τι. M. G. G. 591. δ. L., however, takes πρὸς to mean *on behalf of*. S. TR. and LAU. render it *against*.

45. ἀγωνίδαται] If σ, arising from the linguals δ, θ, τ, or ζ, precedes the termination of the perfect passive μαι σαι ται, it is changed into δ before the Ionic plural terminations σται and ατο. vii. 62. 67. 89. ix. 49. M. G. G. 198, 5.

46. δίκαιον—ἢ περ] understand μάλλον. Z. ἐγὼ γοῦν δεξαμένη ἂν πάσας τὰς ἀσπίδας ἐρριψέηναι, ἢ τοιαύτην γνῶμην ἔχειν περὶ τὸν πατέρα, Lysias, c. Theom. i. p. 118, 4. The ellipsis of *magis* or *potius* is common even with the Latins; *tucita bona 'st mulier semper, quam loquens*, Plautus, Ru. iv. 4, 70. L. καλὸν ξεινίζειν ταχέως λιταῖσι τραπέξαις, ἢ πλείστασι δολλαῖσι βραδυνούσαις παρὰ καιρὸν, Phocylides; καλὸν ἐστὶ σοὶ εἰσελθεῖν εἰς τὴν ζῶην χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν—καλὸν σοὶ ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός, St. Mark, ix. 45. 47. H. HER. on Vig. iii. 2, 11. M. G. G. 457. obs. 1. The idiom may also be accounted for by supposing an ellipsis of *καὶ* with the comparative degree; ἡμέας δίκαιον ἔχειν, καὶ δικαιοῦτερον ἢ Ἀθηναίους. S. The following passage is given as an example by M., αἰσχροῦν

βιασθέντας ἀπελθεῖν, ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους: but here ἢ must mean *or*; and the sense will be *we would be disgraceful to return because we were overpowered, or to have afterwards to send for reinforcements because we had at first formed our plans inconsiderately*.

47. οὐτ' ὦν—οὔτε] M. G. G. 625.

48. Ἀθηναῖοι] Plutarch attributes this speech to Aristides. TR.

49. ἐπιστάμεθα] Thucydides appears to have our author in view in two addresses of the Athenians; namely, ἢ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις συμμαχοῖς ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν, i. 73. and vi. 82. BLO.

50. σύνοδον] Thucydides, v. 70. Josephus, 147, 32. BLO.

51. λόγων] is governed by εἵνεκα; *we are met for the purpose of fighting and not of talking*. S. ἤκομεν οὐ τοῖς συμμαχοῖς στασιάζοντες, ἀλλὰ μαχοῦμενοι τοῖς πολεμίοις, Plutarch, Ar. p. 326. v. Phœneas, “*non in verbis rem verti,*” ait; “*aut bello vincendum, aut melioribus parendum esse,*” Livy, xxxii. 31. πρόκειται ἀγῶν οὐ λόγων, ἀλλ' ἔργων, Diodorus, t. ii. p. 638, 66. οὐ λόγων ἀγῶν ἐστ', ἀλλ' ἀνάλωται χρόνος δὴν μέσῳ μάτην, Euripides, Ph. 597. In the following passage καιρός, ἀγῶν, and ἔργον are used as synonymous; καρτερία μὲν πρωτεύων, ἐνθα πονεῖν καιρός' ἀλκῆ δὲ, ὅπου ἀνδρίας ἀγῶν γνῶμη δὲ, ὅπου βουλῆς ἔργον, Xenophon, Ag. x. 1. V.

52. προέθηκε—λέγειν] *hus preferred that we should each speak*; iii. 53. or,

κατέργασται χρηστὰ, ἀναγκαίως ἡμῖν ἔχει δηλῶσαι πρὸς ὑμέας, ὅθεν ἡμῖν πατρώϊόν⁵³ ἔστι, ἐοῦσι χρηστοῖσι αἰεὶ, πρώτοις εἶναι ἢ Ἀρκάσι. Ἡρακλείδας,⁵⁴ τῶν φασὶ οὗτοι ἀποκτεῖναι τὸν ἡγεμόνα ἐν Ἴσθμῳ, τοῦτο μὲν,⁵⁵ τοὺτους πρότερον, ἐξελευνομένους ὑπὸ πάντων τῶν Ἑλλήνων, ἐς τοὺς ἀπικόιατο φεύγοντες δουλοσύνην πρὸς Μυκηναίων, μῦνοι ὑποδεξάμενοι, τὴν Εὐρυσθέος ὕβριν⁵⁶ κατεῖλομεν, σὺν κείνοισι μάχῃ νικήσαντες τοὺς τότε ἔχοντας Πελοπόννησον. τοῦτο δὲ,⁵⁷ Ἀργεῖους τοὺς μετὰ Πολυνεϊκεὸς ἐπὶ Θήβας ἐλάσαντας, τελευτήσαντας τὸν αἰῶνα καὶ ἀτάφους κειμένους, στρατευσάμενοι ἐπὶ τοὺς Καδμείους,⁵⁸ ἀνελέσθαι⁵⁹ τε τοὺς νεκροὺς φαμεν, καὶ θάψαι⁶⁰ τῆς ἡμετέρης ἐν Ἐλευσίνι.⁶¹ ἔστι δὲ ἡμῖν ἔργον εὖ ἔχον καὶ ἐς Ἀμαζονίδας,⁶² τὰς ἀπὸ Θερμῶδον-

has proposed that we should each speak; iii. 38. S.

53. πατρώϊον] i. 41. πάτριον ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι, Thucydides, i. 123. iv. 92. τὸ πάτριον παρ-εῖς, 86. The same phrase occurs in Aristophanes, C. 778. Dionysius of H., Pausanias, Josephus, Libanius, Plutarch, and Lycurgus. BLO. ἔθος is understood. κατὰ τὰ πάτρια, τοῦτ' ἔστιν, κατὰ τὸ ἔθος τῶν πατέρων, Porphyry, de Ab. ii. 59. κατὰ τὸ πάτριον αὐτοῖς ἔθος, Ælian, V. H. vii. 19. SCHW. on B. 82.

54. Ἡρακλείδας] Plutarch has summed up this speech in few words, saying that the Athenians Ἡρακλειδῶν τε μεμνήσθαι, καὶ τὰ πρὸς Ἀμαζόνιας πραχθέντα προφέρειν, ταφὰς τε Πελοποννησίων τῶν ὑπὸ τῆς Καδμείας πεσόντων, de Her. Mal. p. 872. A. The same topics are amplified by Isocrates, Paneg. 14, &c. Aristides, Pan. p. 201, &c. and in the funeral orations ascribed to Lysias and Demosthenes; V. the latter of whom says, πολλοὺς τῶν συγγραφῶν ὑποθέσεις τὰ ἐκείνων ἔργα τῆς αὐτῶν μουσικῆς πεποιήσθαι, 4. W.

55. τοῦτο μὲν] In this passage, Herodotus gives the argument of the Heraclidæ of Euripides with brevity and elegance. E. Müller's Dorians, i. 3, 5.

56. τὴν Εὐρυσθέος ὕβριν] ἔσχευ ὕβρις ἀνδρὸς, ᾧ θυμὸς ἦν πρὸ δίκας βλαῖος, Euripides, Her. 924. E.

57. τοῦτο δὲ] This passage gives

the argument of the Suppliants of Euripides. E. Compare Isocrates, Paneg. 15. H. L. 15. MAR.

58. Καδμείους] The Cadmeans were descendants of those Phœnicians, who had followed Cadmus into Bœotia. L.

59. ἀνελέσθαι] to take up, is chiefly used by the Greeks of taking up bodies for the purpose of burial; τοὺς ὑπὸ τῆς Καδμείας τελευτήσαντας αὐτὸς μὲν (Ἀδραστος) οὐ δυνάμενος ἀνελέσθαι, τὴν δὲ πόλιν ἡμῶν ἀξίων βοηθεῖν ταῖς κοιναῖς τύχαις καὶ μὴ περιορᾶν τοὺς ἐν τοῖς πολέμοις ἀποθνήσκοντας ἀτάφους γιγνομένους μηδὲ παλαιὸν ἔθος καὶ πάτριον νόμον καταλυόμενον, Isocrates, Paneg. 15. Pl. 21. hence the substantive ἀναίρεσις, Panath. 70. W.

60. θάψαι] τοὺς Ἀργείων νεκροὺς ἔθαιψαν ἐν τῇ αὐτῶν Ἐλευσίνι, Lysias, F. O. p. 33. W.

61. Ἐλευσίνι] "On the road from Eleusis to Megara there is a well, at some distance from which are the chapel of Megarina, and the tombs of those who were killed before Thebes;" Pausanias, i. 39. L.

62. Ἀμαζονίδας] Consult Plutarch, Thes. p. 12. E. Lysias, F. O. p. 190, 33. οἱ ἐξ Ἰσθμοῦ Ἀθηναῖοι ἐπιούσας τὰς γυναῖκας ταύτας τὴν Εὐρώπην πρώτη μάχῃ νικήσαντες ἀπέστειλαν καὶ γέγραπται ἢ Ἀθηναίων καὶ Ἀμαζόνων μάχῃ πρὸς Κίμωνος, οὐ μείον ἤπερ ἢ Ἀθηναίων καὶ Περσῶν καὶ Ἡρόδοτος πολλάκις περὶ τῶν γυναικῶν τούτων πεποίηται, καὶ ὅσοι Ἀθηναίων τοὺς ἐν

τος⁶³ ποταμοῦ ἐσβαλούσας κοτὲ ἐς γῆν τὴν Ἀττικὴν. καὶ ἐν τοῖσι Τρωϊκοῖσι πόνοισι⁶⁴ οὐδαμῶν ἐλείπόμεθα. ἀλλ',⁶⁵ οὐ γάρ τι προέχει⁶⁶ τούτων ἐπιμενησθαι· καὶ γὰρ ἂν χρηστοὶ τότε ἔόντες, ὡτοῦτο νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε ἔόντες φλαῦροι, νῦν ἂν εἶεν ἀμείνονες· παλαιῶν μὲν νυν ἔργων ἄλις ἔστω. ἡμῖν δὲ, εἰ μηδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ⁶⁷ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι⁶⁸ καὶ ἄλλοισι Ἑλλήνων, ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου⁶⁹ ἄξιοι εἶμεν τοῦτο τὸ γέρας ἔχειν, καὶ ἄλλα πρὸς τούτῳ· οἵτινες μῦνοι Ἑλλήνων δὴ μονομαχήσαντες τῷ Πέρσῃ, καὶ ἔργῳ τοσοῦτῳ ἐπιχειρήσαντες, περιεγενόμεθα, καὶ ἐνίκησαμεν ἔθνεα ἕξ τε καὶ τεσσεράκοντα. ἄρ'⁷⁰ οὐ δίκαιοι εἶμεν ἔχειν ταύτην τὴν τάξιν ἀπὸ

πολέμῳ τελετήσαντας λόγῳ ἐκόσμησαν, καὶ τοῦ πρὸς Ἀμαζόνας ἔργου Ἀθηναίων ἐν τοῖς μάλιστα μνήμην ἐποιήσαντο, *Attian*, *Al.* vii. 13. *L.*

63. *Θερμάδοντος*] *now Terneh. A.*

64. ἐν τ. Τρωϊκοῖσι π.] πρὸ τῶν Τρωϊκῶν, vii. 20. *W.* τὰ Τρωϊκὰ, 171. *Thucydides*, i. 3. When no substantive is expressed, the adjective is neuter; and ἔργα, if any thing, is to be understood; τῶν πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικὸν, 23. *SCH.* on *B.* 223. *M. G. G.* 267. *b.*

65. ἀλλὰ] This conjunction refers to παλαιῶν μὲν ἔργων ἄλις ἔστω.

66. οὐ γάρ τι προέχει] *for it is of no use.* In the same way the comparative is used, οὐ γὰρ ἀμείνον for οὐκ ἀγαθόν; and πλέον τι ποιεῖν, *to do any thing useful*; and οὐδὲν προὔργου (and προὔργιαίτερον) ἐστὶ. *S.* πρὸ here denotes 'superiority on comparison'; τὸ γὰρ ἐπιμενησθαι τούτων οὐκ ἔχει ἑαυτὸ πρὸ τοῦ μὴ ἐπιμενησθαι κατά τι.

67. ὥσπερ] unites not only similar, but opposite things. *M. G. G.* 629.

68. εἰ τέοισι] *ei* and *εἶπερ* are often used with *τις*, and *τις ἄλλος*, in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the leading proposition, and thus have very much the effect of a superlative. *M. G. G.* 617. *e.*

69. τοῦ ἐν Μαραθῶνι ἔργου] This battle was the perpetual theme of exultation to the Athenians, because they stood alone and yet had come off

victorious. "Your ancestors conducted themselves so valiantly, that they were not only ready to die for their own country, but for all Greece, as for a common country. Thus at Marathon, they conquered in a pitched battle the combined forces of Asia, and by their peculiar dangers established the security of universal Greece. οὐκ ἐπὶ τῇ δόξῃ μέγα φρονούντες, ἀλλ' ἐπὶ τῷ ταύτης ἕξια πράττειν" namely at having become the chiefs of the Greeks, and the masters of the barbarians: for it was not by words, but by deeds that they manifested their virtue to the world;" *Lycurgus*, c. *Leoc.* pt. ii. p. 162, 9. *τῆς πόλεως ἕξια πράττεις καὶ τοῦ Μ. τροπαίου*, *Aristophanes*, *Eq.* 1331. See *Pausanias*, i. p. 35. where he speaks of *Æschylus* at the point of death. *φαιμέν Μ. μόνοι προκινδυνεύσαι τῷ βαρβάρῳ*, *Thucydides*, i. 73. ἢ τὸ καλὸν Μ. καταστήσασα τροπαίου, *Critias* in *Ath.* i. 50. *Aristophanes* contrasts *tois Μαραθωνομάχοις* with their degenerate posterity, *N.* 973. *Ac.* 181. *Athenæus*, after quoting a specimen of the gross adulation paid by the Athenians to *Demetrius Poliorcetes*, adds *ταῦτ' ἦδον οἱ Μαραθωνομάχοι*, vi. 64. *V. L.*

70. ἄρα] *pray then.* *Thucydides* probably had this passage in view, when he makes the Athenians say, ἄρ' ἄξιοι ἐσμεν, ὃ Λακεδαιμόνιοι, καὶ προθυμίας ἕνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ἧς ἔχομεν τοῖς Ἑλλήσι μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι; i. 75. *BLO.*

τούτου μόνου τοῦ ἔργου; ἀλλ', οὐ γὰρ ἐν τῷ τοιῷδε τάξις εἶνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν, ὧ Λακεδαιμόνιοι, ἵνα⁷¹ δοκέει ἐπιτηδεώτατον ἡμέας εἶναι ἐστάναι καὶ κατ' οὔστινας πάντη γὰρ τεταγμένοι, πειρησόμεθα εἶναι χρηστοί. ἐξηγέεσθε δὲ ὡς πεισομένων."

XXVIII. Οἱ μὲν ταῦτα ἀμείβοντο. Λακεδαιμονίων δὲ ἀνέβωσε ἅπαν τὸ στρατόπεδον, " Ἀθηναίους ἀξιονικότερους εἶναι ἔχειν τὸ κέρας ἢπερ Ἀρκάδας." οὕτω δὴ ἔσχον οἱ Ἀθηναῖοι, καὶ ὑπερεβάλοντο τοὺς Τεγεήτας.

Μετὰ δὲ ταῦτα, ἐτάσσοντο ὧδε οἱ ἐπιφοιτῶντές τε καὶ οἱ ἀρχὴν ἐλθόντες Ἑλλήνων· τὸ μὲν δεξιὸν κέρας εἶχον Λακεδαιμονίων μύριοι· τούτων δὲ τοὺς πεντακισχιλίους, ἐόντας Σπαρτιήτας, ἐφύλασσαν ψιλοὶ τῶν εἰλωτέων πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα ἕκαστον ἐπτὰ τεταγμένοι. προσεχέας δὲ σφισι εἶλοντο ἐστάναι οἱ Σπαρτιῆται τοὺς Τεγεήτας, καὶ τιμῆς εἶνεκα καὶ ἀρετῆς. τούτων δ' ἦσαν ὀπλίται χίλιοι καὶ πεντηκόσιοι. μετὰ δὲ τούτους ἴσαντο Κορινθίων πεντακισχίλιοι. παρὰ δὲ σφι εὔροντο⁷² παρὰ Πανσανίῳ ἐστάναι Ποτιδαιητέων τῶν ἐκ Παλλήνης τοὺς παρεόντας τριηκοσίους. τούτων δὲ ἐχόμενοι ἴσαντο Ἀρκάδες Ὀρχομένιοι ἑξακόσιοι· τούτων δὲ, Σικωνίοι τρισχίλιοι. τούτων δὲ εἶχοντο Ἐπιδαυρίων ὀκτακόσιοι. παρὰ δὲ τούτους, Τροιζηνίων ἐτάσσοντο χίλιοι· Τροιζηνίων δὲ ἐχόμενοι, Λεπρητέων διηκόσιοι· τούτων δὲ, Μυκηναίων καὶ Τιρυνθίων⁷³ τετρακόσιοι· τούτων δὲ ἐχόμενοι, Φλιάσιοι χίλιοι· παρὰ δὲ τούτους ἔστασαν Ἑρμιονέες τριηκόσιοι. Ἑρμιονέων δὲ ἐχόμενοι ἴσαντο Ἐρετριέων τε καὶ Στυρέων ἑξακόσιοι· τούτων δὲ, Χαλκιδέες τετρακόσιοι· τούτων δὲ, Ἀμπρακιητέων πεντηκόσιοι. μετὰ δὲ τούτους, Λευκαδίων καὶ Ἀνακτορίων⁷⁴ ὀκτακόσιοι ἔστασαν· τούτων δὲ ἐχόμενοι, Παλέες⁷⁵ οἱ ἐκ Κεφαλληνίης⁷⁶ διηκόσιοι. μετὰ δὲ τούτους, Αἰγινητέων πεντηκόσιοι ἐτάχθησαν. παρὰ δὲ τούτους

71. ἵνα] " τὴν ἀρετὴν οὐκ ἀφαιρεῖται τόπος, οὐδὲ δίδωσιν" ἦν δ' ἂν ὑμεῖς ἡμῖν τάξιν ἀποδῶτε, πειρασόμεθα κοσμοῦντες καὶ φυλάττοντες μὴ καταισχύνειν τοὺς προηγωνισμένους ἀγῶνας," Plutarch, *Ag.* p. 326. v. Agesilaus said " δέξω ὅτι οὐχ οἱ τόποι τοὺς ἄνδρας ἐντίμους, ἀλλ' οἱ ἄνδρες τοὺς τόπους ἐπίδεικνύουσι," *ib.* t. ii. p. 208. d. V.

72. εὔροντο] they obtained as a favor; because Potidaea was a Corin-

thian colony, Thucydides, i. 56. S.

73. Τιρυνθίων] see TIRYNTUS, A.

74. Ἀνακτορίων] The modern name of Anactorium is Vonizza. WA.

75. Παλέες] Pala is now Lixouri. L. Pausanias does not include this people in his catalogue, but mentions others omitted by Herodotus, *W.* Κεῖσι, καὶ Μήλιοι, Τήνιοι, καὶ Κύθνιοι, v. 23. V.

76. Κεφαλληνίης] now Cefalonia. L.

ἐτάσσοντο Μεγαρέων τρισχίλιοι. εἶχοντο δὲ τούτων Πλαταιέες ἑξακόσιοι. τελευταῖοι δὲ καὶ πρῶτοι Ἀθηναῖοι ἐτάσσοντο, κέρας ἔχοντες τὸ εὐώνυμον, ὄκτακισχίλιοι· ἐστρατήγεε δ' αὐτῶν Ἀριστείδης ὁ Λυσιμάχου.

XXIX. Οὔτοι, πλὴν τῶν ἐπτὰ περὶ ἕκαστον τεταγμένων Σπαρτιάησι, ἦσαν ὀπλίται· συνάπαντες εὐόντες ἀριθμὸν τρεῖς τε μυριάδες καὶ ὀκτὼ χιλιάδες καὶ ἑκατοντάδες ἐπτὰ. ὀπλίται μὲν οἱ πάντες, συλλεγέντες ἐπὶ τὸν βάρβαρον, ἦσαν τοσοῦτοι· ψιλῶν δὲ πλῆθος ἦν τόδε· τῆς μὲν Σπαρτιατικῆς τάξιος πεντακισχίλιοι καὶ τρισμύριοι ἄνδρες, ὡς εὐόντων ἐπτὰ περὶ ἕκαστον ἄνδρα· καὶ τούτων πᾶς τις παρήρητο ὡς ἐς πόλεμον. οἱ δὲ τῶν λοιπῶν Λακεδαιμονίων καὶ Ἑλλήνων ψιλοὶ, ὡς εἶς⁷⁷ περὶ ἕκαστον εὖν ἄνδρα, πεντακόσιοι καὶ τετρακισχίλιοι καὶ τρισμύριοι ἦσαν. ψιλῶν μὲν δὴ τῶν ἀπάντων μαχίμων ἦν τὸ πλῆθος ἕξ τε μυριάδες καὶ ἑννέα χιλιάδες καὶ ἑκατοντάδες πέντε.

XXX. Τοῦ δὲ σύμπαντος⁷⁸ Ἑλληνικοῦ τοῦ συνελθόντος ἐς Πλαταιὰς σὺν τε ὀπλίησι καὶ ψιλοῖσι τοῖσι μαχίμοισι ἑνδεκα μυριάδες ἦσαν, μιῆς χιλιάδος, πρὸς δὲ ὄκτακοσίων ἀνδρῶν, καταδέουσαι. σὺν δὲ Θεσπιέων τοῖσι παρεοῦσι ἔξεπληροῦντο αἱ ἑνδεκα μυριάδες. παρήσαν γὰρ καὶ Θεσπιέων ἐν τῷ στρατοπέδῳ οἱ περιόντες,⁷⁹ ἀριθμὸν ἐς ὄκτακοσίους καὶ χιλίους· ὕπλα⁸⁰ δὲ οὐδ' οὔτοι εἶχον. Οὔτοι μὲν νυν ταχθέντες ἐπὶ τῷ Ἀσσωπῷ ἐστρατοπεδεύοντο.⁸¹

XXXI. Οἱ δὲ ἀμφὶ Μαρδόνιον βάρβαροι, ὡς ἀπεκήδευσαν⁸²

77. ὡς εἶς] *about one*. *L*. If there had been but one apiece, there would not have been so many light infantry by eight hundred; it is probable that many of the heavy-armed troops had more than one light-armed soldier to each man, and that several of them were without any. *S*.

78. τοῦ—σύμπαντος] ἦν δὲ ὁ σύμπας ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα, Diodorus, xi. 30. *V*.

79. οἱ περιόντες] Very few Thespians escaped the carnage at Thermopylae, vii. 222. When their city was burnt by the barbarians, they had retired to the Peloponnesus, viii. 50. They afterwards endeavoured to re-establish themselves, by admitting other Greeks to the right of citizenship;

Themistocles took advantage of this opportunity to obtain the privilege for Sicinnus, the tutor of his children, 75. *L*.

80. ὕπλα] *heavy arms*. See vol. i. p. 234. n. 48. and p. 225. n. 57. τὰ βαρέα τῶν ὕλων, Polybius, i. 76, 3. *W*.

81. ἐστρατοπεδεύοντο] "Herodotus mentions no horse in the Grecian army; probably because the force was inconsiderable, and utterly incompetent to face the numerous and excellent cavalry of Persia;" *MI*. ix. 3. The horsemen mentioned c. 54. and 60. were, in all probability, merely messengers mounted for greater conveniency and despatch. *LAU*.

82. ἀπεκήδευσαν] *they had ceased to mourn*, c. 24. ἀπαλγήσαντας, Thu-

Μασίστιον, παρήσαν, πυθόμενοι τοὺς Ἕλληνας εἶναι ἐν Πλαταιῆσι, καὶ αὐτοὶ ἐπὶ τὸν Ἀσωπὸν τὸν ταύτη βέοντα. ἀπικόμενοι δὲ, ἀντετάσσοντο ὧδε ὑπὸ Μαρδονίου· κατὰ μὲν Λακεδαιμονίους ἔστησε Πέρσας. καὶ δὴ, πολλὸν γὰρ περιέασαν⁸³ πλήθει οἱ Πέρσαι, ἐπὶ τε τάξις πλεῦνας ἔκεκοσμέατο, καὶ ἐπέιχον⁸⁴ τοὺς Τεγεῆτας. ἔταξε δὲ οὕτω· ὃ τι μὲν ἦν αὐτοῦ δυνατώτατον⁸⁵ πᾶν ἀπολέξας, ἔστησε ἀντίον Λακεδαιμονίων· τὸ δὲ ἀσθενέστερον παρέταξε κατὰ τοὺς Τεγεῆτας. ταῦτα δ' ἐποίηε, φραζόντων τε καὶ διδασκόντων Θηβαίων. Περσέων δὲ ἐχομένους ἔταξε Μήδους· οὗτοι δὲ ἐπέσχον Κορινθίους τε καὶ Ποτιδαίητας καὶ Ὀρχομενίους τε καὶ Σικωνίους. Μήδων δὲ ἐχομένους ἔταξε Βακτρίους· οὗτοι δὲ ἐπέσχον Ἐπιδαυρίους τε καὶ Τροιζηνίους καὶ Λεπρεῆτας τε καὶ Τιτυνθίους καὶ Μυκηναίους τε καὶ Φλιασίους. μετὰ δὲ Βακτρίους ἔστησε Ἰνδούς· οὗτοι δὲ ἐπέσχον Ἐρμιονέας τε καὶ Ἐρετριέας καὶ Στυρέας τε καὶ Χαλκιδέας. Ἰνδῶν δὲ ἐχομένους Σάκας ἔταξε, οἱ ἐπέσχον Ἀμπρακίητας τε καὶ Ἀνακτορίους καὶ Λευκαδίους καὶ Παλέας καὶ Αἰγινήτας. Σακῶν δὲ ἐχομένους ἔταξε ἀντία Ἀθηναίων τε καὶ Πλαταιέων καὶ Μεγαρέων Βοιωτῶν τε καὶ Λοκροῦς καὶ Μηλιέας τε καὶ Θεσσαλοῦς καὶ Φωκέων τοὺς χιλίους.⁸⁶ οὐ γὰρ ὦν ἅπαντες οἱ Φωκέες ἐμήδισαν· ἀλλὰ τινες αὐτῶν καὶ τὰ Ἑλλήνων⁸⁷ ἠῶξον, περὶ τὸν Παρνησσὸν κατειλημένοι·⁸⁸ καὶ ἐνθεῦτεν ὀρμώμενοι, ἔφερόν τε καὶ ἦγον τήν τε Μαρδονίου στρατιὴν καὶ τοὺς μετ' αὐτοῦ ἔοντας Ἑλλήνων. ἔταξε δὲ καὶ Μακεδόνας τε καὶ τοὺς περὶ Θεσσαλίην οἰκημένους κατὰ τοὺς Ἀθηναίους.

cydides, ii. 61. i. e. πανσαμένους ἀλγεῖν, Scholiast; ἀποπεπόνηκας, Aristophanes, Th. 245. ἀπερυσθρίασαι ποιήσκει τοὺς ὀφθαλμούς, Lucian, Lex. 4. ἀπερυσθρίᾳ πᾶς, ἐρυσθρίᾳ δ' οὐδέτις ἔτι, Menander in Stob. p. 212, 50. τὸν οἶνον τὸν νέον πολλή γ' ἀνάγκη, καὶ τὸν ἄνδρ', ἀποξέσαι πρῶτιστον, ἀφυσθρίσαι τ'· ἀπανθήσαντα δὲ, σκληρὸν γενέσθαι, Alexis in Ath. ii. 4. ἀποκεκραπαλισμένος, ἀπομηνίσας, and ἀποσπουδάξειν also occur in Suidas. V.

83. περιέασαν] ἔα, ii. 19. appears to have been the original form of the imperfect ἦν. We find ἔας, i. 187. ἔατε, iv. 119. v. 92, 1. M. G. G. 211, 4.

84. ἐπέιχον] literally, had (themselves) against, i. e. stood opposite to; S. reached as far as; were stationed

over-against. τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον, Thucydides, i. 48. iii. 107. This verb is constantly used to express 'occupying a place in the line of battle.' AR.

85. αὐτοῦ δυνατώτατον] τὸ δ. τοῦ στρατοῦ, viii. 34. IV. Perhaps the pronoun here is neuter and refers to πλήθεος.

86. τοὺς χιλίους] c. 17. L.

87. τὰ Ἑλλήνων] viii. 30. L. αὐτὸς δ' Ἡρόδοτος, ὥσπερ ἐκβιασθεῖς, ἐν τοῖς Πλαταιϊκοῖς ὁμολογεῖ καὶ Φωκέας παραγενέσθαι τοῖς Ἑλλησι, Plutarch, de Her. M. p. 868. F. V.

88. κατειλημένοι] who had been driven together and cooped up. ἐπεὶ τε κατειλήθησαν ἐς τὸν Παρνησσὸν οἱ Φωκέες, viii. 27. compare 32. W. c. 70, 107.

XXXII. Ταῦτα μὲν τῶν ἐθνέων τὰ μέγιστα ὀνόμασται τῶν ὑπὸ Μαρδονίου ταχθέντων, τὰ περ ἐπιφανέστατά τε ἦν καὶ λόγου πλείστου. ἐνήσαν δὲ καὶ ἄλλων ἐθιέων ἄνδρες ἀναμεμιγμένοι, Φρυγῶν τε καὶ Θρηίκων καὶ Μυσῶν τε καὶ Παιόνων καὶ τῶν ἄλλων· ἐν δὲ καὶ, Αἰθίοπων τε καὶ Αἰγυπτίων, οἳ τε “Ἑρμοτύβιες” καὶ οἳ “Καλασίριες”⁸⁹ καλεόμενοι, μαχαιοφόροι· οἵπερ εἰσὶ Αἰγυπτίων μῦνοι μάχιμοι. τούτους δὲ, ἔτι ἔων ἐν Φαλήρῳ, ἀπὸ τῶν νηῶν ἀπεβιβάσατο, ἐόντας ἐπιβάτας· οὐ γὰρ ἐτάχθησαν ἐς τὸν πεζὸν τὸν ἅμα Ξέρξῃ ἀπικόμενον ἐς τὰς Ἀθήνας Αἰγύπτιοι. τῶν μὲν δὴ βαρβάρων ἦσαν τριήκοντα μυριάδες, ὡς καὶ πρότερον⁹⁰ δεδήλωται· τῶν δὲ Ἑλλήνων τῶν Μαρδονίου συμμάχων οἶδε μὲν οὐδεὶς ἀριθμόν· οὐ γὰρ ὦν ἠριθμήθησαν· ὡς δὲ ἐπεικάσαι,⁹¹ ἐς πέντε μυριάδας συλλεγῆναι εἰκάσῃ. οὔτοι οἳ παραταχθέντες πεζοὶ ἦσαν· ἡ δὲ ἵππος χωρὶς ἐτέτακτο.

XXXIII. Ὡς δὲ ἄρα πάντες οἳ ἐτετάχατο κατὰ τε ἔθνεα καὶ κατὰ τέλεα, ἐνθαῦτα τῇ δευτέρῃ ἡμέρῃ ἐθύοντο καὶ ἀμρότεροι. “Ἑλλησι μὲν Τισαμενὸς Ἀντιόχου ἦν ὁ θυόμενος. οὗτος γὰρ διὴ εἶπετο τῷ στρατεύματι τούτῳ μάντις· τὸν, ἐόντα Ἡλεῖον καὶ γένεος τοῦ Ἰαμιδέων † Κλυτιάδην,⁹² Λακεδαιμόνιοι ἐποίησαντο λεωσφέτερον.⁹³ Τισαμενῷ γὰρ, μαντευομένῳ ἐν Δελφοῖσι περὶ γόνου,⁹⁴ ἀρεῖλε ἡ Πυθίη, “ἀγῶνας τοὺς μεγίστους ἀναιρήσεσθαι πέντε.” ὁ μὲν δὴ,

89. Ἑρμοτύβιες καὶ — Καλασίριες] ἔστι Αἰγυπτίων ἐπὶ τὰ γένεα· καὶ τούτων — οἳ δὲ, μάχιμοι κεκλέαται· οἳ δὲ μ. αὐτῶν καλεόνται Καλασίριες τε καὶ Ἑρμοτύβιες. Ἐ. μὲν γενόμενοι, ὅτε ἐπὶ πλείστους γενοίατο, ἐκκαίδεκα μυριάδες· καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδὲν, ἀλλ’ ἀνέονται ἐς τὸ μάχιμον. (Καλασίριες δὲ) γενόμενοι, ὅτε ἐπὶ πλ. ἐγενέατο, πέντε καὶ εἴκοσι μ. ἀνδρῶν· οὐδὲ τούτοις ἕξῃσι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκῆουσι μῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενος, ii. 164—166. *W.*

90. πρότερον] -viii. 100. 101. 113. *L.* “He has omitted to deduct those probably lost in the march of Artabazus and in winter-quarters, together with the sick, besides those destroyed at the siege of Potidea;” *MI.* ix. 3.

91. ὡς—ἐπεικάσαι] ὡς ἔ. πάρεστιν, *Æschylus*, Ch. 963. *W.*

92. Ἰαμιδέων † Κλυτιάδην] *Elis in*

Peloponneso familias duas certas habet, Iamidarum unam, alteram Clyti-darum, haruspiciæ nobilitate præstantes, Cicero, de Div. i. 41. *W.* Τισαμενῷ ὄντι Ἡλείῳ τῶν Ἰαμιδῶν, λόγιον ἐγένετο, Pausanias, iii. 11. Ἐβμαντιν ὄντα Ἡλείον τ. Ἰ., iv. p. 317. vi. p. 454. Eperastus a prophet τοῦ Κλυτιδῶν γένους, p. 495. There was a third family, that of the Telliadæ, c. 37. οἳ Ἰαμίδαι, καὶ οἳ Τελλιᾶδαι, καὶ οἳ Κλυτιᾶδαι are mentioned by Philostratus, V. A. v. 25. V. The two families seem to be confounded in the present passage. *L.* Müller's Dorians, ii. 3, 2.

93. λεωσφέτερον] πολιητὴν σφέτερον, as is said below. *W.* It means ὅν τινας ἐκ τοῦ λεῶ (i. e. λαοῦ) σφέτερον ποιοῦσιν εἶναι. *P.*

94. περὶ γόνου] Why the following response should be given to one who consulted the oracle about a family, it is not our business to inquire. *S.*

ἀμαρτιῶν τοῦ χρηστηρίου, προσεῖχε τοῖσι γυμνασίοισι ὡς ἀναιρητό-
 μενος γυμνικούς ἀγῶνας. ἀσκέων δὲ πεντάελλον, παρὶ ἐν πάλαισ-
 μα⁹⁵ ἔδραμε⁹⁶ νικᾶν⁹⁷ Ὀλυμπιάδα,⁹⁸ Ἱερωνίμῳ τῷ Ἀνδριῷ ἐλ-
 θὼν ἐς ἔριν. Λακεδαιμόνιοι δὲ, μαθόντες οὐκ ἐς γυμνικούς, ἀλλ' ἐς
 ἀρήτους ἀγῶνας φέρον τὸ Τισαμενοῦ μαντήϊον, μισθῷ ἐπειρῶντο
 πείσαντες Τισαμενὸν ποιέεσθαι ἅμα Ἱρακλειδέων τοῖσι βασιλεῦσι
 ἡγεμόνα⁹⁹ τῶν πολέμων. ὁ δὲ, ὀρέων περὶ πολλοῦ ποιευμένους
 Σπαρτιάτας φίλον αὐτὸν προσθέσθαι, μαθὼν τοῦτο, ἀνετίμα,¹⁰⁰
 σημαίων σφι, ὡς “ ἦν μιν πολιήτην σφέτερον ποιήσονται τῶν πάν-
 των μεταδιδόντες, ποιήσει ταῦτα, ἐπ' ἄλλῳ μισθῷ δ' οὐ.” Σπαρ-
 τῆται δὲ, πρῶτα μὲν, ἀκούσαντες, δεινὰ ἐποιεῦν τε, καὶ μετίεσαν¹
 τῆς χρησμοσύνης² τὸ παράπαν· τέλος δὲ, δέϊματος μεγάλου ἐπικρεμα-
 μένου τοῦ Περσικοῦ τούτου στρατεύματος, καταίνεον μετιώτες.³ ὁ
 δὲ, γνοὺς τετραμμένους σφέας, “ οὐδ' οὕτω ” ἔφη “ ἔτι ἀρκέεσθαι
 τούτοισι⁴ μούνοισι, ἀλλὰ δεῖν ἔτι καὶ τὸν ἀδελφεὸν, ἑωυτοῦ Ἥγιῳν⁵

95. παρὰ ἐν πάλαισμα] *with the ex-
 ception of one contest; with the single
 exception of wrestling.* He had con-
 quered in four of the exercises, and
 wanted but one to become victor in
 the pentathlon. P. “ Tisamenus
 overcame Hieronymus of Andros in
 running, and in leaping; but he was
 mastered at wrestling;” Pausanias,
 iii. 11. Κίωνα παρὰ τρεῖς ἀφῆκαν ψή-
 φους τὸ μὴ θανάτῳ ζημιῶσαι, Demos-
 thenes, Aristoc. 53. τρεῖς μόνοι ψήφοι
 διημέγκαντο, μὴ θανάτου τιμῆσαι, 41.
 π. τέτταρας ψήφους μετέσχε τῆς πό-
 λεως, Isæus, p. 41, 36. παρ' ἐν μόνον
 βῆμα εὐδαίμων γέγονας, D. Chrysos-
 tom, Or. ix. p. 141. D. W. V. L.
 HER. on Vic. ix. 6, 16. M. G. G.
 588. δ.

96. ἔδραμε] understand κίνδυνον;
 and the meaning will be ἐκινδύνευε
 νικᾶν, he was very near conquering. P.
 In familiar language we say “ it was
 a very near run thing; he was within
 an ace (εἰς) of it.”

97. νικᾶν] The infinitive is put
 after ὀλίγον δεῖ and similar expres-
 sions. M. G. G. 531. HER. on Vic.
 i. 18.

98. Ὀλυμπιάδα] by metonymy for
 τοὺς Ὀλυμπικούς ἀγῶνας, τοὺς ἐν Ὀ-
 λυμπιά τελουμένους. P.

Herod.

99. ἡγεμόνα] *conductor, leader.*
 The ancient Greeks always employed
 a diviner to direct and guide them in
 their enterprises, even in those con-
 nected with war. Homer says of
 Calchas, νῆεσσ' ἡγήσατ' Ἀχαιῶν Φί-
 λιον εἴσω, φῆν διὰ μαντοσύνην, Il. A.
 71. L. ἡγεμῶν ἐγένετο, Didymus.

100. ἀνετίμα] *ruised his price.*
 Pompey is mentioned as ἀνατιμῶν τε
 καὶ ἀποσεμνῶν ἑαυτὸν, D. Cassius,
 xxxviii. 5. ἐπιτιμῶν is more frequently
 used in this sense. V.

1. μετίεσαν] Although the middle
 form governs a genitive, the active is
 almost always constructed with an ac-
 cusative. M. G. G. 367. Perhaps we
 should read τὰς χρησμοσύνας. BL.

2. τῆς χρησμοσύνης] *the assistance
 of Tisamenus, W.* the desire and want
 of his help; SCHN. ἐθέοντο γὰρ δει-
 νῶς τοῦ Τισαμενοῦ, c. 35. S. laid aside
 their entreaty. This is certainly the
 sense of χ. BL. μάλα κεν θυμηδέος
 ἀντίσσαιμεν χρ., ἦν ἔμμι σίθεν χατέ-
 ουσιν ὀπάξεις, Apollonius, i. 836.
 “ We would with all our heart accept
 the aid, which you proffer to us who
 stand in need of your help.”

3. μετιώτες] iii. 15. *going to fetch
 him.* W.

4. ἀρκέεσθαι τούτοισι] *With pas-*

γίνεσθαι Σπαρτιήτην ἐπὶ τοῖσι αὐτοῖσι λόγοισι, τοῖσι καὶ αὐτὸς γίνεται.”

XXXV. Καὶ Σπαρτιῆται, ἐδέοντο γὰρ δεινῶς τοῦ Τισαμενοῦ, πάντα συνεχώρεόν οἱ. συγχωρησάντων δὲ καὶ ταῦτα τῶν Σπαρτιητέων, οὕτω δὴ πέντε σφι μαντευόμενος ἀγῶνας τοὺς μεγίστους Τισαμενὸς ὁ Ἡλεῖος, γενόμενος Σπαρτιήτης, συγκαταίρει. μῦνοι⁶ δὲ δὴ πάντων ἀνθρώπων ἐγένοντο οὗτοι Σπαρτιήτησι πολιῆται. οἱ δὲ πέντε ἀγῶνες, οἷδε ἐγένοντο· εἷς μὲν καὶ πρῶτος, οὗτος ὁ ἐν Πλαταιῆσι· ἐπὶ δὲ, ὁ ἐν Τεγέῃ πρὸς Τεγεήτας τε καὶ Ἀργεῖους γενόμενος· μετὰ δὲ, ὁ ἐν Διπαιεῦσι πρὸς Ἀρκάδας πάντας, πλὴν Μαντινέων· ἐπὶ δὲ, ὁ Μεσσηνίων ὁ πρὸς Ἴσθμῳ⁷ ὕστατος δὲ, ὁ ἐν Τανάγρα⁸ πρὸς Ἀθηναίους τε καὶ Ἀργεῖους γενόμενος. οὗτος δὲ ὕστατος κατεργάσθη τῶν πέντε ἀγῶνων.

XXXVI. Οὗτος δὴ τότε τοῖσι Ἕλλησι ὁ Τισαμενὸς, ἀγόντων τῶν Σπαρτιητέων, ἐμαντεύετο ἐν τῇ Πλαταιίδι. Τοῖσι μὲν νυν Ἕλλησι καλὰ ἐγίνετο τὰ ἱρὰ, ἀμυνομένοισι· διαβᾶσι δὲ τὸν Ἄσων καὶ μάχης ἄρχουσι, οὗ.

XXXVII. Μαρδονίῳ δὲ, προθυομένῳ⁹ μάχης ἄρχειν, οὐκ ἐπιτή-

sives, the cause, and not the person, by which the action is effected, is put in the dative; where the Latins use the ablative. M. G. G. 403, 4. a.

5. Ἡγήνη] This was a family name. Pausanias mentions Ἄγλαν, the grandson of Tisamenus, at the battle of Ægos-potamos, μαντευσάμενον Λυσάνδρῳ, iii. 11. W.

6. μῦνοι] Yet Plutarch says that Tyrtæus was admitted a citizen of Sparta; Lac. Ap. p. 230. D. L.

7. Ἴσθμῳ] Pausanias mentions the five battles in the same order; but he says, τέταρτον δὲ ἠγωνίσαστο (Τισαμενὸς) πρὸς τοὺς ἐξ Ἴσθμοῦ Ἰθώμην ἀποστήσαντας ἀπὸ τῶν εἰλώτων, iii. 11. Herodotus probably wrote ἐν Ἰθώμῃ. Palmer; De Pauw; V. W. L. B. O. S. The war of the revolted Helots, who were descended from the Messenians, lasted ten years, and is described by Thucydides, i. 101—103. Diodorus, xi. 64. W. We may notice that in the four other conflicts our author observes the same form of speech, (1) ὁ ἐν Π. (πρὸς Πέρσας), (2) ὁ ἐν Τ. πρὸς Τ. καὶ

A., (3) ὁ ἐν Δ. πρὸς Ἀ., (5) ὁ ἐν Τ. πρὸς Ἀ. τε καὶ Ἀ.; whereas here it varies: but, at the same time, that the war of Ithome was not terminated by any signal advantage; οἱ ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὡς οὐκέτι ἐδύνατο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμόνιους, ἐφ' ᾧ τε ἐξίσαιν ἐκ Πελοποννήσου ὑπόσπονδοὶ καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἐξῆλθον δὲ αὐτοὶ, καὶ παῖδες, καὶ γυναῖκες, Thuc. i. 103. and this happened, B. C. 455. which was after the battle of Tanagra. Consult Müller's Dorians, i. 9, 10.

8. Τανάγρα] γενομένης μάχης ἐν Τανάγρα τῆς Βοιωτίας, ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, Thucydides, i. 108. L. B. C. 457. Müller's Dorians.

9. προθυομένῳ] ἐμολ θυομένῳ ἰέναι ἐπὶ βασιλείᾳ, οὐκ ἐγίγνετο τὰ ἱερὰ, Xenophon, An. ii. 2, 2. understand ἐπὶ τῷ before the infinitive, and καλὰ after ἐγίγνετο. HUT. ὡς ἀμφοτέροις προεθύσαντο οἱ μάντις, Pausanias, iv. 15. προθυομένους δὲ, ὡς ἤκουσε τοῦ μάντεως, Plutarch, Mor. t. i. p. 838. SCH. on B. 130.

δεα ἐγίνετο τὰ ἱρά¹⁰ ἀμυνομένῳ δέ, καὶ τούτῳ¹¹ καλά. καὶ γὰρ οὗτος¹² Ἑλληνικοῖσι ἱροῖσι ἐχρέετο, μάντιν ἔχων Ἡγησίστρατον,¹³ ἄνδρα Ἡλεῖόν τε καὶ τῶν Τελλιαδέων ἐόντα λογιμώτατον. τὸν δὴ πρότερον τούτων Σπαρτιῆται λαβόντες ἔδησαν ἐπὶ θανάτῳ, ὡς πεπονηότες πολλὰ τε καὶ ἀνάρσια ὑπ' αὐτοῦ. ὁ δὲ ἐν τούτῳ τῷ κακῷ ἐχόμενος, ὥστε τρέχων περὶ τῆς ψυχῆς, πρό τε τοῦ θανάτου πεισόμενος πολλὰ τε καὶ λυγρὰ, ἔργον ἐργάσατο μέζον λόγου. ὡς γὰρ δὴ ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ,¹⁴ ἐσενειχθέντος κως σιδηρίου¹⁵ ἐκράτησε. αὐτίκα δὲ ἐμηχανᾶτο ἀνδριεώτατον ἔργον πάντων τῶν ἡμεῖς ἴδμεν. σταθμησάμενος γὰρ, ὅκως ἐξελεύσεται οἱ τὸ λοιπὸν τοῦ ποδὸς, ἀπέταμε τὸν ταρσὸν¹⁶ ἑωυτοῦ. ταῦτα δὲ ποιήσας, ὥστε φυλασσόμενος ὑπὸ φυλάκων, διορύξας τὸν τοῖχον, ἀπέδρη ἐς Τεγέην, τὰς μὲν νύκτας πορευόμενος, τὰς δὲ ἡμέρας καταδύνων ἐς ὕλην καὶ αὐλιζόμενος· οὕτω ὥστε, Λακεδαιμονίων πανδημεὶ διζημένων, τρίτῃ εὐφρόνῃ γενέσθαι ἐν Τεγέῃ· τοὺς δὲ ἐν θώματι μεγάλῳ εἰέχεσθαι τῆς τε τόλμης, ὀρέοντας τὸ ἡμίτομον τοῦ ποδὸς κείμενον, κάκεῖνον οὐ δυναμένους

10. ἐπιτήδεα—τὰ ἱρά] καταθύμια τὰ σφάγια, c. 45. SCH.

11. καὶ τούτῳ] *to him also*. "These prophecies, if dictated by policy, appear on both sides judicious. For the Greeks had only to keep their advantageous ground, while the vast army of their enemy consumed its magazines, and they would have the benefit of victory without risk. To the Persians also the same prediction might be useful; to account to the soldier for the inaction of his general before an army so inferior, and to keep him quiet under sufferings from scarcity and probably badness of provisions, together with the want of many things to which the Asiatics were accustomed, while means were sought to entice or force the Greeks from their position;" *MI.* ix. 3.

12. οὗτος] "Possibly he might think it of consequence to propagate among the Greeks, both his auxiliaries and his enemies, the belief that their own gods favored the Persian cause. For himself, it is utterly unlikely that he would pay any regard to the oracles of deities, the belief in whom the religion of his country taught him to

despise and abhor;" *MI.* ix. 3.

13. Ἡγησίστρατον] He was either son or grandson of Tellias the Elean, mentioned in viii. 27. *W.*

14. ἐν ξύλῳ σιδηροδέτῳ] *quidam judicatus est parentem occidisse. eistatim, quod effugiendi potestas non fuit, lignæ soleæ in pedes inductæ sunt: os autem obvolutum est folliculo, et præligatum: deinde est in carcerem deductus, ut ibi esset tantisper, dum culeus, in quem conjectus in profluentem deferretur, compararetur, Cicero, de Inv. ii. 50. Malleolus judicatus est matrem necasse. ei damnato statim folliculo lupino os obvolutum est, et soleæ lignæ pedibus inductæ sunt, et in carcerem ductus est, ad Her. i. 13. S.*

15. σιδηρίου] *an iron instrument*. The wonderful use, which human ingenuity, stimulated by the desire of liberty, may make even of a common nail, is strikingly displayed in La Tude's account of his escape from the Bastille. *LAU.*

16. τὸν ταρσὸν] τοῦ ποδὸς τὸ ἔμ-προσθεν μετὰ τοὺς δακτύλους, Pollux; *L.* now called by anatomists the 'metatarsus.' *LAU.*

εὐρεῖν. τότε μὲν οὕτω διαφυγὼν Λακεδαιμονίους, καταφεύγει ἐς Τεγέην, εὐῶσαν οὐκ ἀρθμῆν Λακεδαιμονίοισι τοῦτον τὸν χρόνον. ὑγιῆς δὲ γενόμενος, καὶ προσποιησάμενος¹⁷ ξύλινον πόδα, κατεστήκεε ἐκ τῆς ἰθείης Λακεδαιμονίοισι πολέμιος. οὐ μέντοι γε ἐς τέλος οἱ συγῆναικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρημένον.¹⁸ ἦλω γὰρ μαντευόμενος ἐν Ζακύνθῳ ὑπ' αὐτῶν, καὶ ἀπέθανε. Ὁ μὲν γυν θάϊατος ὁ Ἠγησιστράτου ὕστερον ἐγένετο τῶν Πλαταιϊκῶν. τότε δ' ἐπὶ τῷ Ἀσωπῷ Μαρδονίῳ, μεμισθωμένος οὐκ ὀλίγου, ἐθύετό τε καὶ προεθυμέετο κατὰ¹⁹ τε τὸ ἔχθος τὸ Λακεδαιμονίων²⁰ καὶ κατὰ τὸ κέρδος.

XXXVIII. Ὡς δὲ οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι, οὔτε αὐτοῖσι Πέρσησι, οὔτε τοῖσι μετ' ἐκείνων εὐῶσι Ἑλλήνων· εἶχον γὰρ καὶ αὐτοὶ ἐπ' ἐωνυτῶν μάντιν Ἰππόμαχον, Λευκάδιον ἄνδρα· ἐπιρρέοντων δὲ τῶν Ἑλλήνων καὶ γινομένων πλεύνων, Τιμηγενίδης²¹ ὁ Ἐρπυος, ἀιηρ Θηβαῖος, συνεβούλευσε Μαρδονίῳ τὰς ἐκβολὰς²² τοῦ Κιθαιρῶνος φυλάξαι, λέγων, ὡς “ἐπιρρέουσι οἱ Ἕλληνες αἰεὶ ἀνά πᾶσαν ἡμέρην, καὶ ὡς ἀπολάμψοιτο συχρούς.”

XXXIX. Ἡμέραι δὲ σφι ἀντικατημένοισι ἤδη ἐγεγόνεσαν ὄκτω, ὅτε ταῦτα ἐκείνος συνεβούλευε Μαρδονίῳ. ὁ δὲ μαθὼν τὴν παραίνεσιν εὐ ἔχουσαν, ὡς εὐφρόνη ἐγένετο, πέμπει τὴν ἵππον ἐς τὰς ἐκβολὰς τὰς Κιθαιρωνίδας, αἱ ἐπὶ Πλαταιέων φέρουσι, τὰς Βοιωτοὶ μὲν Τρεῖς Κεφαλὰς καλέουσι, Ἀθηναῖοι δὲ Δρυὸς Κεφαλὰς.²³ πεμφθέντες δὲ οἱ ἵπποται οὐ μάτην ἀπίκοντο. ἐσβάλλοντα γὰρ ἐς τὸ πεδίον λαμβάουσι ὑποζῦγία τε πεντακόσια, σιτία ἄγοντα ἀπὸ Πελοπον-

17. προσποιησάμενος] ὁ Ἀρκαδικὸς μάντις ἀναγκαίως πόδα ξύλινον προσποίησατο, καθ' Ἡρόδοτον, τοῦ οἰκείου στερηθεὶς, Plutarch, de Fr. Am. p. 479. n. but Hegesistratus was an Elean. The middle verb denotes that he got it made for himself. V.

18. συγκεκυρημένον] which happened to exist between him and the Lacedæmonians. S.

19. κατὰ] on account of. M. G. G. 581. b.

20. Λακεδαιμονίων] the same as ἐς Λακεδαιμονίους, just above. τὴν ἐέργεσίαν τῆς γυναικὸς, Diodorus, xvii. 24. W. vol. i. p. 279. n. 11. Hence there is no necessity for the change of βροτῶν into βροτοῖς, Æschylus, P. V. 123. where the Scholiast gives εἰς τοὺς

βροτούς.

21. Τιμηγενίδης] c. 86—88. Pausanias, vii. 10. W.

22. τὰς ἐκβολὰς] Pausanias, ix. 2. W.

23. Δρυὸς Κεφαλὰς] “Oak Heads.” τὴν πρὸς Κιθαιρῶνα καὶ Δ. Κ. (ὄδον), τὴν ἐπ' Ἀθηνῶν φέρουσαν, Thucydides, ii. 24. Philostratus, Ic. ii. 19. W. Ovid, M. xi. 413, &c. L. Τρεῖς Κ. “Three Heads” is probably merely a corrupt pronunciation of the other name. No language would afford more instances of such provincial corruptions than the English; for instance, “Shotover Hill” (near Oxford) from *Château vert*, and “Cock Foster” (near Enfield) from *Bicoque Forestière*.

νήσου ἐς τὸ στρατόπεδον, καὶ ἀνθρώπους, οἱ εἶποντο τοῖσι Ζεύγεσι. ἐλόντες δὲ ταύτην τὴν ἄγρην, οἱ Πέρσαι ἀφειδέως ἐφόνεον, οὐ φειδόμενοι οὔτε ὑποζυγίου οὐδενός, οὔτε ἀνθρώπου. ὡς δὲ ἄδην εἶχον κτείνοντες,²⁴ τὰ λοιπὰ αὐτῶν ἠλαυνον περιβαλλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον.

XL. Μετὰ δὲ τοῦτο τὸ ἔργον ἐτέρας δύο ἡμέρας διέτριψαν, οὐδέτεροι βουλόμενοι μάχης ἄρξαι. μέχρι μὲν γὰρ τοῦ Ἄσωποῦ ἐπίησαν οἱ βάρβαροι, πειρώμενοι τῶν Ἑλλήνων, διέβαινον δὲ οὐδέτεροι. ἡ μέντοι ἵππος ἢ Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύπεε τοὺς Ἕλληνας· οἱ γὰρ Θηβαῖοι, ἅτε μηδίζοντες μεγάλως, προθύμως ἔφερον τὸν πόλεμον, καὶ αἰεὶ κατηγέοντο μέχρι μάχης· τὸ δὲ ἀπὸ τούτου παραδεκόμενοι Πέρσαι τε καὶ Μῆδοι μάλα ἔσκον²⁵ οἱ ἀπεδείκνυντο ἀρετάς.

XLI. Μέχρι μὲν νυν τῶν δέκα ἡμερῶν οὐδὲν ἐπὶ πλεῦν²⁶ ἐγίνετο τούτων. ὡς δὲ ἐνδεκάτῃ ἐγεγόνεε ἡμέρῃ ἀντικατημένοισι²⁷ ἐν Πλαταιῆσι, οἱ τε δὴ Ἕλληνες πολλῶν πλεῦνες ἐγεγόνεσαν, καὶ Μαρδόνιος περιημέκτεε τῇ ἔδρῃ,²⁸ ἐνθαῦτα ἐς λόγους ἦλθον Μαρδόνίως τε ὁ Γαβρῦεω καὶ Ἀρτάβαζος ὁ Φαρνάκεος, ὅς ἐν ὀλίγοισι Περσέων ἦν ἀνὴρ δόκιμος παρὰ Ξέρῃ. βουλευομένων δὲ αἶδε ἦσαν αἱ γυνῶμαι· ἡ μὲν Ἀρταβάζου, ὡς “χρεῶν εἴη,²⁹ ἀναζεύξαντας³⁰ τὴν ταχίστην

24. ἄδην εἶχον κτείνοντες] Verbs, signifying ‘to be fatigued or satiated with doing any thing,’ are constructed with a participle. M. G. G. *549, 7. This phrase is more frequently followed by a genitive case; ὡς ἄ. εἶχον βρώσεως, ἐχειρηψάμεθα, Hippolochus in Ath. iv. 2. ἐπειδὴ τῶν τοιούτων ἄ. εἴ., Plato, Charm. p. 153. c. who also has ἄ. ἤδη ἔχουσιν ἡμῖν οἱ λόγοι περὶ τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρός, Rep. vii. end. V.

25. μάλα ἔσκον] were principally those. S.

26. ἐπὶ πλεῦν] v. 120. vi. 42. S. εἴτι πλεόν, c. 107. 121. V. The different forms of this adjective will be found, M. G. G. 135.

27. ἀντικατημένοισι] c. 39. V. The dative of the participle is often introduced in definitions of time, when it is to be expressed that an action has taken place since a certain person has done this or that. M. G. G. 390. c.

Other examples are given by BLO. on Th. iii. 29.

28. π. τῇ ἔδρῃ] τῇ μονῇ, Suidas; προσεδρεῖα καὶ προεδρία, Hesychius. οὐχ ἔδρας ἔργον, οὐδ’ ἀμβολᾶς, Bacchylides; χωρῶμεν, ἐγκονῶμεν, οὐχ ἔ. ἀκμῇ, σάζειν θέλοντες ἄνδρα γ’ ὅς σπεύδει θάνειν, Sophocles, Aj. 822. ἀναπαύσεως, Scholiast. W. A. τῶν στρατιωτῶν ἀχθομένων τῇ ἔδρᾳ, Thucydides, v. 7. V. οὐ βουλόμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι, *ibid.*

29. ὡς—εἴη] When any thing that has been said or thought by another is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, i. e. in indirect speech; then the optative is particularly put after ὅτι and ὡς, whether the action be in the present, past, or future tense: ἔλεγον, ὡς ἀνθρώπος ἦκοι, c. 41. χρῆσθον. ὡς αἱ νῆσοι ἀφανίζοιτο, vii. 6. M. G. G. 529, 2.

πάντα τὸν στρατὸν, ἰέναι ἐς τὸ τεῖχος τὸ Ἰθηβαίων, ἔνθα σῆτόν τε σφι ἐσειηνεῖχθαι³¹ πολλὸν καὶ χόρτον τοῖσι ὑποζυγίοισι³² κατ' ἰσυχίην τε ἰζομένους διαπρήσσεσθαι, ποιεῦντας τάδε. ἔχειν γὰρ χρυσὸν πολλὸν μὲν ἐπίσημον, πολλὸν δὲ καὶ ἄσημον, πολλὸν δὲ καὶ ἄργυρόν τε καὶ ἐκπώματα· τούτων φειδομένους μηδειὸς, διαπέμπειν ἐς τοὺς Ἕλληνας, Ἑλλήνων δὲ μάλιστα ἐς τοὺς προεσσεῶτας ἐν τῆσι πόλισι· καὶ ταχέως σφέας παραδώσειν τὴν ἐλευθερίην, μηδὲ ἀνακινδυνεύειν³³ συμβάλλοντας." τούτου μὲν νυν ἡ αὐτὴ ἐγένετο καὶ Ἰθηβαίων γνώμη,³⁴ ὡς προειδὸτος πλεῦν τι καὶ τούτου· Μαρδοκίου δὲ, ἰσχυροτέρη τε καὶ ἀγνωμονεστέρα καὶ οὐδαμῶς συγγινωσκομένη. "δικέειν τε γὰρ πολλῶ κρέσσονα εἶναι τὴν σφετέρην στρατιὴν τῆς Ἑλληνικῆς, συμβάλλειν τε τὴν ταχίστην, μηδὲ περιορᾶν συλλεγομέιους ἔτι πλεῦνας τῶν συλλελεγμένων, τά τε σφάγια τὰ Ἰηγοιστράτου εἶναι χαίρειν,³⁵ μηδὲ βιάζεσθαι,³⁶ ἀλλὰ νόμῳ τῶ Περσέων χρωμένους συμβάλλειν."

XLII. Τούτου δὲ οὕτω δικαιοῦντος, ἀντέλεγε οὐδεὶς, ὥστε ἐκράτεε τῇ γνώμῃ· τὸ γὰρ κράτος εἶχε τῆς στρατιῆς οὗτος ἐκ βασιλείου, ἀλλ' οὐκ Ἀρτάβαξος. μεταπεμψάμενος ὦν τοὺς ταξιάρχους τῶν τελέων,³⁷

30. ἀναξεύξαντας] c. 58. viii. 60, 1. W.

31. ἐσειηνεῖχθαι] ii. 12. Ionic for εἰσειηνεῖχθαι. M. G. G. 253.

32. χόρτον τοῖσι ὑ.] τοῖς ἵπποις χ., Diodorus, xvi. 41. χιλὸν κτήνησει, Philo J., p. 870. λ. Heliodorus, Æth. viii. p. 398. W.

33. ἀνακινδυνεύειν] If, as seems natural, this verb refers to the Greeks, ἀνακινδυνεύσειν would appear more correct. Bothe. S.

34. Θ. γνώμη] c. 2. From all this we may infer that the bribery and corruption, which had made such frightful progress in the age of Philip of Macedon, were already becoming prevalent in Greece. παρὰ τοῖς Ἕλλησιν, οὐ τισιν, ἀλλὰ πᾶσιν ὁμοίως, φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι τοσαύτην, ὅσην οὐδεὶς πω πρότερον μέμνηται γεγούσιν, Demosthenes, Cor. 19. W.

35. εἶναι χαίρειν] Plutarch, Virt. Mul. p. 244. c. W. Plato, Crit. p. 45. λ. χ. ἐ. τὸ πρᾶγμα, Isocrates, T. 14. τὸ μακρὰν χ. φράσαι τὸ μικρέτι φρον-

τιεῖν δηλοῦ, Lucian, t. i. p. 727. Xenophon, An. vii. 3, 12. τοὺς ὑπὲρ κἀρα φοιτῶντας ἔρως πόλλ' ἐγὼ χαίρειν λέγω, Euripides, Hip. 1061. τὰς θνητῶν ἐγὼ χ. κελεύω θεῶν ἄτερ προμηθίας, a poet in Stob. M. Obs. vii. p. 190. V. τούτους τοὺς λόγους ἐλάσομεν χ., Æschines, Dial. ii. 38. Plato, Phæd. p. 49. HUT. M. G. G. 410. obs. 2. c. 45.

36. μηδὲ βιάζεσθαι] εἰ δὲ μὴ χαίρειν εἶναι καὶ μὴ προσβιάζεσθαι, Plutarch, V. M. p. 244. c. τὰ σφάγια may be understood in Herodotus; and not to force the sacrifices, i. e. and not to persevere in fruitless efforts to extort from them favorable prognostics in spite of their present inauspicious appearances. W. Or we may understand εἰωτοῦς after the verb, and repeat εἶναι; and not to let these inauspicious sacrifices do violence to their feelings by restraining them from battle. M.

37. τῶν τελέων] τῶν στρατιωτικῶν ταγμάτων, Thomas M.; Z. Thucydides, ii. 22. H. on Vig. iii. 11, 2. The τέλος appears to have been a large body, probably corresponding

καὶ τῶν μετ' ἑαυτοῦ ἑόντων Ἑλλήνων τοὺς στρατηγοὺς, εἰρώτα, “ εἰ τι εἶδεῖται³⁸ λόγιον περὶ Περσέων, ὡς διεφθάρησιν ἐν τῇ Ἑλλάδι; ” σιγῶντων δὲ τῶν ἐπικλήτων, τῶν μὲν οὐκ εἰδότες τοὺς χρησμούς, τῶν δὲ εἰδότες μὲν, ἐν ἀδείῃ δὲ οὐ ποιουμένων τὸ λέγειν, αὐτὸς Μαρδόνιος ἔλεγε· “ Ἐπεὶ ταῖνυν ὑμεῖς ἢ ἴστε οὐδὲν, ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ³⁹ ἐγὼ ἰρέω, ὡς εὖ ἐπιστάμενος. ἔστι λόγιον, ὡς ‘χρεῶν ἔστι Πέρσας, ἀπικομένους ἐς τὴν Ἑλλάδα, διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντας.’ ἡμεῖς ταῖνυν, αὐτὸ τοῦτο ἐπιστάμενοι, οὔτε ἴμεν ἐπὶ τὸ ἱρὸν τοῦτο, οὔτε ἐπιχειρήσομεν διαρπάζειν, ταύτης τε εἵνεκα τῆς αἰτίας οὐκ ἀπολεόμεθα. ὥστε ὑμέων ὅσοι τυγχάνουσι εὐνοοὶ ἑόντες Πέρσῃσι, ἦδεσθε τοῦδε εἵνεκα, ὡς περισσομένους ἡμέας⁴⁰ Ἑλλήνων.” Ταῦτά σφι εἶπας, δεύτερα ἐσήμηνε “ παραρτέεσθαι τε πάντα, καὶ εὐκρινέα ποιέεσθαι, ὡς ἅμα ἡμέρη τῇ ἐπιούσῃ⁴¹ συμβολῆς ἑσομένης.”

XLIII. Τοῦτον δ' ἔγωγε τὸν χρησμὸν, τὸν Μαρδόνιος εἶπε ἐς Πέρσας ἔχειν, ἐς Ἰλλυριοὺς⁴² τε καὶ τὸν Ἑγχέλεων⁴³ στρατὸν⁴⁴

with our regiment. *BLO.* vol. i. p. 61. n. 36. οἱ λοιποὶ τῶν βαρβαρικῶν τελέων ἄρχοντες, c. 59.

38. εἶδεῖται] *M. G. G.* 230, 2.

39. ἀλλὰ] is often found in the apodosis when the subject of this is opposed to the subject of the protasis; ἐπεὶ ὑμεῖς &c., ἀλλ' ἐγὼ, then I will tell it. *M. G. G.* 613.

40. ὡς περισσομένους ἡμέας] because you think that we shall conquer the Greeks. The accusative absolute. *M. G. G.* 568, 3.

41. ἐπιούσῃ] ἐπερχομένη, Hesychius. *SCHL.*

42. Ἰλλυριοὺς] Illyria answers in part to the modern Albania. *A.*

43. Ἑγχέλεων] *Arsia gens Liburnorum jungitur, usque ad flumen Titium. pars ejus fuerit Mentores, Hymani, Enchelex, Buni, et quos Callimachus Peuceτίας appellat: nunc totum uno nomine Illyricum vocatur generatim,* Pliny, *H. N.* iii. 21. *L.*

44. στρατὸν] Pausanias, who describes the antiquities of Greece with so much accuracy, does not mention in his tenth book either this pillage of

the temple of Delphi, or the calamities of the nations who took part in it. Appian speaks of the Autarians as a powerful Illyrian nation (*Ill. 3.*), and adds *Αὐταρίας δὲ ἐκ θεοβλαβείας Ἀπόλλωνος ἐς ἔσχατον κακοῦ περιελθόντων Μολιστόμῳ γὰρ αὐτοὺς καὶ Κελτοῖς τοῖς Κίμβροις λεγομένοις ἐπὶ Δελφῶν συστρατεῦσαι, καὶ φθάρηναι μὲν αὐτίκα τοὺς πλέονας αὐτῶν, πρὸ ἐπιχειρήσεως, νετῶν σφίσι καὶ θυέλλης καὶ πρησθήρων ἔμπεσόντων. ἐπιγενέσθαι δὲ ὑποστρέψασιν ἄπειρον βατράχων πλῆθος· καὶ λοιμοὺς ἦν Ἰλλυριῶν, καὶ φθόρος Αὐταριῶν μάλιστα· κ. τ. λ., 4.* Bacchus says to Cadmus *δράκων γενήσῃ (χρησμός ὡς λέγει Διὸς)—βαρβάρων ἡγούμενος.* πολλὰς δὲ πέρσεις ἀναρίθμω στρατεύματι πόλεις· ὅταν δὲ Λοξίου χρηστήριον διαρπάσῃσι, νόστον ἄθλιον πάλιν σχήσουσι, Euripides, *B.* 1320. Cadmus afterwards exclaims *ἐγὼ θ', ὁ τλήμων, βαρβάρους ἀφίξομαι γέρον μέτοικος· ἔτι δ' ἔμοι τὸ θέσφατον, εἰς Ἑλλάδ' ἀγαγέιν μιγάδα βάρβαρον στρατόν· καὶ τὴν δάμαρτ' ἐμὴν ἄξω πλῆθους καὶ τάφους Ἑλληνικοὺς, ἡγούμενος λόγχαϊσιν,* 1343. *MUS. L.*

οἶδα πεπονημένον, ἀλλ' οὐκ ἐς Πέρσας. ἀλλὰ τὰ μὲν Βάκιδι⁴⁵ ἐς ταύτην τὴν μάχην⁴⁶ πεπονημένα.⁴⁷

τὴν δ' ἐπὶ Θερμώδοντι⁴⁸ καὶ Ἀσωπῷ λεχεποίη
Ἑλλήνων σύνοδον, καὶ βαρβαρόφωνον ἰυγὴν⁴⁹
τῇ πολλοὶ πεσέονται ὑπὲρ Λάχεσιν τε μύρον τε
τοξοφόρων Μήδων, ὅταν αἴσιμον ἡμᾶρ ἐπέλθῃ,

ταῦτα μὲν, καὶ παραπλήσια τούτοισι ἄλλα Μουσαίῳ ἔχοντα οἶδα ἐς Πέρσας. ὁ δὲ Θερμώδων ποταμὸς ῥέει μεταξὺ Τανάγρης τε καὶ Γλίσαντος.⁵⁰

XLIV. Μετὰ δὲ τὴν ἐπειρώτησιν τῶν χρησμῶν καὶ παραίνεσιν τὴν ἐκ Μαρδονίου, νύξ τε ἐγένετο, καὶ ἐς φυλακὰς ἐτάσσοντο. ὡς δὲ πρόσω τῆς νυκτὸς⁵¹ προελήλατο, καὶ ἡσυχίη ἐδόκεε εἶναι ἀνὰ τὰ στρατόπεδα, καὶ μάλιστα οἱ ἄνθρωποι εἶναι ἐν ὕπνῳ, τηνικαῦτα, προσελάσας ἵππῳ πρὸς τὰς φυλακὰς τὰς Ἀθηναίων, Ἀλέξανδρος ὁ Ἀμύντεω, στρατηγός τε ἐὼν καὶ βασιλεὺς Μακεδόνων, ἐδίξητο τοῖσι στρατηγούσι ἐς λόγους ἐλθεῖν. τῶν δὲ φυλάκων οἱ μὲν πλεῖνες παρέμενον, οἱ δ' ἔθεον ἐπὶ τοὺς στρατηγούς.⁵² ἔλθόντες δὲ, ἔλεγον, ὡς “ἄνθρωπος ἦκοι ἐπ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων,⁵³ ὅς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων, ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν.”

XLV. Οἱ δὲ ἐπεὶ ταῦτα ἤκουσαν, αὐτίκα εἶποντο ἐς τὰς φυλακὰς. ἀπικομένοισι δὲ ἔλεγε Ἀλέξανδρος τάδε· “Ἄνδρες Ἀθηναῖοι,

45. Βάκιδι] viii. 20. L.

46. ταύτην τὴν μ.] The battle of Plataea. L.

47. πεπονημένα] The oracle is placed parenthetically; LAU. so that the construction is, ἀλλὰ οἶδα τὰ μὲν π. Β. ἔχοντα ἐς τ. τ. μ.—ταῦτα μὲν, καὶ ἄ. π. τ. πεπονημένα M. ἔ. ἐς Π. S. Compare vol. i. p. 255. n. 75.

48. Θερμώδοντι] afterwards called Haemon. A.

49. ἰυγὴν] Aeschylus, P. 981. BL.

50. Γλίσαντος] *exilem Glisanta Coroneatque, feracem messe Coronam Baccho Glisantu colentes*, Statius, Th. vii. 307. W.

51. πρόσω τῆς νυκτὸς] ὡς π. ἦν τ. ν., ii. 121, 4. ἢ νύξ προέκοψεν, ἢ δὲ ἡμέρα ἤγγικεν, Romans, xiii. 12. τὸ

πολὸν τῆς νυκτὸς προέβη, Heliodorus, Aeth. i. p. 26. *ubi plerumque noctis processit, obscuro etiam tum lumine, Sallust, J. 24. W. μεσοῦσης ν., Plutarch, Ar. p. 327. D. πόρρω τῶν νυκτῶν, Plato, t. iii. p. 217. D. ὡς τὴν νύκτα ἠγρύπνησαν, ἐκάθευδον μέχρι π. τῆς ἡμέρας, Xenophon, H. vii. 2, 19. V.*

52. στρατηγούς] “A man on horseback softly approached the camp of the Greeks, and addressing the sentinels, he told them to bring to him the Athenian Aristides, who immediately joined them;” Plutarch, Ar. p. 327. D. L.

53. ἐκ τοῦ σ. τοῦ Μήδων] ἐς τὸ στρατόπεδον τὸ M., viii. 75. W.

παραθήκην ὑμῖν τὰ ἔπεα τάδε τίθεμαι, ἀπὸρρήτα ποιούμενος⁵⁴ πρὸς μηδένα λέγειν ὑμέας ἄλλον ἢ Πανσανίην,⁵⁵ μή με καὶ διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως ἐκηδόμην⁵⁶ συναπίσης τῆς Ἑλλάδος. αὐτὸς τε γὰρ Ἕλληρ γένος εἰμι τῶρχαῖον,⁵⁷ καὶ ἂντ' ἔλευθέρης δεδουλωμένην οὐκ ἂν ἐθέλομι ὄραν τὴν Ἑλλάδα. λέγω δέ ων, ὅτι Μαρδονίῳ τε καὶ τῇ στρατιῇ τὰ σφάγια οὐ δύναται καταθύμια γενέσθαι· πάλαι γὰρ ἂν ἐμάχσασθε· νῦν δέ οἱ δέδοκται, τὰ μὲν σφάγια ἰᾶν χαίρειν, ἅμα ἡμέρη δὲ διαφανσκούση συμβολὴν ποιέσθαι. καταρρώδηκε γὰρ, μὴ πλεῦρες συλλεχθῆτε, ὡς ἐγὼ εἰκάζω. πρὸς ταῦτα ἐτοιμάζεσθε. ἦν δὲ ἄρα ὑπερβάλλεται τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιῆται, λιπαρέετε μένοντες.⁵⁸ ὀλίγων γὰρ σφι ἡμερέων λείπεται αἰτία. ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ, μνησθῆναι τινα χοῆ καὶ ἐμεῦ ἔλευθερώσιος πέρι, ὅς Ἑλλήνων εἴνεκα οὕτω ἔργον παράβολον⁵⁹ ἔργασμαι ὑπὸ προθυμίας, ἐθέλων ὑμῖν δηλῶσαι τὴν διάνοιαν τὴν Μαρδονίου, ἵνα μὴ ἐπιπέσωσι ὑμῖν οἱ βάρβαροι μὴ προσδεκομένοισί κω, εἰμι δὲ Ἀλέξανδρος ὁ Μακεδών.” Ὁ μὲν, ταῦτα εἶπας, ἀπήλαυσε ὀπίσω ἐς τὸ στρατόπεδον καὶ τὴν ἐνωτοῦ τάξιν.

XLVI. Οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων, ἐλθόντες ἐπὶ τὸ δεξιὸν κέρας, ἔλεγον Πανσανίῃ, τὰ περ ἤκουσαν Ἀλεξάνδρου. ὁ δὲ, τούτῳ τῷ λόγῳ καταρρώδηςας τοὺς Πέρσας, ἔλεγε τάδε· “Ἐπεὶ τοίνυν ἐς ἧῶ ἢ συμβολὴ γίνεται, ὑμέας μὲν χρεῶν ἔστι τοὺς Ἀθηναίους στήναι κατὰ τοὺς Πέρσας, ἡμέας δὲ κατὰ τοὺς Βοιωτοὺς τε καὶ τοὺς κατ' ὑμέας τεταγμένους Ἑλλήνων, τῶνδε εἴνεκα· ὑμεῖς ἐπίστασθε τοὺς Μήδους καὶ τὴν μάχην αὐτῶν, ἐν Μαραθῶνι μαχεσάμενοι, ἡμεῖς δὲ ἄπειροί τε εἶμεν καὶ ἀδαεές τούτων τῶν ἀνδρῶν· Σπαρτιητέων γὰρ οὐδεὶς πεπεῖρηται Μήδων. ἡμεῖς δὲ Βοιωτῶν καὶ Θεσ-

54. ἀπὸρρήτα ποιούμενος] ἀ. agrees with ἔπεα here, as with *χρηστῆρια* in c. 94. Fufetius says to the Albans *ικετεύω ὑμᾶς ἀ. ποιήσασθαι*, Dionysius, A. R. iii. p. 161. αὐτὸς ἐν ἀπὸρρήτοις ἔγραφε (viz. *γράμμασιν*), Appian, vi. 10. *W.* καγὼ φρασα αὐτοῖς, ἀπὸρρήτον ποιησάμενος, Aristophanes, Eq. 645. *SCHN.* ἐν ἀπὸρρήτῳ π., λέγει ὅτι ἀσκήκοε κ. τ. λ., Xenophon, An. vii. 6, 31. *SCH.* on B. 53.

55. ἢ Πανσανίην] Plutarch does not even make this exception. L.

56. μεγάλως ἐκηδόμην] ἢ ἐν Πλαταιαῖς ἐπὶ Μαρδονίου γεγεννημένη εὐεργεσία of Alexander is mentioned, So-

crat. Ep. xxviii. p. 60. V.

57. τῶρχαῖον] v. 22. Ἀλέξανδρος ὁ Περδικκου πατήρ καὶ οἱ πρόγονοι αὐτοῦ Τημενίδαί, τὸ ἀρχαῖον ὄντες ἐξ Ἀργους, Thucydides, ii. 99. Hudson. *AR.* οἰκέλους ὄντας αὐτῷ τὸ ἀ., Th. iv. 3. *WA.*

58. λιπαρέετε μένοντες] Verbs of ‘persevering’ are followed by a participle. M. G. G. *549, 7.

59. παράβολον] ἦκω ἐκ κινδύνων τὸν μέγιστον εὐνοία τῇ πρὸς ὑμᾶς αἰρούμενος, Plutarch, Ar. p. 327. e. V. *periculosa plenum opus alexa tractas*, Horace, i. Od. i. 6.

σαλῶν ἔμπειροὶ εἶμεν. ἀλλ' ἀναλαβόντας τὰ ὄπλα χρεῶν ἐστί ἰέναι ὑμέας μὲν ἐς τὸδε τὸ κέρας, ἡμέας δὲ ἐς τὸ εὐώνυμον." Πρὸς δὲ ταῦτα εἶπαν οἱ Ἀθηναῖοι τάδε·⁶⁰ "Καὶ αὐτοῖσι ἡμῖν πάλαι ἀπ' ἀρχῆς, ἐπεὶ τε εἶδομεν κατ' ὑμέας τασσομένους τοὺς Πέρσας, ἐν νόφ' ἐγένετο εἰπεῖν ταῦτα, τὰ περ ὑμεῖς φθάντες προφέρετε·⁶¹ ἀλλὰ γὰρ ἀρρωδέσμεν, μὴ ὑμῖν οὐκ ἡδέες γένωνται οἱ λόγοι. ἐπεὶ δ' ὦν αὐτοὶ ἐμνήσθητε, καὶ ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι, καὶ ἐτοιμοὶ εἶμεν ποιεῖν ταῦτα."

XLVII. Ὡς δ' ἤρεσκε ἀμφοτέροισι ταῦτα, ἡὼς τε διέφαινε, καὶ διαλλάσσοντο τὰς τάξεις. γινόντες δὲ οἱ Βοιωτοὶ τὸ ποιούμενον, ἐξαγορεύουσι Μαρδονίῳ. ὁ δ' ἐπεὶ τε ἤκουσε, αὐτίκα μετιστάναι καὶ αὐτὸς ἐπειρᾶτο, παράγων τοὺς Πέρσας κατὰ τοὺς Λακεδαιμονίους. ὡς δὲ ἔμαθε τοῦτο τοιοῦτο γινόμενον ὁ Πausanίης, γινούς, ὅτι οὐ λανθάνει, ὀπίσω ἦγε τοὺς Σπαρτιήτας ἐπὶ τὸ δεξιὸν κέρας· ὡς δ' αὐτῶς καὶ ὁ Μαρδόνιος ἐπὶ τοῦ εὐωνύμου.

XLVIII. Ἐπεὶ δὲ κατέστησαν ἐς τὰς ἀρχαίας τάξεις, πέμψας ὁ Μαρδόνιος κήρυκα ἐς τοὺς Σπαρτιήτας, ἔλεγε τάδε· "ὦ Λακεδαιμόνιοι, ὑμεῖς δὴ λέγεσθε εἶναι ἄνδρες ἄριστοι ὑπὸ τῶν τῆδε ἀνθρώπων, ἐκπαγλεομένων,⁶² ὡς οὐ τε φεύγετε ἐκ πολέμου, οὐ τε τάξιν ἐκλείπετε, μένοντές τε⁶³ ἢ ἀπόλλυτε τοὺς ἐναντίους, ἢ αὐτοὶ ἀπόλλυσθε. τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές. πρὶν γὰρ ἢ συμμίξαι ἡμέας ἐς χειρῶν τε νόμον ἀπικέσθαι, καὶ διηφεύγοντας καὶ τάξιν ἐκλείποντας ὑμέας εἶδομεν, ἐν Ἀθηναίοισι τε τὴν πρόπειραν ποιουμένους, αὐτούς τε ἀντὶα δούλων τῶν ἡμετέρων τασσομένους. ταῦτα οὐδαμῶς ἀνδρῶν ἀγαθῶν ἔργα· ἀλλὰ πλεῖστον διη ἐν ὑμῖν ἐψεύσθημεν. προσδεκόμενοι γὰρ κατὰ κλέος, ὡς διη πέμψετε ἐς ἡμέας κήρυκα προκαλούμενοι καὶ βουλόμενοι μῦνοι μῦνοισι⁶⁴ Πέρσῃσι μάχεσθαι· ἄρτιοι ἔοντες ποιεῖν ταῦτα, οὐδὲν τοιοῦτο λέγοντας ὑμέας εὐρομεν, ἀλλὰ

60. τάδε] Plutarch tells us that the general officers of the Athenians considered the conduct of Pausanias very arbitrary: they thought, that by thus making them change their post at his pleasure, that prince treated them as slaves; but the remonstrances of Aristides induced them to change this opinion; Ar. p. 328. A. L.

61. φθάντες προφέρετε] *anticipating us, propose: we should say, anticipate us in proposing.* This use of the participle is noticed, M. G. G. 553. *obs.* 1.

62. ἐκπαγλεομένων] *ἐκπάλως θαναμαζόντων*, Scholiast on Æsch. It is a poetical verb, found in Æschylus, Ch. 211. Euripides, Hec. 1139. O. 881. *BL.*

63. μένοντές τε] By this use of τε after the negative proposition, οὐ φεύγειν and μένειν are represented as closely connected, and one a consequence of the other. M. G. G. 626.

64. μῦνοι μῦνοισι] ἀλλ' ἐμοὶ μόνος μόνῳ μάχην ξυνάψας, ἢ, κτανῶν, ἄγου λαβῶν τοὺς παῖδας, ἢ, θανῶν, ἐμοὶ τιμὰς πατρώους, καὶ δόμους ἔχειν ἕφες,

πτύσσοντας μάλλον. νῦν ὦν, ἐπειδὴ οὐκ ἡμεῖς ἤματε τούτου τοῦ λόγου, ἀλλ' ἡμεῖς ἄρχομεν. τί δὴ οὐ πρὸ μὲν τῶν Ἑλλήνων ἡμεῖς, ἐπεὶ τε δεδώξασθε εἶναι ἄριστοι, πρὸ δὲ τῶν βαρβάρων ἡμεῖς, ἴσοι πρὸς ἴσους⁶⁵ ἀριθμὸν ἐμαχεσάμεθα; ⁶⁶ καὶ ἦν μὲν δοκῆ καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ' ὦν μετέπειτα μαχέσθων⁶⁷ ὕστεροι· εἰ δὲ καὶ μὴ δοκῆι,⁶⁸ ἀλλ' ἡμέας μόνους ἀποχρᾶν, ἡμεῖς δὲ διαμαχεσόμεθα· ὀκότεροι δ' ἂν ἡμέων νικήσωσι, τούτους τῷ ἅπαντι στρατοπέδῳ νικᾶν."

XLIX. Ὁ μὲν, ταῦτα εἶπας τε καὶ ἐπισχῶν χρόνον, ὡς οἱ οὐδεὶς οὐδὲν ὑπεκρίνετο, ἀπαλλάσσετο ὀπίσω· ἀπελθὼν δὲ, ἐσήμαινε Μαρδονίῳ τὰ καταλαβόντα. ὁ δὲ, περιχαρὴς γενόμενος καὶ ἐπαρθεὶς ψυχρῇ νίκῃ, ἐπῆκε τὴν ἵππον ἐπὶ τοὺς Ἕλληνας. ὡς δὲ ἐπήλασαν οἱ ἱππῶται, εἰσινέοντο πᾶσαν τὴν στρατιὴν τὴν Ἑλληνικὴν, ἐσακοντίζοντές τε καὶ ἐστοξεύοντες, ὥστε ἱπποτοξόται⁶⁹ τε ἔοντες καὶ προσφέρεσθαι ἄποροι· ⁷⁰ τὴν τε κρήνην τὴν Γαργαφίην, ἀπ' ἧς ὕδρευετο πᾶν τὸ στράτευμα τὸ Ἑλληνικόν, συνετάραζαν καὶ συνέχωσαν.⁷¹ ἦσαν μὲν ὦν κατὰ τὴν κρήνην Λακεδαιμόνιοι τεταγμένοι μῦνοι· τοῖσι δὲ ἄλλοισι Ἑλλησι ἡ μὲν κρήνη πρόσω ἐγένετο, ὡς ἕκαστοι ἔτυχον τεταγμένοι, ὁ δὲ Ἀσωπὸς ἀγχοῦ· ἐρुकόμενοι δὲ ἀπὸ τοῦ Ἀσωποῦ οὕτω διὴ ἐπὶ τὴν κρήνην ἐφοίτεον· ἀπὸ τοῦ ποταμοῦ γάρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἱπέων καὶ τοξευμάτων.⁷²

Euripides, Her. 807. ἦτα δ' Ἄλας πολέμιζε μόνῳ μόνος Ἐκτορι δίφ, title of Hom. Il. H. Koen. V. Eur. M. 513. All the Mss. omit either one or the other of these two words.

65. ἴσοι πρὸς ἴσους] ἐπὶ τὰ λοχαγοὶ ἐφ' ἐπὶ τὰ πύλαις ταχθέντες ἱ. π. ἱ., Sophocles, An. 145.

66. τί—οὐ — ἐμαχεσάμεθα] why should we not fight? S.

67. μαχέσθων] Instead of the termination *ωσαν* in the third person plural of the imperative, the form *ων* is very much used in Ionic, Doric, and particularly Attic. M. G. G. 197, 3. On the use of the imperative in this passage, consult M. G. G. 523, 1.

68. δοκῆ—δοκῆσι] Observe that ἦν is followed by a subjunctive, and εἰ by an optative.

69. ἱπποτοξόται] Such were the Scythians, iv. 46. S. the Parthians, Appian, B. C. iv. 59. the Arabians, Medes, and Parthians, 88. whose practice it was to retreat rapidly after

pouring in a volley of arrows; Plutarch, Cras. p. 558. v. W. *Scythas et versis animosum equis Parthum*, Horace, 1 Od. xix. 10. *tinet miles sagittas et celerem fugam Parthi*, 11 Od. xiii. 16. *fidentemque fuga Parthum versisque sagittis*, Virgil, G. iii. 31.

70. προσφέρεσθαι ἄποροι] difficult to engage with, i. e. to bring to close combat. When Herodotus speaks of the Scythians as being πάντες ἱπποτοξόται, he asks *κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι τε καὶ ἄποροι προσμίσειν*; iv. 46. V. Thucydides, iv. 32.

71. συνέχωσαν] οἱ Σκύθαι ἐβουλεύοντο τὰ φρέατα καὶ τὰς κρήνας συγχοῦν, iv. 120. *συγχεῖαι κρήνην*, Pausanias, x. p. 840. *τὴν κ. τὴν Γ. Μαρδόνιος καὶ ἡ ἵππος συνέχεεν ἡ Περσῶν*, ix. 4. V. The same author adds that the Plateans afterwards had it cleared out, re-opened it, and restored it to its former state. Bellanger. L.

72. τοξευμάτων] The archers of the

L. Τούτου δὲ τοιούτου γινομένου, οἱ τῶν Ἑλλήνων στρατηγοί, ἄτε τοῦ τε ὕδατος στερηθείσης τῆς στρατιῆς, καὶ ὑπὸ τῆς ἵππου ταρρασομένης, συνελέχθησαν περὶ αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες παρὰ Πανσανίην ἐπὶ τὸ δεξιὸν κέρας. ἀλλὰ⁷³ γὰρ, τούτων τοιούτων ἐόντων, μᾶλλον σφεας ἐπελύπεε, οὐ τε γὰρ σιτία εἶχον ἔτι, οἳ τέ σφεων ὀπέωνες,⁷⁴ ἀποπεμφθέντες ἐς Πελοπόννησον ὡς ἐπισιτιεύμενοι, ἀποκεκλέατο ὑπὸ τῆς ἵππου, οὐ δυνάμενοι ἀπικέσθαι ἐς τὸ στρατόπεδον.

LI. Βουλευομένοισι δὲ τοῖσι στρατηγοῖσι ἔδοξε, ἦν ὑπερβάλλονται κείνην τὴν ἡμέρην οἱ Πέρσαι συμβολὴν μὴ ποιούμενοι,⁷⁵ ἐς τὴν νῆσον⁷⁶ ἵεσθαι. ἡ δὲ ἐστὶ ἀπὸ τοῦ Ἄσωποῦ καὶ τῆς κρήνης τῆς Γαργα-

enemy, in all probability, lined the left bank of the river to a considerable extent.

73. ἀλλὰ] This is restored as being the reading of all the Mss. It is quoted, M. G. G. 615. and is considered by S. as not quite untenable. The following remarks are adduced in its support, and are founded on passages referred to by SEA. on VIC. viii. 1, 6. and on H. If we divest the present construction of all extraneous matter, it will stand thus, ἀλλὰ γὰρ τούτων τοιούτων ἐόντων μᾶλλον σφεας ἐπελύπεε—οὐ γὰρ σιτία εἶχον—βουλευομένοισι δὲ ἔδοξε ἐς τὴν νῆσον ἵεσθαι. Here two observations suggest themselves, (1) that ἀλλὰ γὰρ is followed by γὰρ, and (2) that ἀλλὰ γὰρ is followed by δέ. With respect to the first; sometimes the γὰρ which immediately follows ἀλλὰ is redundant; for instance, ἀλλὰ γὰρ, ὅτι μὲν παλαιότατοι οὗτοι οἱ νόμοι εἰσὶ, σαφές· ὁ γὰρ Δυκοῦργος κατὰ τοὺς Ἑρακλείδας λέγεται γενέσθαι, Xenophon, R. L. 10. With regard to the second observation, it may be remarked, that when the reason of the proposition to which ἀλλὰ belongs, is explicitly stated, and is put first, introduced by ἀλλὰ γὰρ, then that other proposition, which has thus been deprived of the ἀλλὰ properly belonging to it, is supported by δέ instead; as ἀλλὰ γὰρ περιέχονται τοῦ οὐνόματος μᾶλλον τι τῶν ἄλλων Ἴωναν ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγενησῶτες Ἴωνες, i. e. ἀλλὰ ἔστωσαν ἄς. περιέχον-

ται γὰρ &c. i. 147. ἀλλὰ γὰρ τούτους ἐώμεν· σὺ δ' εἶπε, ἐν δικαστηρίοις οἱ ἀντιδικοὶ τί θρῶσιν, Plato, Phaed. i. c. p. 353. Compare ἀλλ', ὅτε γὰρ δι τὸ σὺν ἡμῖν ἀπέδραν, παταγοῦσιν ἄτε πτηνῶν ἀγέλαι· μέγαν αἰγυπιὸν δ' ὑποδείσαντες τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης, σιγῇ πτήξειαν ἄφωροι, Sophocles, Aj. 167. Indeed the use of δέ in resumming the thread of discourse, when it has been broken by a parenthesis, is very frequent in our author, τῇ δέ—ταύτη δέ, c. 63. Here ἐπελύπεε is to be taken impersonally, or τόδε is to be understood as with δηλοῦν, c. 68.; and the sentence may be paraphrased thus, ἀλλὰ βουλευομένοισι ἔδοξε ἐς τὴν νῆσον ἵεσθαι, τούτων γὰρ τοιούτων ἐόντων, τόδε μᾶλλον σφεας ἐπελύπεε ὅτι οὐκέτι εἶχον σιτία; or καὶ γὰρ ταῦτα τοιαῦτα ἐόντα ἐλύπεε σφεας, καὶ δι καὶ τόδε, ὅτι οὐκέτι εἶχον σιτία.

74. ὀπέωνες] for the Homeric form ὀπάωνες; as Ποσειδέων, vii. 129. for Ποσειδάων. S.

75. ὑπερβάλλονται—μὴ ποιούμενοι] HER. on VIC. vii. 12, 11.

76. τὴν νῆσον] the island may very probably denote an insulated tract of land, not accessible without crossing a stream; as in the following passage, ἦκε πρὸς τὴν καλουμένην “νῆσον,” χώραν πολύοχλον καὶ σιτοφόρον, ἔχουσαν δὲ τὴν προσηγορίαν ἀπ' αὐτοῦ τοῦ συμπτάματος. τῇ μὲν γὰρ ὁ Ῥοδανὺς τῇ δὲ ὁ Ἰσάρας προσαγορευόμενος, ῥέοντες παρ' ἑκατέραν τὴν πλευρὰν, ἀποκορυφοῦσιν αὐτῆς τὸ σχῆμα κατὰ τὴν

φίης, ἐπ' ἣ ἔστρατοπεδεύοντο τότε, δέκα σταδίους ἀπέχουσα, πρὸ τῆς Πλαταιέων πόλιος. νῆσος δὲ οὕτω ἂν εἴη ἐν ἠπειρῷ· σχιζόμενος ὁ ποταμὸς ἄνωθεν ἐκ τοῦ Κιθαιρῶνος ῥέει κάτω ἐς τὸ πεδίον, διέχων ἀπ' ἀλλήλων τὰ ῥέεθρα ὅσον περ τρία στάδια, καὶ ἔπειτα συμμίσγει ἐς τὸ αὐτό· οὖνομα δὲ οἱ Ἰερὸν.⁷⁷ θυγατέρα δὲ ταύτην λέγουσι εἶναι Ἀσωποῦ οἱ ἐπιχώριοι. ἐς τοῦτον δὴ τὸν χῶρον ἔβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππέες σφέας μὴ σινοίατο,⁷⁸ ὥσπερ κατ' ἰθὺ ἐόντων. μετακινέεσθαι τε ἐδόκεε τότε, ἔπειαν τῆς νυκτὸς ἢ δευτέρῃ φυλακῇ,⁷⁹ ὡς ἂν μὴ ἰδοί-ατο οἱ Πέρσαι ἐξορμωμένους, καὶ σφῆας ἐπόμενοι ταρύσσειεν οἱ ἱππῶται. ἀπικομένων δὲ ἐς τὸν χῶρον τοῦτον, τὸν δὴ ἢ Ἀσωπὶς Ἰερὸν περισχίζεται, ῥέουσα ἐκ τοῦ Κιθαιρῶνος, ὑπὸ τὴν νύκτα ταύτην ἐδόκεε τοὺς ἡμίσεας ἀποστέλλειν τοῦ στρατοπέδου πρὸς τὸν Κιθαιρῶνα, ὡς ἀναλάβοιεν τοὺς ὀπέωντας τοὺς ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιρῶνι ἀπολελαμμένοι.⁸⁰

LII. Ταῦτα βουλευσάμενοι, κείνην μὲν τὴν ἡμέρην πᾶσαν, προσκειμένης τῆς ἵππου, εἶχον πόνον ἄτρυτον. ὡς δὲ ἦ τε ἡμέρη ἔληγε

πρὸς ἀλλήλους σύμπτωσιν. ἔστι δὲ παραπλησία, τῷ μεγέθει καὶ τῷ σχήματι, τῷ κατ' Αἴγυπτον καλουμένῳ Δέλτα· πλὴν ἐκεῖνου μὲν θάλαττα τὴν μίαν πλευρὰν καὶ τὰς τῶν ποταμῶν ῥύσεις ἐπιπέδουσι ταύτης δ' ἔρη δυσπρόσοδα, καὶ δυσέμβολα, καὶ σχεδὸν, ὡς εἰπεῖν, ἀπρόσιτα, Polybius, ii. 49, 5. Tabulae Herodoteæ, p. 6. and pl. 4. The chief difficulty in determining the formation of this insulated tract arises from a comparison of the map given in the above plate with that by Sir William Gell; both professing to be constructed from an actual survey, and yet differing widely in their details. I should be rather disposed to make the Oëroë a branch of the Asopus, namely, the southern branch; which, in the latter map, is represented as running in a direction from the rising ground to the north of the Oak-heads, and in the rear of the second position of the Greeks. The relative magnitude of the Asopus and its branches seems hardly to be given with sufficient accuracy.

77. Ἰερὸν] “On the road from Platea to Thebes we find the river

Herod.

Περὸν (Ἰερὸν?)· θυγατέρα δὲ εἶναι τὴν Π. (Ἰ.?) τοῦ Ἀσωποῦ λέγουσι,” Pausanias, ix. 4. Diodorus, iv. 72. and Apollodorus, iii. 11, 5. make no mention of Oëroë among the daughters of Asopus. *W. L.*

78. ἔχῃσι—σινοίατο] Compare M. G. G. 520. *obs.* 2. *BU.* 210. and p. 193. n. 44. By their change of position the Greeks thought that they should be sure to have plenty of water; and that they should in all probability be safe from the annoyance of cavalry.

79. δευτέρῃ φυλακῇ] i. e. about four hours after sunset: the Greeks divided the night into three watches; *L.* τῆς νυκτὸς αἱ διαιρέσεις, καθ' ἃς οἱ φύλακες τὰς φυλακὰς ἀλλήλοις ἐγχειρίζουσι, Suidas. The Jews also had the same number of watches, till their conquest by Pompey, when the Roman division into four watches was introduced. *HUT. SCHL.* Potter, iii. 8.

80. ἀπολελαμμένοι] λάμβω was an intermediate form between λήβω and λαμβάω, and from this we also get λάμφομαι, iii. 36. 146. vii. 39. 157. i. 199. ἐλάμφθην, ii. 89. v. 101. and λαμπτέος, iii. 127. M. G. G. 241.

καὶ οἱ ἰππέες ἐπέπαινοντο, γυκτὸς δὴ γενομένης καὶ εὐούσης τῆς ὥρης, ἐς τὴν δὴ συνέκειτό σφι ἀπαλλάσσεσθαι, ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσοντο· ἐς μὲν τὸν χῶρον, ἐς τὸν συνέκειτο, οὐκ ἐν γίῳ ἔχοντες· οἱ δὲ, ὡς ἐκινήθησαν, ἔφευγον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιέων πόλιν· φεύγοντες δὲ, ἀπικνέονται ἐπὶ τὸ Ἑραῖον.⁸¹ τὸ δὲ πρὸ τῆς πόλιός ἐστι τῆς Πλαταιέων, εἴκοσι σταδίους ἀπὸ τῆς κρήνης τῆς Γαργαφίης ἀπέχον. ἀπικόμενοι δὲ, ἔθεντο πρὸ τοῦ ἱοῦ τὰ ὄπλα.

LIII. Καὶ οἱ μὲν περὶ τὸ Ἑραῖον ἐστρατοπεδεύοντο· Πανσαιίης δὲ, ὀρέων σφέας ἀπαλλασσομένους ἐκ τοῦ στρατοπέδου, παρήγγελλε καὶ τοῖσι Λακεδαιμονίοισι, ἀναλαβόντας τὰ ὄπλα, ἰέναι κατὰ⁸² τοὺς ἄλλους τοὺς προϊόντας· νομίσας αὐτοὺς ἐς τὸν χῶρον ἰέναι, ἐς τὸν συνεθήκαντο. ἐνθαῦτα οἱ μὲν ἄλλοι ἄρτιοι ἦσαν τῶν ταξιαρχέων πείθεσθαι Πανσαιίῃ· Ἀμομφάρετος⁸³ δὲ ὁ Πολιάδεω, λοχηγέων τοῦ Πιτανητέων⁸⁴ λόχου,⁸⁵ “οὐκ” ἔφη “τοὺς ξείνους φεύξεσθαι, οὐδὲ, ἐκὼν εἶναι, αἰσχυνέειν τὴν Σπάρτην,” ἐθώμαζέ τε ὀρέων τὸ ποιούμενον, ἅτε οὐ παραγενόμενος τῷ προτέρῳ λόγῳ. ὁ δὲ

81. Ἑραῖον] Thucydides mentions this temple of Juno, iii. 68. *AR*.

82. κατὰ] according to, i. e. the same way as; *HEROD.* on *VIC.* ix. 5, 3. after. *M. G. G.* 581. b. i. 84. iii. 4. the same as κατὰ πόδας τινός, ix. 89. *S.*

83. Ἀμομφάρετος] Ἀ., ἀνὴρ θυμοειδῆς καὶ φιλοκίνδυνος, ἔκπαλαι πρὸς τὴν μάχην σπαργῶν, οὐκ ἔφη λείψειν τὴν τάξιν, ἀλλ' αὐτόθι μένων μετὰ τῶν ἐαυτοῦ λοχιτῶν ὑποστήσασθαι Μαρδόνιον, Plutarch, *Ar.* p. 328. e. *V.*

84. Πιτανητέων] “There is a quarter of Sparta called Theomeliidæ, in which are seen the tombs of the kings of the family of the Agidæ. Near it is the place where the Crotani assemble. The Crotani are the body of troops called the Pitanaῖ;” Pausanias, iii. 14. Ἀντώνιος ἀπὸ Σπάρτης μεταπεψάμενος νεανίας Λακωνικὸν καὶ Πιτανάτην ἐκάλεε λόχον, Herodian, iv. 13. Thucydides positively asserts that there never was a company of this name at Lacedæmon. This historian, jealous of Herodotus, and never omitting an opportunity of contradicting him, perhaps quibbles here, be-

cause he has said “the company of the Pitanaῖ,” instead of “the company of the Crotani;” Bellanger. *L.* οἱ ἄλλοι “Ἕλληνες οὐκ ὀρθῶς οἰοῦνται τὸν Πιτανάτην λόχον αὐτοῖς (i. e. τοῖς Λακεδαιμονίοις) εἶναι, ὅς οὐδ' ἐγένετο πώποτε, Thuc., i. 20. *W.* Müller thinks that this censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellenicus and those earlier writers whom Herodotus in this instance carelessly followed. The denial of the existence of a Pitanaῖan λόχος is in other words a denial that the δῆμος of Pitanaῖ (iii. 55.) was ever of sufficient importance to allow of its inhabitants forming a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones. *AR.* vol. i. p. 299. n. 6. Müller's Dorians, iii. 3, 7.

85. λόχον] The Spartans were divided into twelve μόραι. *LAU.* The λόχος was the fourth part of the μόρα, Xenophon, *R. L.* xi. 4. *L.* and consisted of 512 men, Thucydides, v. 68.

Παυσανίης τε καὶ ὁ Εὐρύναξ δεινὸν μὲν ἐποιοῦντο τὸ μὴ πείθεσθαι ἐκεῖνόν σφισι, δεινότερον δὲ ἔτι, κείνου ταῦτα γενωμένου,⁸⁶ ἀπολιπεῖν τὸν λόχον τὸν Πιτανίτην, μὴ, ἣν ἀπολίπωσι ποιοῦντες τὰ συνεθήκαντο τοῖσι ἄλλοισι Ἕλλησι, ἀπόληται ὑπολειφθεὶς αὐτός τε Ἄμομφάρετος καὶ οἱ μετ' αὐτοῦ. Ταῦτα λογιζόμενοι, ἀτρέμας εἶχον τὸ στρατόπεδον τὸ Λακωνικόν, καὶ ἐπειρῶντο πείθοντές μιν, ὡς οὐ χρεῶν εἶη ταῦτα ποιεῖν.

LIV. Καὶ οἱ μὲν παρηγῶρεον Ἄμομφάρετον, μῶνον Λακεδαιμονίων τε καὶ Τεγεατέων λελειμμένον. Ἀθηναῖοι δὲ ἐποίουν τοιάδε· εἶχον ἀτρέμας σφέας αὐτοὺς, ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα,⁸⁷ ὡς ἄλλα φρονούντων καὶ ἄλλα λεγόντων. ὡς δὲ ἐκινήθη τὸ στρατόπεδον, ἔπεμπόν σφρων ἵππέα ὀψόμενόν τε, εἰ πορεύεσθαι ἐπιχειροῖεν οἱ Σπαρτιῆται, εἴ τε καὶ τὸ παράπαν μὴ διανοεῦνται⁸⁹ ἀπαλλάσσεσθαι, ἐπείρεσθαι τε Πανσαρίην, τὸ χρεῶν εἶη ποιεῖν.

LV. Ὡς δὲ ἀπῆκετο ὁ κήρυξ ἐς τοὺς Λακεδαιμονίους, ὦρα τέ σφεας κατὰ χώρην τεταγμένους καὶ ἐς νεῖκα ἀπιγμένους αὐτῶν τοὺς πρώτους. ὡς γὰρ δὴ παρηγορέοντο τὸν Ἄμομφάρετον ὃ τε Εὐρύναξ καὶ

86. γενωμένου] i. 77. 68. ἐν νῶ ἔχοντος, Hesychius. ὁ ὑψηλὰ γενωμένος, Anacreon. W.

87. τὰ Λ. φρονήματα] p. 326. q. 58. ὃ πάσων ἀνθρώποισιν ἔχθιστοι βροτῶν, Σπάρτης ἔνοικοι, δόλια βουλευτήρια, ψευδῶν ἀνακτες, μηχανορῥάφοι κακῶν, ἐλικτὰ, κούδεν ὑγιές, ἀλλὰ πᾶν περίξ φρονούντες, ἀδικῶς εὐτυχεῖτ' ἀν' Ἑλλάδα. τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλεῖστοι φόνοι; οὐκ αἰσχροκερδεῖς; οὐ λέγοντες ἄλλα μὲν γλώσση, φρονούντες δ' ἄλλ', ἐφευρίσκουσθ' αἰεὶ; ὄλοισθε, Euripides, An. 445. W. The Athenians are called μέλειοι θηποὶ καὶ νήπιοι, ὅτινες ἀφραδίῃσι θεῶν νόον οὐκ αἰώντες συνθήκας πεπόησθ' ἀνδρες χαροποῖσι πιθήκοις (i. e. with the Spartans), καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε, ὧν δόλια ψυχᾶι, δόλια φρένες, Aristophanes, Pax 1028. μεμίσσηκά σε, ὅστις ἐσπέισω Λάκωιν, οἷσιν οὔτε βωμὸς οὔτε πίστις οὐδ' ὄρκος μένει, Ach. 282—289. φασι πρὸς Λακεδαιμονίους ποτὲ εἰπεῖν Ἴφικράτην Ἐφιάλτου, ἐξαπατώντων τι τῶν Λακεδαιμονίων, καὶ προτεινόντων πίστιν ἦντινα βούλεται λαμβά-

νειν, ὅτι "πίστιν ἂν εἴεται γενέσθαι μόνην, ἵε δεῖξαιεν, ὅπως, ἂν ἀδικεῖν βούλωνται, μὴ δυήσονται, ἐπεὶ, ὅτι γ' αἰεὶ βουλήσονται, εἰ εἰδέναι, ἕως ἂν οὐ δύνωνται, πίστιν οὐκ εἶναι," Demosthenes, Aristoc. 29. ἐχθρός μοι κείνος ὁμῶς Ἀφίδαο πύλησιν, ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ φείπη, Homer, Il. I. 312. νοεὶ μὲν ἕτερα, ἕτερα δὲ τῇ γλώττῃ λέγει, Plato the dramatist. V. Σπαρτιάταις αἰμύλοισι, Lycophron; αἰμύλους τοὺς Λάκωνάς φησιν, ὡς ψεύστας καὶ δολίους, Tzetzes. ambitio multos mortales falsos fieri subegit; aliud clausum in pectore, aliud promptum in lingua habere; magisque cultum, quam ingenium bonum habere, Sallust, C. 10. BA. Demosth., Cor. 87. μήδ' ἕτερον κεύθησ κραδίη νόον, ἄλλ' ἀγορεύων, Phocylides. κακαὶ φρένες, ἀδὴν λάλημα· οὐ γὰρ ἴσον νοεῖε καὶ φθέγγεται ἡπεροπεντάς, οὐδὲν ἀλαθεύων, δόλιον βρέφος, Moschus, i. 8. Plautus, Tru. i. 2, 75. Psalmi Iv. 21. T. Compare Σπάρτη μὲν ὠμῆ, καὶ πεποικιλτὰ τρόπος, Eur., S. 198. 89. διανοεῦνται] M. G. G. 507, 2.

ὁ Πausανίης μὴ κινδυνεύειν μένοντας⁹⁰ μούρους Λακεδαιμονίων, οὗ κως ἔπειθον· ἐς ὃ ἐς νεϊκέα τε συμπεσόντες ἀπικέατο, καὶ ὁ κήρυξ τῶν Ἀθηναίων παρίστατό σφι ἀπιγμένους. νεικέων δὲ, ὁ Ἀμομφάρετος λαμβάνει πέτρον⁹¹ ἀμφοτέρησι τῆσι χερσὶ, καὶ τιθεὶς πρὸ ποδῶν τῶν Πausανίω, “ταύτῃ τῇ ψήφῳ⁹² ψηφίζεσθαι” ἔφη, “μὴ φεύγειν τοὺς ξείνους,” ξείνους⁹³ λέγων τοὺς βαρβάρους. ὁ δὲ, μαινόμενος καὶ οὐ φρενήρεα καλέων ἐκέϊνον, πρὸς τε τὸν Ἀθηναίων κήρυκα ἐπειρωτῶντα τὰ ἐντεταλμένα, λέγειν ὁ Πausανίης ἐκέλευε τὰ παρεόντα σφι πρήγματα, ἐχρήϊζέ τε τῶν Ἀθηναίων προσχωρήσαι τε πρὸς ἑωυτοὺς, καὶ ποιέειν περὶ τῆς ἀπόδου τά περ ἂν καὶ σφεῖς.

LVI. Καὶ ὁ μὲν ἀπαλλάσseto ἐς τοὺς Ἀθηναίους. τοὺς δὲ ἐπεὶ ἀνακρινόμενος πρὸς ἑωυτοὺς ἤως κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πausανίης, οὐ δοκέων τὸν Ἀμομφάρετον λείψεσθαι, τῶν ἄλλων Λακεδαιμονίων ἀποστειχόντων, (τὰ δὴ καὶ ἐγένετο,) σημήνας, ἀπῆγε διὰ τῶν κολωνῶν⁹⁴ τοὺς λοιποὺς πάντας· εἶποντο δὲ καὶ Τεγεῆται. Ἀθηναῖοι δὲ ταχθέντες ἦσαν τὰ ἔμπαλιν ἢ⁹⁵ Λακεδαιμόνιοι. οἱ μὲν γὰρ τῶν τε ὄχθων ἀντείχοντο καὶ τῆς ὑπωρείης τοῦ Κιθαιρῶνος, φοβερόμενοι τὴν ἵππον· Ἀθηναῖοι δὲ, κάτω τραφθέντες ἐς τὸ πεδίον.

LVII. Ἀμομφάρετος δὲ, ἀρχὴν τε⁹⁶ οὐδαμὰ δοκέων Πausανίην τολμήσειν σφέας ἀπολιπεῖν, περιείχeto αὐτοῦ μένοντας μὴ ἐκλιπεῖν τὴν τάξιν· προτερεόντων δὲ τῶν σὺν Πausανίῃ, καταδόξας αὐτοὺς ἰθειῆ τέχνη⁹⁷ ἀπολιπεῖν αὐτὸν, ἀναλαβόντα τὸν λόχον τὰ ὄπλα ἦγε βάδην⁹⁸ πρὸς τὸ ἄλλο στίφος.⁹⁹ τὸ δὲ, ἀπελθὼν ὅσον τε δέκα¹⁰⁰

90. μένοντας] viz. αὐτὸν τε Ἀμομφάρετον καὶ τοὺς μετ' αὐτοῦ, c. 53. IV.

91. πέτρον] ἀράμενος ταῖν χερσὶν π. μέγαν ὁ Ἀμομφάρετος, καὶ καταβαλὼν πρὸ τῶν ποδῶν τοῦ Πausανίου, “ταύτην” ἔφη “ψηφὸν αὐτὸς περὶ τῆς μάχης τίθεσθαι,” Plutarch, Ar. p. 328. E. V.

92. ψήφῳ] He said and acted thus in allusion to the pebbles, which were used in balloting. L.

93. ξείνους, ξείνους] A similar repetition will be found c. 11. and so, ἴδον· ἴδον, iii. 12. W.

94. κολωνῶν] ὄχθων, p. 256. n. 32.

95. τὰ ἔμπαλιν ἦ] i. 207. Thucydides, iii. 22. Lucian, i. 677. iii. 249.

BLO. Consult also the philological note of AR.

96. ἀρχὴν τε] at first; opposed to προτερεόντων (c. 66. from πρότερος) δὲ τῶν σὺν Π., but when those under Pausanias led the way or marched forwards. Instead of τε, the sense seems to require μέν; S. proposed the other enclitic, γε. first, in the first instance, c. 60.

97. ἰθειῆ τέχνη] in a straight-forward fashion, P. without any disguise, openly; the same as ἐκ τῆς ἰθείης, ii. 161. H. on VIC. iii. 11, 2. straight way, c. 37. iii. 127. S.

98. βάδην] τὸ παλαιὸν Κίσσιον ἔρκος προλιπόντες ἔβαν, οἱ μὲν ἐφ' ἵππων, οἱ

στάδια, ἀνέμενε τὸν Ἀμομφαρέτου λόχον, περὶ ποταμὸν Μολόντα¹ ἰδρυμένον Ἀργιόπιόν² τε χῶρον καλεόμενον, τῇ καὶ Δήμητρος Ἐλευσίνης ἱρὸν ἦσται· ἀνέμενε δὲ τοῦδε εἵνεκα, ἴνα, ἣν μὴ ἀπολίπη τὸν χῶρον, ἐν τῷ ἐτετάχατο, ὃ Ἀμομφάρετός τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, βοηθῆσι ὀπίσω παρ' ἐκείνους. καὶ οἱ τε ἀμφὶ τὸν Ἀμομφάρετον παρεγίνοντό σφι, καὶ ἡ ἵππος ἢ τῶν βαρβάρων προσέκειτο πῦσα. οἱ γὰρ ἵπποταὶ ἐποίουν, οἷον καὶ ἐώθεσαν³ ποιέειν αἰεὶ· ἰδόντες δὲ τὸν χῶρον κεινὸν, ἐν τῷ ἐτετάχατο οἱ Ἕλληνες τῆσι προτέρησι ἡμέρησι, ἤλαυνον τοὺς ἵππους αἰεὶ τὸ πρόσω, καί, ἅμα καταλαβόντες, προσεκέατό σφι.

LVIII. Μαρδόνιος δὲ, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποικομένους ὑπὸ νύκτα, εἶδέ τε τὸν χῶρον ἐρῆμον, καλέσας τὸν Ληρισσαῖον Θώρηκα καὶ τοὺς ἀδελφεοὺς αὐτοῦ Εὐρύπυλον καὶ Θρασυδίῃιον, ἔλεγε· “ὦ παῖδες Ἀλεύω,⁴ ἔτι τί λέξετε, τάδε ὄρεόντες ἐρῆμα; ὑμεῖς γὰρ οἱ πλησιόχωροι ἐλέγετε, ‘Λακεδαιμονίους οὐ φεύγειν ἐκ μάχης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια πρώτους,’ τοὺς πρότερόν τε βρεψισταμένους ἐκ τῆς τάξις εἶδετε, νῦν τε ὑπὸ τὴν παροικομένην νύκτα καὶ οἱ πάντες ὄρεομεν διαδράντας’ διέδεξάν τε, ἐπεὶ σφεας ἔδεε πρὸς τοὺς ἀψευδέως ἀρίστους ἀνθρώπων μάχῃ διακριθῆναι, ὅτι, οὐδένας⁵ ἅμα ἐόντες, ἐν οὐδαμοῖσι ἐοῦσι Ἕλλησι ἐναπεδεικνύατο.⁶

δ' ἐπὶ ναῶν, πεζοὶ τε β., πολέμου στῆφος παρέχοντες, Æschylus, P. 17. ἡρέμα, σχολῆ, κατὰ βῆμα, Hesychius. ἄνω πρὸς τὸ ἰσχυρῶς ὕρθιον μόλις β. ἐπορεύοντο οἱ ἵπποι, opposed to ἔθειον δὲ καὶ ἵπποι, Xenophon, An. iv. 8, 21. οἱ μὲν πελτασταὶ δρόμῳ ἔθειον, Χειρίσσοφος δὲ β. ταχὺ (at quick march) ἐφείπετο σὺν τοῖς ὑπλίταις, 6, 17. BL. οὐ β., ἀλλ' ἀεὶ τρέχων, Cyr. ii. 2, 30. ὑπὸ προθυμίας καὶ μένους καὶ τοῦ σπεύδειν συμμίξει, δρόμου τινὲς ἤρξαντο· συνεφείπετο δὲ καὶ πᾶσα ἡ φάλαγξ δρόμῳ· καὶ αὐτὸς ὁ Κύρος, ἐπιλαθόμενος τοῦ β., δρόμῳ ἤγειτο, iii. 3, 61. HUT. step by step, in ordinary marching time, at a foot-race.

99. στῆφος] τάξιν πολεμικῆν, ὄχλον, σύστρεμμα, Hesychius. Æschylus, P. 20. 37.2. BL. c. 70. Arrian, Al. i. 16.

100. δέκα] By skirting along the slopes, Pausanias increased the distance, which was but ten stadia in a

direct line from the spring to the island. W.

1. Μολόντα] This I imagine to be the first stream which Pausanias would reach in marching to the south-west from Gargaphia.

2. Ἀργιόπιον] This may be identified in position with the middle of the three hillocks given by Sir W. Gell.

3. ἐώθεσαν] ἐσινέοντο τὴν στρατιὴν ἐσακοντίζοντές τε καὶ ἐστοξεύοντες, c. 49.

4. π. Ἀλεύω] Ἀλεύα π., Pindar, P. x. 8. W. c. 1. vii. 6. LAU.

5. οὐδένας] Sophocles and most writers would have said οὐδέν. The best authors, indeed, sometimes use the plural οὐδένας, as Xenophon, (H. v. 3, 10. vi. 4, 4. vii. 4, 8. SCHN.), Isæus, and Demosthenes; but not in the present signification of *worthless good-for-nothing characters*. Sophocles says οὐκ ἤξιον τοὺς μηδένας, Aj.

καὶ ἡμῖν μὲν, εὐοῦσι Περσέων ἀπειροῖσι, πολλὴ ἔκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνηδέατε·⁷ Ἀρταβάζου δὲ θῶμα καὶ μᾶλλον ἐποιεῦμην, τὸ καὶ καταρρώδῃσαι Λακεδαιμονίους, καταρρώδῃσαντά τε ἀποδέξασθαι γνώμην δειλοτάτην,⁸ ὡς ἄστυ πολιορκησομένους· τὴν ἔτι πρὸς ἐμεῦ βασιλεὺς πεύσεται. Καὶ τούτων μὲν ἐτέρωθι ἔσται λόγος· νῦν δὲ ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστὶ, ἀλλὰ διωκτέοι εἰσὶ, ἐς ὃ καταλαμφθέντες δώσουσι ἡμῖν τῶν δὴ ἐποίησαν Πέρσας πάντων δίκας.”

LIX. Ταῦτα εἶπας, ἦγε τοὺς Πέρσας δρόμῳ, διαβάντας τὸν Ἄσσωπον, κατὰ στίβον τῶν Ἑλλήνων, ὡς δὴ⁹ ἀποδιδρησκόντων ἐπεῖχέ τε ἐπὶ Λακεδαιμονίους τε καὶ Τεγεήτας μούνοισι· Ἀθηναίους γὰρ τραπομένους ἐς τὸ πεδίον ὑπὸ τῶν ὄχθων οὐ κατῶρα. Πέρσας δὲ ὀρέοιτες ὠρμημένους διώκειν¹⁰ τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν τελῶν ἄρχοντες, αὐτίκα πάντες ἦραν τὰ σημήϊα, καὶ ἐδίωκον, ὡς ποδῶν ἕκαστος εἶχον, οὔτε κόσμῳ οὐδενὶ κοσμηθέντες, οὔτε τάξι. καὶ οὗτοι μὲν βοῆ τε καὶ ὀμίλῳ¹¹ ἐπήϊσαν, ὡς ἀναρπασόμενοι¹² τοὺς Ἕλληνας.

LX. Πausanίης δὲ, ὡς προσέκειτο ἡ ἵππος, πέμψας πρὸς τοὺς

1133. i. e. τοὺς μηδὲν ὄντας οἱ τοὺς οὐδαμῶς, Scholiast. V. men of no consideration: σεμνοὶ ἐν ἀρχαῖς ἡμεῖοι κατὰ πρόβλην, φρονοῦσι δήμου μείζον, ὄντες οὐδένας, Euripides, An. 697. Ἑλλάδος τῆς ταλαιπῶρον στένω, ἢ, θέλουσα δρᾶν τι κεδνὸν βαρβάρους, τοὺς οὐδένας καταγελῶντας ἐξανήσει, I. A. 370. Ion 596. M. G. G. 437. obs. 1.

6. διέδεξαν — ἐναπεδεικνύατο] they have clearly proceed—that, being in fact but cowards at heart, they used to show themselves off (or to be made a great show of) among the Greeks who are equally worthless. P. L. S. In vol. i. p. 147. n. 83. the latter of these two verbs is inserted, incorrectly, on the authority of M., who appears to have been misled by a hasty view of this passage. The construction is not ἐναπεδεικνύατο ἐόντες οὐδένας, as the present punctuation indicates.

7. συνηδέατε] from συνειδέναί; with whom you are also in some respect acquainted. S.

8. δειλοτάτην] c. 41. TR.

9. δὴ] is here used in irony. M. G. G. 603. forsooth.

10. ὠρμημένους διώκειν] The infinitive stands after verbs of motion, to express an object. Instead of this, Xenophon says εἰς τὸ διώκειν ὀρμήσαντες, An. i. 8, 18. M. G. G. 535, 5. b. ὠρμέατο βοηθέειν, c. 61.

11. βοῆ τε καὶ ὀμίλῳ] ἔθεον β. τε κ. πατάγῃ χρεῶμενοι, iii. 79. κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῶ πάντες ἐβησαν, Homer, Il. A. 460. W. ὀμίλῳ may be put adverbially; ὀμιλαδὸν ἐστιχώωντο, Apollonius, iv. 1181. from ἐστιχώωντο ἰλαδὸν, Homer, Il. B. 92. Mardonius ἐπεφέρετο τοῖς Λακεδαιμονίοις β. πολλῆ καὶ πατάγῃ τῶν βαρβάρων, ὡς οὐ μάχης ἐσομένης, ἀλλὰ φεύγοντας ἀναρπασομένων τοὺς Ἕλληνας, Plutarch, Ar. p. 329. A. V. σοφῆ καὶ μὴ βίῃ τε καὶ ὀμίλῳ, iii. 127. ὀ. means properly with all the forces collected in one body; but the expression seems to have passed into a proverb. M. πεφοβημένοι ἦλθον ὀ., Il. Φ. 606.

12. ἀναρπασόμενοι] ὡς ἂ. τοὺς Φωκίας, φερόμενοι, viii. 28. V.

Ἀθηναίους ἰππέα, λέγει τάδε· “ Ἄνδρες Ἀθηναῖοι, ἀγῶνος¹³ μεγίστου προκειμένου, ἐλευθέρην εἶναι ἢ δεδουλωμένην τὴν Ἑλλάδα, προδεόμεθα ὑπὸ τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμόνιοι καὶ ὑμεῖς οἱ Ἀθηναῖοι, ὑπὸ τὴν παροιχομένην τύκτα διαδράντων. νῦν ὦν δέδοκται¹⁴ τὸ ἐνευθεῖν τὸ ποιητέον ἡμῖν· ἀμυνομένους γὰρ τῇ δυνάμεθα ἄριστα περιστέλλειν¹⁵ ἀλλήλους. εἰ μὲν νῦν ἐς ὑμέας ὤρμησε ἀρχὴν ἢ ἵππος, χρῆν δὴ ἡμέας τε, καὶ τοὺς μετ’ ἡμέων τὴν Ἑλλάδα οὐ προδιδόντας Ἐγεήτας, βοηθέειν ὑμῖν· νῦν δὲ, ἐς ἡμέας γὰρ ἅπασα κεχώρηκε, δίκαιοί ἐστε¹⁶ ὑμεῖς πρὸς τὴν πιεζομένην μάλιστα τῶν μοιρέων ἀμυνέοντες ἵεσθαι. εἰ δ’ ἄρα αὐτοὺς ὑμέας καταλελάβηκε ἀδύνατόν τι βοηθέειν, ὑμεῖς δ’ ἡμῖν τοὺς ταξότας ἀποπέμψαντες χάριν θέσθε. συνοίδαμεν δὲ ὑμῖν¹⁷ ὑπὸ τὸν παρεύοντα τόνδε πόλεμον εἶναι πολλὸν προθυμοτάτοις, ὥστε καὶ ταῦτα ἔσαιοκοῦεν.”

LXI. Ταῦτα οἱ Ἀθηναῖοι ὡς ἐπύθοντο, ὤρμέατο βοηθέειν καὶ τὰ μάλιστα ἐπαμύνειν. καὶ σοφίᾳ ἤδη στείχουσι ἐπιτιθενται οἱ ἀντιπαχθέντες Ἑλλήνων τῶν μετὰ βασιλέος γενομένων, ὥστε μηκέτι δύνασθαι βροθηῆσαι· τὸ γὰρ προσκείμενόν¹⁸ σφεας ἐλύπεε. οὕτω δὴ

13. ἀγῶνος] An allusion to the public games of Greece, at which prizes were proposed. *L.*

14. δέδοκται κ. τ. λ.] The construction is δ. τὸ (i. e. δὲ ὅτι) π. ἐστὶ ἢ. τὸ ἐ.; where τὸ ἐ. is the same as the adverb simply. *S.*

15. περιστέλλειν] The infinitive is here put for the first person plural of the subjunctive. δεῖ may be supplied, because the idea of it is implied in the verbal ποιητέον, *M. G. G.* 544. (p. 214. n. 87.) and the former clause is equivalent to ἂ οὖν ἐκ τῶνδε ποιεῖν νῦν δεῖ, δέδοκται ἡμῖν.

16. δίκαιοί ἐστε] vol. i. p. 24. n. 8. Many verbs, which are used impersonally in other languages, followed by a proposition dependent upon them, particularly where the accusative is constructed with the infinitive, in Greek usually take the chief word of the following proposition as a subject. The expressions δηλὸν ἐστι, δίκαιόν ἐστι, &c. are most usually thus constructed. ἐγὼ δ’ ἐλεύθερος δίκαιός εἰμι τῶνδ’ ἀππλλάχθαι κακῶν, *Sophocles*, *An.* 405. *M. G. G.* 296. τὸν μισθὸν

ἔφασαν δίκαιοι εἶναι ἀπολαβόντες, οὕτω ἐξίεσθαι, viii. 137. δ. ἐσμὲν φυλάξαι τὴν αὐτὴν τάξιν, *Strabo*, vi. p. 407. λ. *Plato*, *Crit.* p. 45. λ. *Euripides*, *S.* 197. *W.* *Hip.* 1302. *MO.* 1084. *MUS.* *Her.* 143. 776. *Demosthenes*, *Aph.* i. 18. *Mid.* 28. *Xenophon*, *H.* i. 7, 4. *Aristophanes*, *N.* 1265. 1416. *MAR. BA.* Pl. 1030. To these the following examples may be added from *Demosthenes* alone; *Cor.* 2. 16. 18. 38. 79. *F. L.* 35, twice. *N. X.* 9. *Ne.* 18. *Pr.* 18. 20. 46. *Ep.* 2.

17. ὑμῖν] This is incorrectly given as an instance of a reflexive pronoun in the dative. *M. G. G.* 547, 2. vol. i. p. 231. n. 14.

18. τὸ—προσκείμενον] ἢ ἵππος ἢ τῶν βαρβάρων προσέκειτο πᾶσα, c. 57. οἱ ἰππῶται προσέκειτό σοφί, *ibid.* ἢ Ἰ. ἢ *Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύπεε τοὺς Ἕλληνας*, c. 40. *W.* We may understand μέρος τοῦ στρατοῦ; at any rate τὸ προσκείμενον is equivalent to οἱ προσκείμενοι. *LAU.* vol. i. p. 59. n. 5. τὸ τῶν Θηβαίων ἰππικὸν προσέκειτο, *Thucydides*, vii. 30.

μονωθέντες Λακεδαιμόνιοι καὶ Τεγεῆται, εὐόντες σὺν ψιλοῖσι ἀριθμὸν οἱ μὲν πεντακισμῦριοι,¹⁹ Τεγεῆται δὲ τρισχίλιοι, (οὗτοι γὰρ οὐδαμὰ ἀπεσχίζοντο ἀπὸ Λακεδαιμονίων,) ἐσφαγιάζοντο, ὡς συμβαλέοντες Μυρδονίῳ καὶ τῇ στρατιῇ τῇ παρεούσῃ. καὶ, οὐ γὰρ σφι ἐγίνετο τὰ σφάγια χρυστὰ, ἐπιπτὸν τε αὐτῶν ἐν τούτῳ τῷ χρόνῳ πολλοὶ, καὶ πολλῶ πλεῦνες ἐτρωματίζοντο.²⁰ φράζαντες γὰρ τὰ γέβρα,²¹ οἱ Πέρσαι ἀπίεσαν τῶν τοξευμάτων πολλὰ ἀφειδέως οὕτω, ὥστε, πιεζομένων τῶν Σπαρτιητέων, καὶ τῶν σφαγίων οὐ γινομένων, ἀποβλέψαντα²² τὸν Πανσανίην πρὸς τὸ Ἑραῖον²³ τὸ Πλαταιέων, ἐπικαλέσασθαι τὴν θεὸν, χρήζοντα μηδαμῶς σφέας ψευσθῆναι τῆς ἐλπίδος.

LXII. Ταῦτα δ' ἔτι τούτου ἐπικαλυμένου, προεξαναστάντες

19. πεντακισμῦριοι] c. 28. 29. L.

20. ἐτρωματίζοντο] c. 72.

21. φράζαντες — τὰ γέβρα] after forming a rampart of their bucklers. γέβρον τετράγωνον σκέπασμα ἐκστερεῆς βύρσης, ᾧ ἀντὶ ἀσπίδος ἐχρῶντο Σκύθαι ἐν τοῖς πολέμοις ἐσκεπασμένοι, Harpocration; Περσικὰ μὲν ἐστὶν ὕπλα, δερμάτινα κυρίως, καταχρηστικῶς δὲ, ἅπαν σκέπασμα, εἴτε δερμάτινον, εἴτε ἐξ ἄλλης τινὸς ὕλης, γέβρον ἐλέγετο, Etymol. M. Taylor. These bucklers consisted of wicker frames covered with hides. ἐγίνετο πρῶτον περὶ τὰ γέβρα μάχη· ὡς δὲ ταῦτα ἐπεπτώκεε, c. 62. The Persians are represented as προθέμενοι πολλὰ τῶν γέβρων, after which the Greeks προσπεσόντες ἐξεώθουν τὰ γέβρα, Plutarch, Ar. p. 329. f. W. οἱ Πέρσαι συνεφόρησαν τὰ γ. ἔρκος εἶναι σφι, c. 99. ἕως μὲν τοῖσι Πέρσῃσι ὄρθια ἦν τὰ γ., ἡμύοντο· ἐπεὶ δὲ τῶν Ἀθηναίων ὁ στρατὸς ἔργου εἶχοντο, ἐνθεύτεν ἐτεροιοῦτο τὸ πῆγμα· διωσάμενοι γὰρ τὰ γ. οὗτοι, φερόμενοι ἐσέπεσον ἄλέες ἐς τοὺς Πέρσας, c. 102. Bellanger, L. In the ancient system of warfare this rampart answered the same purpose as gabions are employed for, now that fire-arms have been invented. LAU. The gabion is a kind of basket, made of osier-twigs, of a cylindrical form, and varying in its dimensions (from one foot high and one foot in diameter to six feet by three) according to the purpose for which it is used. The largest sort

serve in sieges to carry on the approaches under cover, when they come pretty near the fortification. The smallest are those which are placed along the top of a parapet to cover the troops in firing over it. The intermediate size is used in field works. Batteries are often made of gabions. Nicholson's Brit. Encycl. Xenophon mentions the γέβρον frequently: in a battle between the Egyptians and the Persians, ἐπλεονέκτουσιν οἱ Αἰγύπτιοι καὶ πλήθει καὶ τοῖς ὕπλοις· τὰ τε γὰρ ὄρατα ἰσχυρὰ τε καὶ μακρὰ, αἶ τε ἀσπίδες πολὺ μᾶλλον τῶν θωράκων καὶ τῶν γέβρων καὶ στεγάζουσι τὰ σώματα, καὶ πρὸς τὸ ὠθεῖσθαι συνεργάζονται, πρὸς τοῖς ὤμοις οὔσαι. συγκλείσαντες οὖν τὰς ἀσπίδας ἐχώρουν καὶ ἐώθουν. οἱ δὲ Πέρσαι οὐκ ἐδύναντο ἀντέχειν, ἅτε ἐν ἄκραις ταῖς χερσὶ τὰ γέβρα ἔχοντες, δεκ. Cyr. vii. 1, 33. στρατεύονται ἔχοντες τὰ ἀγγέμαχα ὕπλα καλούμενα, θώρακὰ τε περὶ τοῖς στέροσι καὶ γέβρον ἐν τῇ ἀριστερᾷ, (οἶόν περ γράφονται οἱ Π. ἔχοντες,) ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα, i. 2, 13. ii. 1, 9. 21. i. 2, 9. iii. 2, 7. In describing the arms of the Persians, Herodotus says εἶχον ἀντὶ ἀσπίδων γέβρα, vii. 51.

22. ἀποβλέψαντα] Pausanias, turning towards τὸ Ἑραῖον, εἴξατο Κιθαιρωνία Ἥρα καὶ θεοῖς ἄλλοις οἱ Πλαταιίδα γῆν ἔχουσιν, Plutarch, Ar. p. 329. e. V.

23. Ἑραῖον] c. 52. L.

πρότεροι οἱ Τεγεῖται ἐχώρεον ἐς τοὺς βαρβάρους· καὶ τοῖσι Λακεδαιμονίοισι αὐτίκα μετὰ τὴν εὐχὴν τὴν Πανσανίῳ ἐγένετο θυομένοισι τὰ σφάγια χρηστά.²⁴ ὡς δὲ χρόνῳ²⁵ κοτὲ ἐγένετο, ἐχώρεον καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι, τὰ τόξα μετέντες.²⁶ ἐγένετο δὲ πρῶτον περὶ τὰ γέβρα μάχη. ὡς δὲ ταῦτα ἐπεπτώκεε, ἤδη ἐγένετο μάχη ἰσχυρὴ παρ' αὐτὸ τὸ Δημήτριον, καὶ χρόνον ἐπὶ πολλὸν, ἐς ὃ ἀπίκοντο ἐς ὠθισμὸν.²⁷ τὰ γὰρ δύρατα ἐπιλαμβανόμενοι κατέκλων οἱ βάρβαροι. λήματι²⁸ μὲν νυν καὶ ῥώμῃ οὐκ ἔσσοιες ἦσαν οἱ Πέρσαι· ἀνοπλοὶ²⁹ δὲ ἔόντες καὶ πρὸς ἀνεπιστήμονες ἦσαν, καὶ οὐκ ὁμοῖοι τοῖσι ἐναντίοισι σοφίῃ· προεξαΐσσοντες δὲ κατ' ἕνα, καὶ δέκα, καὶ πλεῦνές τε καὶ ἐλάσσονες συστρεφόμενοι,³⁰ ἐσέπιπτον ἐς τοὺς Σπαρτιήτας, καὶ διεφθείροντο.

LXIII. Τῇ δὲ ἐτύγχανε αὐτὸς ἐὼν Μαρδόνιος, ἀπ' ἵππου τε μαχόμενος λευκοῦ, ἔχων τε περὶ ἐωυτὸν λογάδας Περσέων τοὺς ἀρίστους χιλίους,³¹ ταύτῃ δὲ καὶ μάλιστα τοὺς ἐναντίους ἐπίεσαν. ὅσον μὲν νυν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντειχόν, καὶ ἀμυνό-

24. χρηστά] Plutarch omits the adjective, ἅμα ταῖς εὐχαῖς ἐφάνη τὰ ἱερά, καὶ νίκην οἱ μάντις ἐμήννον, *Ag.* p. 329. *E. V. IV.*

25. χρόνῳ] *at length.* τὸ χωρίον αἰρεῖ χρ., Dionysius, *A. R.* t. ii. p. 33, 25. χρ. σὺν ὅμα, μυρίαὶ ἐν ἀμέραις προσεῖδον, Euripides, *Ph.* 313. V. ἀρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρ., Aristophanes, *V.* 460. *L.*

26. μετέντες] It is not likely that they *laid aside* their bows, till the rampart was forced.

27. ὠθισμὸν] vii. 225. *actual collision, close conflict, the shock and push and tug of war, jostling, a struggle;* in more colloquial language, a *tussle.* συνέβη τοὺς πλείστους τῶν Αἰτωλῶν διὰ τὴν πτοίαν, αὐτοὺς ὑφ' αὐτῶν, φεύγοντας, ἐν ταῖς πύλαις συμπατηθῆναι. ὁ μὲν οὖν Ἀλέξανδρος ἐν χειρῶν νόμῳ κατ' αὐτὸν ἔπεσε τὸν κίνδυνον· ὁ δὲ Ἀρχίδαμος ἐν τῷ περὶ τὰς πύλας ὠθισμῷ καὶ πνιγμῷ διεφθάρη, Polybius, *iv.* 58, 8. *pilis inter primam trepidationem abjectis temere magis quam emissis, pugna jam in manus, jam ad gladius, ubi Mars est atrocissimus, tenerat,* Livy, *ii.* 46. *S.* ἦν τῶν ἰππέων ὠθισμὸς, τῶν μὲν ἐκβαλεῖν ἐκ τοῦ ποταμοῦ, τῶν δ' εἰργεῖν τὴν ἔκβασιν,

Arrian, *Al.* i. 16.

28. λήματι] *in gallantry.* vii. 99. *BL.* To the same purpose also even Plutarch speaks; Περσῶν πολλοὺς οὐκ ἀπράκτως οὐδὲ ἀθύμως πίπτοντας, *Ag.* and at least as much is implied by Plato, *Lach.* t. ii. p. 191. *MI.* ix. 3.

29. ἀνοπλοὶ] *γυμνήτες,* c. 63. *L.* c. 30. ὕπλον denotes a *shield* more particularly; and when the rampart was broken through by the Greeks, the Persians had no time to resume their bucklers of which it had been composed. And if they could have done so, their bucklers would have been no match for the shields of the Greeks. They had, indeed, περὶ τὸ σῶμα κιθῶνας χειριδωτοῦς ποικίλους; λεπίδους σιδηρέης ὕψιν ἰχθυοειδέος, vii. 61. but whether this was really of iron may be doubted. *S. IV.*

30. συστρεφόμενοι] *προεκθέοντες καὶ ξυστρεφόμενοι,* Thucydides, vii. 30. *forming themselves into a compact body, and in this form rushing forwards.* The latter passage seems imitated from Herodotus. *συστρέφειν* and *συστρέφεσθαι* signify to *concentrate all one's powers, to condense one's forces.* Taylor on *Æsch.* Ct. 34. *BLO.*

31. χιλίους] vii. 40. viii. 113. *L.*

μενοι κατέβαλλον³² πολλοὺς τῶν Λακεδαιμονίων· ὡς δὲ Μαρδόνιος³³ ἀπέθανε, καὶ τὸ περὶ ἐκεῖνον τεταγμένον, ἐὼν ἰσχυρότατον, ἔπεσε, οὕτω δὴ καὶ οἱ ἄλλοι ἐτράποντο, καὶ εἶξαν τοῖσι Λακεδαιμονίοισι. πλείστον γὰρ σφεας ἐδηλέετο ἢ ἐσθῆς,³⁴ ἐρήμος ἐοῦσα ὄπλων· πρὸς γὰρ ὑπλίτας εὐντες γυμνῆτες ἀγῶνα ἐποιοῦντο.

LXIV. Ἐνθαῦτα ἢ τε δίκη τοῦ φόνου τοῦ Λεωνίδεω, κατὰ τὸ χρηστήριον,³⁵ τοῖσι Σπαρτιήτησι ἐκ Μαρδονίου ἐπιτελέετο, καὶ νίκην ἀναιρέεται καλλίστην ἀπισέων, τῶν ἡμεῖς ἴδμεν, Πausanίης ὁ Κλεομβρότου τοῦ Ἀναξανδρίδεω. ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ Ἀειμνήστου,³⁶ ἀνδρὸς ἐν Σπάρτῃ λογιμῶ.

LXV. Ἐν δὲ Πλαταιῆσι οἱ Πέρσαι ὡς ἐτράποντο ὑπὸ τῶν

32. κατέβαλλον] τοῖς δόρασι τύποντες πρόσωπα καὶ στέρνα τῶν Περσῶν, πολλοὺς κ., Plutarch, Ar. p. 329. p. W. ἀπέκεινον, κατέλυον, ἐνίκων, ἔβριπτον, Hecyclus. πάσας ἐς τὸ πρόσωπον τῷ δόρατι, καταβάλλει τὸν Μιθριδάτην—καὶ καταβάλλει καὶ τοῦτον Ἀλέξανδρος πάσας τῷ ξυστῷ διὰ τοῦ θώρακος ἐς τὸ στέρνον, Arrian, Al. i. 16. SCHL. This signification is very common in Polybius; as iii. 94, 6. v. 14, 6. 17, 4. vi. 37, 3. 39, 3. ix. 7, 5. x. 32, 5. xxiii. 7, 6. S.

33. Μαρδόνιος] "In Asiatic armies, the jealousy of despotism being adverse to that close succession of various ranks in command, which, in the European, contributes so much to the preservation of order in all events, the death of the commander-in-chief can scarcely fail to superinduce complete confusion, and the certain ruin of the enterprise;" MI. ix. 3.

34. ἢ ἐσθῆς] their dress which was long and cumbersome. Πέρσαι τὴν Μηδικὴν ἐσθῆτα, νομίσαντες τῆς ἐσωτῶν εἶναι καλλίω, φορέουσι, i. 135. περὶ μὲν τῆσι κεφαλῆσι εἶχον, "τιάρας" καλεομένους, πῖλους ἀπαγέας· περὶ δὲ τὸ σῶμα, κιθῶνας χειριδωτούς· περὶ δὲ τὰ σκέλεα, ἀναξυρίδας, vii. 61. (δὲ Κύρος) στολὴν εἴλετο τὴν Μ. αὐτὸς τε φορεῖν, καὶ τοὺς κοινῶνας ταύτην ἔπεισεν ἐνδύεσθαι· αὕτη γὰρ αὐτῷ συγκρύπτειν ἐδόκει, εἴ τίς τι ἐν τῷ σώματι ἐνδεὲς ἔχοι, καὶ καλλίστους καὶ μεγίστους ἐπιδεικνύει τοὺς φοροῦντας. καὶ γὰρ τὰ ὑποδήματα τοιαῦτα ἔχουσιν, ἐν

οἷς μάλιστα λαθεῖν ἐστὶ καὶ ὑποτιθεμένουσι τι, ὥστε δοκεῖν μείζους εἶναι ἢ εἶσι, Xenophon, Cyr. viii. 1, 40. Diodorus, ii. 6. vestis, ut Medis, perlucida ac fluida, Justin, xli. 2. indumentis plerique eorum ita operiuntur lumine colorum fulgentibus vario, ut, licet sinus lateraque dissuta relinquunt flatibus agitari ventorum, inter calceos tamen et verticem nihil videtur intectum, Ammian, xxiii. 6. This was the dress afterwards adopted by the Parthians. That of the Greeks, if long, was not loose; and when they were on a journey, or went into battle, they took it up as high as the knee and fastened it close round the body with a girdle. L.

35. χρηστήριον] the presage. viii. 114. L. vol. i. p. 168. n. 82. The word is used in just the same manner (vi. 140.) of an answer given by the Pelasgians of Lemnos to the Athenians, "ἐπεὰν βορρῆ ἀνέμω αὐτημερὸν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν." τοῦτο εἶπαν, ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον γενέσθαι, vi. 139. TR.

36. Ἀειμνήστου] τὸν Μαρδόνιον ἀπὸ Σπαρτιάτης, ὄνομα Ἀρίμνηστος, ἀποκτινύουσι, λίθῳ τὴν κεφαλὴν πατάξας, Plutarch, Ar. p. 330. c. Arimnestus was a Plataean name, c. 72. δὲ Ἀ. ἐν τῇ πρὸς Μ. μάχῃ Πλαταιεῦσιν ἠγήσατο, Pausanias, ix. 4. Plut., Ar. p. 325. c. and so was Arimnestus, Thucydides, iii. 52. V. W.

Λακεδαιμονίων, ἔφενγον οὐδένα κόσμον ἐς τὸ στρατόπεδον τὸ ἐσωτῶν καὶ ἐς τὸ τεῖχος τὸ ξύλινον,³⁷ τὸ ἐποίησαντο ἐν μοίρῃ τῇ Θηβαίδι. θῶμα δέ μοι, ὅπως, παρὰ τῆς Δήμητρος τὸ ἄλλος μαχομένων, οὐδὲ εἰς ἐφάνη τῶν Περσέων οὔτε ἐσελθῶν ἐς τὸ τέμενος, οὔτε ἐναποθαιῶν, περὶ τε τὸ ἶρόν οἱ πλεῖστοι ἐν τῷ βεβήλω ἔπεσον. δοκέω δὲ, εἴ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, ἢ θεὸς αὐτῇ σφεας οὐκ ἐδέξατο, ἐμπήσαντας τὸ ἶρόν τὸ ἐν Ἐλευσίνι ἀνακτόριον.³⁸ αὕτη μὲν νυν ἡ μάχη ἐπὶ τοσοῦτο ἐγένετο.

LXVI. Ἀρτάβαζος³⁹ δὲ ὁ Φαρνάκεος αὐτίκα τε οὐκ ἀρέσκετο⁴⁰ κατ' ἀρχὴς λειπομένου Μαρδονίου ἀπὸ βασιλέος, καὶ τότε πολλὰ ἀπαγορεύων οὐδὲν ἡνυη, συμβάλλειν οὐκ ἔων' ἐποίησέ τε αὐτὸς τοιαύδε, ὡς οὐκ ἀρεσκόμενος τοῖσι πρήγμασι τοῖσι ἐκ Μαρδονίου ποιευμένοισι. τῶν ἐστρατήγεε ὁ Ἀρτάβαζος, εἶχε δὲ δύναμιν οὐκ ὀλίγην ἀλλὰ καὶ ἐς τέσσερας μυριάδας ἀνθρώπων περὶ ἑωυτὸν, τούτους, ὅπως ἡ συμβολὴ ἐγένετο, εὖ ἐξεπιστάμενος, τὰ ἔμελλε ἀποβήσασθαι ἀπὸ τῆς μάχης, ἥϊε κατηρτισμένος,⁴¹ παραγγείλας κατὰ τῷτὸ ἰέναι πάντας, τῇ ἂν αὐτὸς ἐξηγήηται, ὅπως ἂν αὐτὸν ὀρέωσι σπουδῆς⁴² ἔχοντα. ταῦτα παραγγείλας, ὡς ἐς μάχην ἦγε δῆθεν τὸν στρατόν. προτερέων δὲ τῆς ὁδοῦ, ὥρα καὶ διή φεύγοντας τοὺς Πέρσας. οὕτω δὲ οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο, ἀλλὰ τὴν ταχίστην ἐτρόχαζε⁴³ φεύγων, οὔτε ἐς τὸ ξύλινον οὔτε ἐς τὸ Θηβαίων τεῖχος, ἀλλ' ἐς Φωκέας, ἐθέλων ὡς τάχιστα ἐπὶ τὸν Ἑλλήσποντον ἀπικέσθαι. καὶ δι' οὗτοι μὲν ταύτη ἐτράποντο.

LXVII. Τῶν δὲ ἄλλων Ἑλλήνων τῶν μετὰ βασιλέος ἐθελοκακεόντων, Βοιωτοὶ Ἀθηναίοισι ἐμαχέσαντο χρόνιον ἐπὶ συχνόν. οἱ γὰρ μηδίζοντες τῶν Θηβαίων,⁴⁴ οὗτοι εἶχον προθυμίην οὐκ ὀλίγην,

37. ξύλινον] c. 15. L. 70. S.

38. ἀνακτόριον] c. 57. τὸ σεμνὸν ἀνάκτορον τοῖν θεοῖν, Athenæus, v. 51. iv. 64. ἀνακτόριον ἱερὸν, Hesychius. W. Euripides often uses the shorter form of the word; An. 43. 1146. I. T. 41. 66. Tr. 15. Ion 55. V. S. 99. Though used of other temples, it belongs properly to that of the Eleusian Ceres. MAR.

39. Ἀρτάβαζος] c. 41. S.

40. οὐκ ἀρέσκετο] was dissatisfied. This sort of meiosis (a figure of rhetoric, where more is meant than meets the ear) is not uncommon. οὐκ ἀρεσκόμενος τῇ κρίσει, iii. 34. διαίτη

οὐδαμῶς ἠρέσκετο Σκυθικῇ, iv. 78. οὐκ ἂ. τῇ ἐν Ἀργεῖ καταστάσει, Thucydides, ii. 68. D. Cassius, p. 324, 76. and often. BLO.

41. κατηρτισμένος] having marshalled in due order. This participle governs τούτους, which precedes; and is to be taken in an active or middle sense. Compare vol. i. p. 164. n. 49. and p. 14. n. 94. It is opposed to οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο just following. νύμφαι χορὸν ἀρτίζοντο, Theocritus, xiii. 43. S.

42. σπουδῆς] vol. i. p. 73. n. 73.

43. ἐτρόχαζε] ἔτρεχε. S.

44. οἱ μηδίζοντες τῶν Θ.] The

μαχεόμενοι τε καὶ οὐκ ἔθελοκακέοντες, οὕτω ὥστε τριηκόσιοι αὐτῶν οἱ πρῶτοι καὶ ἄριστοι ἐνθαῦτα ἔπεσον ὑπὸ Ἀθηναίων· ὡς δὲ ἐτράποντο καὶ οὗτοι, ἔφευγον ἐς τὰς Θήβας, οὐκ ἦπερ οἱ Πέρσαι καὶ τῶν ἄλλων συμμάχων ὁ πᾶς ὄμιλος, οὔτε διαμαχεσάμενος οὐδενί, οὔτε τι ἀποδεξίμενος, ἔφευγον.

LXVIII. Δηλοῖ⁴⁵ τε ἐμοὶ, ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἡρτητο⁴⁶ ἐκ Περσέων, εἰ καὶ τότε οὗτοι, πρὶν ἢ καὶ συμμίξαι τοῖσι πολεμίοις, ἔφευγον, ὅτι καὶ τοὺς Πέρσας ὤρων. οὕτω τε πάντες ἔφευγον, πλὴν τῆς ἵππου τῆς τε ἄλλης καὶ τῆς Βοιωτῆς.⁴⁷ αὕτη δὲ τοσαῦτα προσωφέλεε τοὺς φεύγοντας, αἰεὶ τε πρὸς τῶν πολεμίων ἄγχιστα ἐοῦσα, ἀπείργουσά τε τοὺς φίλους φεύγοντας ἀπὸ τῶν Ἑλλήνων.

LXIX. Οἱ μὲν δὴ νικῶντες εἶποντο, τοὺς Ξέρξῳ διώκοντές τε καὶ φονεύοντες· ἐν δὲ τούτῳ τῷ γινομένῳ φόβῳ⁴⁸ ἀγγέλλεται τοῖσι ἄλλοις Ἑλλησι, τοῖσι τεταγμένοις περὶ τὸ Ἡραῖον⁴⁹ καὶ ἀπογενομένοις τῆς μάχης, ὅτι “μάχη τε γέγονε, καὶ νικῶεν οἱ μετὰ Πausανίῳ.” οἱ δὲ, ἀκούσαντες ταῦτα, οὐδένα κόσμον ταχθέντες, οἱ μὲν ἀμφὶ Κορινθίου⁵⁰ ἐτράποντο διὰ τῆς ὑπωρέης καὶ τῶν κολωνῶν τὴν φέρουσαν ἄνω, ἰθὺ τοῦ ἱεροῦ τῆς Δήμητρος· οἱ δὲ ἀμφὶ Μεγαρέας τε καὶ Φλιασίου διὰ τοῦ πεδίου τὴν λειοτάτην τῶν ὁδῶν. ἐπεὶ τε δὲ ἀγχοῦ τῶν πολεμίων ἐγένοντο οἱ Μεγαρέες καὶ Φλιάσιοι, ἀπιδόντες σφέας οἱ τῶν Θηβαίων ἱππῶται ἐπειγομένους οὐδένα

largest and most powerful party at Thebes favored the Persians, but not the whole population. c. 86. 87. S. τῆς αἰτίας ταύτης δημοσίᾳ σφίσιν οὐ μέτεστι, ὅτι ἐν ταῖς Θήβαις ὀλιγαρχία, καὶ οὐχ ἡ πάτριος πολιτεία, τρικραῦτα ἴσχυεν, Pausanias, ix. 6. W.

45. δηλοῖ] ii. 117. i. e. δῆλόν ἐστι. S. It does not seem quite accurate to give this as an instance where εἰ after δηλοῖ is rendered ‘that’; it is rather equivalent to ἐπεὶ ‘since,’ as in v. 78. ix. 100. see vol. i. p. 228. n. 82. M. G. G. 617, 2. or 608. iv. If even these fled because the Persians did, it is a proof to me, that every thing depended on the Persians: here τὸδε may be understood, as with ἐπελύπεε, c. 50.

46. ἡρτητο] ἔστι Περσέων συχνὰ γένεα· ἔστι δὲ τὰδε, ἐξ ὧν ἄλλοι πάντες ἀρτέεται Πέρσαι· Πασαργάδαι, Μα-

ράβιοι, Μάσπιοι, i. 125. W.

47. Βοιωτῆς] On the Bœotian cavalry consult AR. on Th. ii. 9.

48. φόβῳ] rout; πεφοβημένοι, c. 70. having been driven in disorder. This is the Homeric sense of these words. S. αὐτοῦ σχεθὸν ἵππους φειμένους φοβέεσθαι, II. Π. 506. ἐπεὶ ἔβησαν φεύγοντες, οἱ μὲν δὴ πεφοβημένοι &c. O. 1. Τρῶες π. ἦλθον ὀμίλῳ προτὶ ἄστν, Φ. 606. ‘To the advice ἀλλ’ ἄγε δὴ χαζῶμεθ’ ἐφ’ ἵππων, the answer is μὴ τι φόβονδ’ ἀγόρευε, E. 249. φ. ἔχε μώνυχας ἵππους and φύγαδε τρέπε μ. ζ. are synonymous, Θ. 139. 157.

49. Ἡραῖον] c. 52. L.

50. οἱ ἀμφὶ Κορινθίου] and just below, οἱ ἀ. Μεγαρέας τε καὶ Φλιασίου, are the same as οἱ Κορινθιοί, οἱ Μεγαρέες and οἱ Φλιάσιοι. S. M. G. G. 271, 2.

κόσμον, ἤλαυνον ἐπ' αὐτοὺς τοὺς ἵππους, τῶν ἱππάρχει Ἀσωπόδωρος ὁ Τιμάνδρου. ἐσπεσόντες δὲ, κατεστόρεσαν⁵¹ αὐτῶν ἑξακοσίους, τοὺς δὲ λοιποὺς κατήραξαν⁵² διώκοντες ἐς τὸν Κιθαιρῶνα. Οὗτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλοντο.

LXX. Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὡς κατέφυγον ἐς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι. ἀναβάντες δὲ, ἐφράζαντο,⁵³ ὡς ἠδυνέατο ἄριστα, τὸ τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων, κατεστήκεε σφι τειχομαχίη ἐρῶμενεστέρα. ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ'⁵⁴ ἠμύνοντο, καὶ πολλῶ πλεον εἶχον τῶν Λακεδαιμονίων, ὥστε οὐκ ἐπισταμένων τειχομαχεῖν⁵⁵ ὡς δὲ σφί οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρὴ ἐγένετο τειχομαχίη καὶ χρόνον ἐπὶ πολὺν. τέλος δὲ, ἀρετῇ τε καὶ λιπαρίῃ ἐπέβησαν Ἀθηναῖοι τοῦ τείχεος, καὶ ἤριπον τῇ δὴ ἐσεχέοντο⁵⁶ οἱ Ἕλληνες. πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τὴν Μαρδονίου οὗτοι ἦσαν οἱ διαρπάσαντες,⁵⁷ τὰ τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτιν τῶν

51. κατεστόρεσαν] καταστροφείν is another form of καταστροφώνναι. κατέστρωτο, viii. 53. ix. 76. S. οἱ Πέρσαι κατὰ τὰς εἰσόδους ἐφεπόμενοι, πολλοὺς κατεστρώνυσαν τοὺς δ' εἰς τὰς τάφρους ἐμπύπτοντας ἐπισπηδῶντες ἐφόνεον, Xenophon, Cyr. iii. 3, 64. The former verb in some editions was displaced by ἀπέκτειναν, which was merely a gloss. SCHL.

52. κατήραξαν] This Appian has imitated, τοὺς δὲ λοιποὺς ἐς τὰς πέτρας κ., R. H. viii. 15. τὸ ἄλλο στρατεύμα νικηθὲν ὑπὸ τῶν Συρακοσίων κατηράχθη ἐς τὰ τείχισματα, Thucydides, vii. 6. πολλοὺς ἀπέκτεινε τῶν ναυτῶν, κατέρραξε (one Ms. has κατήραξε) δ' εἰς τὴν θάλατταν ἅπαντας, ἱππέας ἔχων καὶ ψιλοὺς τινάς, Demosthenes, Aristoc. 40. V. κ. (the Mss. have the same variation here) ἐς τὸν χάρακα τοὺς πολεμίου, Plutarch, Fab. 8. MUS. οὐ τὴν ἐμβολὴν ἐδέξαντο τῶν ἱππέων οἱ Ἰνδοί, ἀλλὰ κατηρράχθησαν ὥσπερ εἰς τεῖχος τι φίλιον τοὺς ἐλέφαντας, Arrian, Al. v. 17. μὴ καταβράχθῳσι πρὸς χωρίον, Dionysius, A. R. p. 614. καταραχθεὶς ἐς τὸ τεῖχος, D. Cassius, 512, 87. 514, 89. 805, 82. 555, 67. The more ancient orthography was perhaps with a single ρ. BLO.

53. ἐφράζαντο] they ranged themselves in a defensive attitude along the wall. S.

54. δὲ] is frequently found in the apodosis, when the protasis contains a limitation of time. M. G. G. 616, 3.

55. τειχομαχεῖν] Plutarch, Ar. p. 330. d. Lycurgus had forbidden his citizens to engage in sieges, τὸ πυργομαχεῖν, t. ii. p. 228. d. V. Potter, iii. 10. Pausanias, ix. 9, 1. BLO. Λακεδαιμόνιοι, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμυκνέτο ὁ πόλεμος, Ἀθηναῖοις ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι τοῖς δὲ πολιορκίας μακρῆς καθεστηκυίας τούτου ἐνδεᾶ ἐφαίνετο, Thucydides, i. 102. TR. This deficiency on the part of the Lacedæmonians was partly the reason why they made such strong objections to the fortification of Athens, 90.

56. ἐσεχέοντο] οἱ μὲν ὥσπερ πύλας τεῖχος βῆξαντες εἰσεχέοντο, Aristides, t. i. p. 241. t. iii. p. 315. V.

57. οἱ διαρπάσαντες] The participle, with the article, is often found in the predicate; and then, in conjunction with the copula (or substantive verb), it forms an energetic paraphrase of the verb: these it was who plundered the tent. M. G. G. 269. obs.

ἵππων, εὐοῦσαν χαλκῆν πᾶσαν⁵⁸ καὶ θέης ἀξίην. τὴν μὲν νυν φάτινν ταύτην τὴν Μαρδονίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέης⁵⁹ Ἀθηναίης Τεγεῆται· τὰ δὲ ἄλλα⁶⁰ ἐς τὸντὸ, ὅσα περ ἔλαβον, ἐσήνεικαν τοῖσι Ἕλλησι. οἱ δὲ βάρβαροι οὐδὲν ἔτι στίφος ἐποιήσαντο, πεσόντος τοῦ τείχεος, οὐ τε τις αὐτῶν ἀλκῆς ἐμέμνητο, ἀλύκταζόν τε οἷα ἐν ὀλίγῳ⁶¹ χώρῳ πεφοβημένοι τε καὶ πολλὰ μυριάδες κατειλημένοι⁶² ἀνθρώπων. παρῆν τε τοῖσι Ἕλλησι φονεύειν οὕτω, ὥστε τριήκοντα μυριάδων στρατοῦ, καταδεουσέων τεσσέρων,⁶³ τὰς ἔχων Ἀρτάβαζος ἔφενγε, τῶν λοιπῶν μὴδὲ τρεῖς χιλιάδας περιγενέσθαι.⁶⁴ Λακεδαιμονίων δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες⁶⁵ ἐν τῇ συμβολῇ εἰς καὶ ἐννεήκοντα, Τεγεγτέων δὲ ἑκκαίδεκα, Ἀθηναίων⁶⁶ δὲ δύο καὶ πεντήκοντα.⁶⁷

LXXI. Ἡρίστευσε δὲ τῶν βαρβάρων περὶ μὲν ὁ Περσέων,

58. πᾶσαν] *all*, for ὅλην. *HER.* on *VIG.* iii. 10, 4.

59. Ἀλέης] i. 66. *L.*

60. ἔλλα] The seat of Mardonius, the feet of which were of silver, together with his scimitar valued at three hundred darics, fell to the lot of the Athenians; who placed them in the citadel as a memorial of their victory; Demosthenes, c. *Tim.* 33. *L.*

61. ὀλίγῳ] is here used to signify, *small, narrow*, in imitation of the poets. *V.*

62. κατειλημένοι] ἀπειλημμένους occurs in a similar sense, Thucydides, ii. 4. v. 59. ἀπολελαμμένοι, c. 51. v. 101. *V.* Hemsterhuys observes that the primitive meaning of εἶλειν is 'to turn over, to roll;' and the sense of 'squeezing and compression' arises either from that of 'twisting or screwing,' or from the notion of things being 'rolled or turned in upon one another,' like a heap of pebbles thrown up by a river flood. Hence the compound with κατὰ is applied to men 'driven pell-mell into a place, so as to be huddled one over another.' *AR.*

63. τεσσέρων] understand μυριάδων. *L.*

64. περιγενέσθαι] Περδίκκα, τῷ κατὰ τὴν τοῦ βαρβάρου ποτὲ ἐπιστρατεῖαν βασιλεύοντι Μακεδονίας, τοὺς ἀναχωροῦντας ἐκ Πλαταιῶν τῶν βαρβάρων ἀπὸ τῆς ἡττης διαφθείραντι καὶ τέλειον

τὰτύχημα ποιήσαντι τῷ βασιλεῖ, Demosthenes, *Cont.* 9. Perdicas however did not succeed to the throne of Macedon till long afterwards. *L.* It is possible however that Perdicas might have solicited admission to the citizenship at Athens, on the ground of his father's services; or that he had the command of the Macedonian forces on this occasion. *MI.* ix. 3.

65. οἱ πάντες] *in all.* *M. G. G.* 268. *obs. HER.* on *VIG.* iii. 10, 4.

66. Ἀθηναίων] These were all, according to Clidemus, ἐκ τῆς Αἰαντίδος φυλῆς ἀγωνισαμένης ἄριστα, Plutarch, *Ar.* p. 330. *E. V.*

67. πεντήκοντα] The total number of the slain on the side of the Greeks was 1360. *ibid.* *V.* Lysias agrees with Herodotus, *Or. F.* p. 107 or 195. The interest which the Lacedæmonians and Athenians afterwards had in courting the other Grecian states may sufficiently account for the epitaphs, barrows, and other inconclusive evidence to which Plutarch has appealed in contradiction of our author. He is besides inconsistent with himself. It does however seem strange that Herodotus should not mention the Plataeans; who are mentioned in Thucydides as *τιμηθέντες τὰ πρῶτα*, iii. 56. Plutarch also says that the Greeks decreed to them the first honors for military merit. *MI.* ix. 3.

ἵππος δὲ ἢ Σακέων, ἀνὴρ δὲ λέγεται Μαρδόσιος· Ἑλλήνων δὲ, ἀγαθῶν γενομένων καὶ Τεγεατῶν καὶ Ἀθηναίων, ὑπερεβάλλοντο ἀρετῇ Λακεδαιμόνιοι. ἄλλω μὲν οὐδενὶ ἔχω ἀποσημίνασθαι· ἅπαντες γὰρ οὗτοι τοὺς κατ' ἑωυτοὺς ἐνίκων· ὅτι δὲ κατὰ τὸ ἰσχυρότερον προσενείχθησαν καὶ τούτων ἐκράτησαν. καὶ ἄριστος ἐγένετο μακρῶν Ἀριστόδημος κατὰ γνώμας τὰς ἡμετέρας· ὅς, ἐκ Θερμοπυλέων μόνος⁶⁸ τῶν τριηκοσίων σωθεὶς, εἶχε ὄνειδος καὶ ἀτιμίην. μετὰ δὲ τοῦτον ἠρίστευσαν Ποσειδώνιός τε καὶ Φιλοκύνων καὶ Ἀμομφάρετος ὁ Σπαρτιήτης. καὶ τοι, γενομένης λέσχης, “ὅς⁶⁹ γένοιτο αὐτῶν ἄριστος,” ἐγνώσαν οἱ παραγεγόμενοι Σπαρτιητέων, “Ἀριστόδημον μὲν, βουλόμενον φανερώς ἀποθανεῖν⁷⁰ ἐκ τῆς παρεούσης οἱ αἰτίας, λυσσῶντά τε καὶ ἐκλιπόντα τὴν τάξιν ἔργα ἀποδέξασθαι μεγάλα· Ποσειδώνιον δὲ, οὐ βουλόμενον ἀποθνήσκειν, ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτον τοῦτον εἶναι ἀμείνω.” ἀλλὰ ταῦτα μὲν καὶ φθὼν ἂν εἶποιεν.⁷¹ οὗτοι δὲ, τοὺς κατέλεξα πάντας,⁷² πλὴν Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ τίμιοι ἐγένοντο· Ἀριστόδημος δὲ, βουλόμενος ἀποθανεῖν διὰ τὴν προειρημένην αἰτίην, οὐκ ἐτιμήθη.

LXXII. Οὗτοι μὲν τῶν ἐν Πλαταιῆσι ὀνομαστότατοι ἐγένοντο. Καλλικράτης γὰρ ἔξω τῆς μάχης ἀπέθανε, ἐλθὼν ἀνὴρ κάλλιστος⁷³ ἐς τὸ στρατόπεδον τῶν τότε Ἑλλήνων, οὐ μόνον αὐτῶν Λακεδαιμονίων, ἀλλὰ καὶ τῶν ἄλλων Ἑλλήνων· ὅς, ἐπειδὴ ἐσφαγιάζετο Πausanias, κατήμενος⁷⁴ ἐν τῇ τάξει, ἐτρωματίσθη τοξεύματι τὰ πλευρά. καὶ διὴ οἱ μὲν ἐμάχοντο, ὁ δ' ἐξενηγεγμένος ἐδυσθανάτεε⁷⁵ τε καὶ

68. μόνος] vii. 229—231. L. W.

69. ὅς] The relative stands for the interrogative pronoun in dependent propositions only. M. G. G. 485.

70. ἀποθανεῖν] Potter, iv. 1, 4.

71. ἂν εἶποιεν] The optative is used, in connexion with ἂν, in order to give to a proposition an expression of uncertainty, doubt, a mere conjecture, a bare possibility. M. G. G. 514, 2.

72. πάντας] to agree with τοὺς; instead of πάντες, in reference to οὗτοι. This enallage is very common in the poets. S.

73. κάλλιστος] ἰδέε κ. Ἑλλήνων, Plutarch, Ar. p. 329; c. L. Nireüs, ὅς κ. ἀνὴρ ὑπὸ Φίλιον ἦλθε, Homer, Il. B. 673.

74. κατήμενος] ὡς θυόμενος (ὁ Pau-

σανίας) οὐκ ἐκαλλιέρι, προσέταξε τοῖς Λακεδαιμονίοις, τὰς ἀσπίδας πρὸ ποδῶν θεμένους, ἀτρέμα καθέζεσθαι, Plutarch, Ar. p. 329. v. where it is added that, as they were sitting, Callicrates was struck by an arrow. This custom was not unusual among the ancients; λεκτοὺς ἀθροίσας δεῦρ' Ἀθηναίων κόρους ἦξω, παρ' ὕπλοις θ' ἡμενος, πέμψω λόγους Κρέοντι, Euripides, S. 366. Κάδμου λαὸς ἦστο πρόσθε τειχέων, 674. Κρέων ἦστ' ἐφ' ὕπλοις σίγα, 683. W.

75. ἐδυσθανάτεε] δυσθανατῶν is another form; Athenagoras, Mort. Res. 4. V. πᾶν σώμ' ἄνω κάτω ἤσπαιρον, ἠλάλαξε, δυσθηήσκον φόνον, Euripides, El. 842. BL. Rh. 787. And the same poet uses the adjective, δυσθανάτων κρατήρων πληράματα, Ion 1051.

ἔλεγε πρὸς Ἀρίμνηστον,⁷⁶ ἄνδρα Πλαταιέα, “ οὐ μέλειν οἱ, ὅτι πρὸ τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ’ ὅτι οὐκ ἐχρήσατο τῇ χειρὶ, καὶ ὅτι οὐδέν ἐστί οἱ ἀποδεδεγμένον ἔργον ἔωτοῦ ἄξιον, προθυμευμένου ἀποδέξασθαι.”

LXXIII. Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι Σωφάνης ὁ Εὐτυχίδεω, ἐκ δήμου Δεκελειῆθεν.

LXXIV. Τούτου τοῦ δήμου ἔων ὁ Σωφάνης, καὶ ἀριστεύσας τότε Ἀθηναίων, διξοὺς λόγους λεγομένους ἔχει· τὸν μὲν, ὡς ἐκ τοῦ ζωστήρος τοῦ θώρηκος ἐφόρει χαλκῆ ἀλύσι δεδεμένην ἄγκυραν σιδηρῆν· τὴν, ὅπως πελάσειε ἀπικνεόμενος τοῖσι πολεμίοισι, βαλλέσκειτο, ἵνα δὴ μιν οἱ πολέμιοι, ἐκπίπτοντες⁷⁷ ἐκ τῆς τάξις, μετακινῆσαι μὴ δυναίατο· γινομένης δὲ φυγῆς τῶν ἐναντίων, δέδοκτο, τὴν ἄγκυραν ἀναλαβόντα, οὕτω διώκειν. οὗτος μὲν οὕτω λέγεται· ὁ δ’ ἕτερος τῶν λόγων, τῷ πρότερον λεχθέντι ἀμφισβατέων, λέγεται, ὡς ἐπ’ ἀσπίδος αἰεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμιζούσης ἐφόρει ἐπίσημον⁷⁸ ἄγκυραν, καὶ οὐκ ἐκ τοῦ θώρηκος δεδεμένην σιδηρῆν.

LXXVI. Ὡς δὲ τοῖσι Ἕλλησι ἐν Πλαταιῆσι κατέστρωντο οἱ βάρβαροι, ἐνθαυτὰ σφι ἐπῆλθε γυνὴ αὐτόμολος. ἦ, ἐπειδὴ ἔμαθε ἀπολωλότας τοὺς Πέρσας καὶ νικῶντας τοὺς Ἕλληνας, εὐοῦσα παλλακὴ Φαρανδάτεος⁷⁹ τοῦ Τεάσπιος, ἀνδρὸς Πέρσεω, κοσμησαμένη χρυσῷ πολλῷ καὶ αὐτὴ καὶ αἱ ἀμφίπολοι, καὶ ἐσθῆτι τῇ καλλίστῃ τῶν παρρουσέων, καταβάσα ἐκ τῆς ἀρμαμάξης,⁸⁰ ἐχώρει ἐς τοὺς Λακεδαιμόνιους ἔτι ἐν τῆσι φοιῆσι ἐόντας. ὀρῶσα δὲ πάντα ἐκεῖνα διέποντα Πausανίην, πρότερόν τε τὸ οὐνομα ἐξεπισταμένη καὶ τὴν πάτρην, ὥστε πολλάκις ἀκούσασα, ἔγνω τε τὸν Pausανίην, καὶ λαβομένη τῶν γουνάτων, ἔλεγε τάδε· “ ὦ βασιλεῦ⁸¹ Σπάρτης, ῥῦσαί⁸² με

vitaque cum gemitu fugit indignata sub umbras, Virgil, *Æ.* xii. 952.

76. Ἀρίμνηστον] He had commanded the Plataeans at Marathon also; Pausanias, ix. 4. L.

77. ἐκπίπτοντες] i. e. προεξαίσουτες, c. 62. and either ἐπὶ αὐτὸν, or καὶ ἐσπίπτοντες ἐς αὐτὸν, as in c. 61. may be understood. S.

78. ἐπίσημον] *the device, or figure, of. Δάκων ἐπὶ τῆς ἀσπίδος μῦθον ἔχων ἐ.*, Plutarch, t. ii. p. 234. c. W. It is difficult to conceive what is intended by the shield always running round and never being at rest. S.

79. Φαρανδάτεος] Μαρῶν καὶ Κόλχων ἦρχε Φαρανδάτης ὁ Τ., vii. 79. W. Pausanίου τὸ ἔργον τὸ ἐς τὴν Κῶαν γυναικὰ ἐν ἐπαίνῳ τίθεμαι μάλιστα· ἦν τινα, ἀνδρὸς οὐκ ἀδόξου παρὰ Κῶοις θυγατέρα. οὖσαν Ἠγητορίδου τοῦ Ἀνταγόρου, Φ. ὁ Τεάσπιδος ἀνὴρ Πέρσης παλλακὴν εἶχεν ἄκουσαν, κ. τ. λ. Pausanias, iii. 3. V.

80. ἀρμαμάξης] vii. 41. L.

81. βασιλεῦ] Pausanias was not king, but regent for Plistarchus, c. 10. ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα· Πλείσταρχον γὰρ τὸν Λεωνίδου, ὄντα βασι-

τὴν ἰκέτιν αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τόδε ὤνησας, τοῦσαδε ἀπολέσας, τοὺς οὔτε δαιμόνων οὔτε θεῶν ὕπιν⁸³ ἔχοντας. εἰμὶ δὲ γένος μὲν Κῶν, θυγάτηρ δὲ Ἑγητορίδew τοῦ Ἀνταγόρεw. βῆν δὲ με λαβίων ἐν Κῶ⁸⁴ εἶχε⁸⁵ ὁ Πέρσης.” Ὁ δὲ ἀμείβεται τοῖσδε· “Γύναι,⁸⁶ θάρσει, καὶ ὡς ἰκέτις, καὶ εἰ δὴ πρὸς τούτῳ τυγχάνεις ἀληθέα λέγουσα, καὶ εἰς θυγάτηρ Ἑγητορίδew τοῦ Κῶν, ὡς ἐμοὶ ξείνος μάλιστα τυγχάνει ἐὼν τῶν περὶ κείνους τοὺς χώρους οἰκημένων.” Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρεοῦσι, ὕστερον δὲ ἀπέπεμψε ἐς Αἴγινα,⁸⁷ ἐς τὴν αὐτὴ ἠθελε ἀπικέσθαι.

LXXVII. Μετὰ δὲ τὴν ἄπιξιν⁸⁸ τῆς γυναικὸς, αὐτίκα μετὰ ταῦτα ἀπικόνοτο Μαντινέες ἐπ’ ἐξεργασμένοισι⁸⁹ μαθόντες δὲ, ὅτι ὕστεροι ἤκουσι τῆς συμβολῆς, συμφορὴν ἐποιεῦντο μεγάλην, ἄξιοι τε ἔφασαν εἶναι σφέας Ζημιῶσαι.⁹⁰ πυνθανόμενοι δὲ τοὺς Μήδους⁹¹ τοὺς μετὰ

λέα καὶ νέον ἔτι, ἀνεψίδς ὧν ἐπετρό-
πευεν, Thucydides, i. 132. The agi-
tated state of this lady’s mind may
easily account for the mistake. *W.*
Pausanias, iii. 4. *L.*

82. ῥύσαι] vol. i. p. 214. n. 33.
Ἑλλάδα πᾶσαν ῥυσάμενοι δουλοσύνας,
Epig. in Aristides, t. iii. p. 648. *W.*
δ. στυγεράς ῥ. πόλις, Epig. in Dio-
dorus, xi. 33. ῥύσαι *rescue* (c. 78. 90.)
is more energetic than λῦσαι *release*,
(c. 99.) which was the old reading.
λύειν αἰχμάλωτον rests, properly, with
the slave-owner. Compare v. 33. It
would not be necessary (with *S.*) to
read λῦσον, as we have in Homer
παῖδα δέ μοι λῦσαι τε φίλην, τὰ δ’ (τ’?)
ἄποινα δέχεσθαι, II. A. 20. where θέ-
λετε “be pleased” is to be under-
stood, if the sentence is really ellipti-
cal. It must not, however, be de-
nied that the reading in this passage
of Homer is doubtful.

83. ὕπιν] viii. 143. *V.* οὐδὲ θεῶν
ὕπιν εἰδότες, Hesiod, O. D. 185. θ. ὅ.
οὐκ ἀλέγοντες, 249. 704. Th. 222.

84. Κῶ] Cos, Ceos, Cea, or Me-
rope, was the native land of Hippo-
crates and Apelles; it is now called
Stan-Co. L. It produced the whet-
stone, which also bore the name of
cos. A.

85. εἶχε] understand ὡς παλλακῆν.
This verb is often put absolutely, ὡς

γυναῖκα being understood. *V.* “Whose
wife shall she be of the seven, for
they all had her?” i. e. “to wife,”
St. Matthew, xxii. 28. *Agrippa alle-*
ram habebat, i. e. *uxorem*, Suetonius,
ii. 63. *SCHL.*

86. γύναι] is the title by which
queens and princesses are addressed
in solemn style: Homer, II. Γ. 204.
Od. T. 221. Sophocles, *Œ. R.* 642.
SCHL. Euripides, *Hec.* 753. 983.
It is by this appellation also that our
Saviour addresses his mother, St.
John, ii. 4. It is a term of respect,
and resembles the English “*Lady*,”
or “*Madam*,” rather than “*Woman*.”

87. Αἴγινα] Pausanias says that he
sent her to Cos, with all her property;
iii. 4. *L.* This is very possible; but
we cannot suppose that he did so, till
affairs were in a more settled state.

88. ἄπιξιν] *departure*. Compare
c. 17. Dionysius, *A. R.* x. 8. *SCHL.*

89. ἐπ’ ἐξεργασμένοισι] This is ex-
plained by what follows, μαθόντες ὅτι
ὕστεροι ἤκουσι τῆς συμβολῆς; so ὅ.
ἀπικόμοιοι τ. σ., vi. 120. *V.*

90. ζημιῶσαι] The construction is
ἄξιοι εἶναι τινα (ἦτοι Μαρδόνιον, ἦτοι
τοὺς Ἑλληνας) ζημιῶσαι σφέας, which
is equivalent to ἄ. εἶναι τοῦ ζημιω-
θῆναι. *S. M. G. G.* 532. *obs.* 2. *Livy*
has imitated this expression, *forsitan*
non indigni simus, qui nobismet ipsi

Ἄρταβάζου φεύγοντας, τούτους ἐδίωκον⁹² μέχρι Θεσσαλίας· Λακεδαιμόνιοι δὲ οὐκ ἔων φεύγοντας διώκειν. οἱ δὲ, ἀναχωρήσαντες ἐς τὴν ἑωυτῶν, τοὺς ἡγεμόνας τῆς στρατιῆς ἐδίωξαν ἐκ τῆς γῆς. μετὰ δὲ Μαντινέας ἦκον Ἡλείοι. καὶ ὡσαύτως οἱ Ἡλείοι τοῖσι Μαντινεῦσι, συμφορὴν ποιησάμενοι, ἀπαλλάσσοντο· ἀπελθόντες δὲ, καὶ οὗτοι τοὺς ἡγεμόνας ἐδίωξαν. Τὰ κατὰ Μαντινέας μὲν καὶ Ἡλείους τσαυτα.

LXXVIII. Ἐν δὲ Πλαταιῆσι ἐν τῷ στρατοπέδῳ τῶν Αἰγινητέων ἦν Λάμπων⁹³ ὁ Πύθω, Αἰγινητέων τὰ πρῶτα,⁹⁴ ὃς ἀποσιώτατος ἔχων λόγον ἔτετο⁹⁵ πρὸς Πausanίην. ἀπικόμενος δὲ σπουδῆ ἔλεγε τάδε· “ὦ παῖ Κλεομβρότου, ἔργον ἔργασταί τοι ὑπερφυῆς μέγαθός τε καὶ κάλλος· καὶ τοι θεὸς παρέδωκε, ῥυσάμενον τὴν Ἑλλάδα, κλέος καταθέσθαι μέγιστον Ἑλλήνων, τῶν ἡμεῖς ἴδμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοις ποιήσον, ὅπως λόγος τέ σε ἔχη ἔτι μέζων, καὶ τις ὕστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν⁹⁶ ἔργῳ ἀτάσθαλα ποιέων⁹⁷ ἐς τοὺς Ἕλληνας. Λεωνίδεω γὰρ ἀποθανόντος ἐν Θερμοπύλῃσι, Μαρδόνιός τε καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν ἀνεσπαύρωσαν. τῷ σὺ τὴν ὁμοίην⁹⁸ ἀποδιδούς, ἔπαινον ἔξεις πρῶτα μὲν ὑπὸ πάντων Σπαρτιητέων, αὐτὶς δὲ καὶ πρὸς τῶν ἄλλων Ἑλλήνων. Μαρδόνιον γὰρ ἀνασκολοπίσας, τετιμώρησαι ἐς πάτρων τὸν σὸν Λεωνίδην.” Ὁ μὲν, δοκέων χαρίζεσθαι, ἔλεγε τάδε.

multam inrogemus, xxx. 30. GR., but has rendered it, as if it were ἑωυτοὺς instead of σφίας. *S.*

91. Μήδους] Πάρθων καὶ Χορασμίων (ἦρχε) Ἄρτάβαζος ὁ Φαρνάκειω, vii. 66. Herodotus often designates the Persians, and the nations dependent on the Persian empire, as Medes. *L.*

92. ἐδίωκον] vol. i. p. 76. n. 10. *L.* Diodorus, xi. 32. says that those who pursued the fugitives were the Corinthians, the Sicyonians, the Phliasians, *W.* καὶ τινες ἕτεροι. *S.*

93. Λάμπων] This Lampon was of a family not less illustrious for the number of prizes which they obtained at the Isthmian and the Nemean games, than for their descent. Pindar, N. v. l. v. vi. *L.*

94. τὰ πρῶτα] φερόμενον οὐ τὰ δευτέρα τῶν ἐνούχων παρὰ βασιλεῖ, viii. 134. οἱ ἄμφ' Ἀρίστιππὸν τε καὶ Ἐπίκουρον τὰ π. παρ' αὐτοῖς ἐφέροντο,

Lucian, V. H. ii. 18. Ἀνατολίῳ τῷ μετὰ Πορφύριον τὰ δ. φερομένῳ, Eupapius in Iambli. p. 21. μὴ δ. σείο φέρηται, Moschus, iii. 57. Δῆλος ἐθέλει τὰ π. φέρεσθαι ἐκ Μουσέων, Callimachus, Del. 4. V. τῶν τῶν τὰ π. ἐν τῇ νήσῳ δυναστῶν φερόμενον. D. Cassius, xl. p. 136. αὐλωπίας (a fish of the tunny species) ῥώμην τε καὶ ἀλικὴν τὰ π. φέροιοτο ἂν, Ælian, N. A. xiii. 17. *W.* vol. i. p. 292. n. 22.

95. ἔτετο] M. G. G. 213.

96. φυλάσσηται—μὴ ὄ.] *HER.* on VIG. vii. 12, 11. M. G. G. 533, 5.

97. ὑπάρχειν—ποιέων] ὄ. has the same construction as ἄρχειν, vol. i. p. 183. n. 85. ὃ ἐμὲ ὑπῆρξαν ἀδίκῃ ποιούντες, vii. 8, 2. *W.*

98. τὴν ὁμοίην] The ellipsis is variously supplied; οὐκ ἀπέδοσαν τ. δ., vi. 21. viz. μοῖραν or δίκην, F. ποιήην, B. τιμήν, i. e. τιμωρίαν, Eustathius, *SCHW. SCH.* on B. 176. 223.

LXXIX. 'Ο δ' ἀνταμείβετο τοῖσδε· “ Ὁ ξεῖνε Αἰγινήτα, τὸ μὲν εὖνοεῖν⁹⁹ τε καὶ προορᾶν, ἄγαμαί σευ' γνώμης μέντοι ἡμάρτηκας χρηστῆς. ἐξάρας γάρ με ὑψοῦ καὶ τὴν πάτρην καὶ τὸ ἔργον, ἐς τὸ μηδὲν κατέβαλες, παραινέων νεκρῶ λυμαινέσθαι,¹⁰⁰ καὶ, ἦν ταῦτα ποιέω, φᾶς ἄμεινόν με ἀκούσεσθαι. τὰ πρέπει μᾶλλον βαρβάροισι ποιέειν, ἢπερ Ἕλλησι· καὶ ἐκείνοισι δὲ ἐπιφθονέομεν. ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτησι ἄδοιμι, μήτε τοῖσι ταῦτα ἀρέσκειται ἀποχρᾶ δ' ἐμοί,¹ Σπαρτιήτησι ἀρεσκόμενον, ὅσια μὲν ποιέειν, ὅσια δὲ καὶ λέγειν. Λεωνίδῃ δὲ, τῶ με κελεύεις τιμωρῆσαι, φημί μεγάλως τετιμωρῆσθαι· ψυχῆσί τε τῆσι τῶνδε ἀναριθμήτοισι τετίμηται αὐτός τε καὶ οἱ ἄλλοι οἱ ἐν Θερμοπύλῃσι τελευτήσαντες. σὺ μέντοι ἔτι, ἔχων λόγον τοιόνδε, μήτε² προσέλθης ἔμοιγε, μήτε συμβουλεύσης, χάριν ἴσθι τε ἐὼν ἀπαθίς.”³ ὁ μὲν, ταῦτα ἀκούσας, ἀπαλλάσσετο.

LXXX. Πανσανίης δὲ, κήρυγμα ποιησάμενος, μηδένα ἄπτεσθαι τῆς ληΐης, συγκομιζέειν ἐκέλευε τοὺς εἴλωτας τὰ χρήματα. οἱ δὲ, ἀνὰ τὸ στρατόπεδον σκιδνάμενοι, εὕρισκον σκηνὰς⁴ κατεσκευασμένας χρυσοῦ καὶ ἀργύρου, κλίνας⁵ τε ἐπιχρύσους καὶ ἐπαργύρους, κρητῆράς τε χρυσεούς, καὶ φιάλας τε καὶ ἄλλα ἐκπώματα, σάκκους τε ἐπ' ἀμαξέων εὕρισκον, ἐν τοῖσι λέβητες ἐφαίνοντο ἐνεόντες χρυσεοὶ τε καὶ ἀργύρειοι· ἀπὸ τε τῶν κειμένων νεκρῶν ἐσκύλευον ψέλιά τε καὶ

99. τὸ—εὖνοεῖν] The infinitive is here joined with the neuter article and stands as a substantive, in the accusative, M. G. G. 540.

100. νεκρῶ λυμαινέσθαι] vol. i. p. 112. n. 100. ᾧ λυμαινόμενοι, ἐδόκειον Ἀμασιν λυμαινέσθαι, iii. 16. ἀγρίως καὶ βαρβαρικῶς ἐλυμαινέτο πολλοῖς, Appian, B. C. i. 112. But the verb more frequently governs an accusative; R. H. viii. 92. xi. 53. 54. 60. S.

1. ἐμοί] Compare v. 32. Thucydides, i. 128—135. W.

2. μήτε] In all propositions, which, without being dependent upon another, contain a wish, a prohibition, or a petition, μὴ is used. M. G. G. 608, 4.

3. χάριν ἴσθι—ἐὼν ἀπαθίς] consider it a kindness that you are not punished. The latter words contain the foundation of the former; or express the exciting cause of such an

emotion of the mind. M. G. G. 551. Pausanias, iii. 3. W. V.

4. σκηνὰς] c. 82. ἡ σκηνὴ Τηριβάζου ἐάλω, καὶ ἐν αὐτῇ κλίνας ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἄρτοποιοὶ καὶ οἱ οἰνοχόοι φάσκοντες εἶναι, Xenophon, An. iv. 4, 13. castra Davii hostis victor intracerat, omni quidem opulentia ditia. ingens auri argentique pondus, non belli sed luxuriæ apparatus, diriperant milites: quumque plus raperent, passim strata erant itinera vilioribus sarcinis, quas in comparatione meliorum avaritia contempserat, Curtius, iii. 11, 19. HUT.

5. κλίνας κ.τ.λ.] κ. τε ἐ. κ. ἐ., καὶ φ. χρυσεάς, καὶ εἴματα πορφύρεα, καὶ κισθῶνας, νηήσας πυρρὴν μεγάλην, κατέκαιε, i. 50. These were merely overlaid with gold and silver; those mentioned c. 82. were of solid gold and silver. W.

στρεπτοὺς καὶ τοὺς ἀκινάκας, ἔοντας χρυσοῦς· ἐπεὶ ἐσθῆτός γε ποικίλης λόγος ἐγένετο οὐδὲ εἷς. ἐνθαῦτα πολλὰ μὲν κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινήτας οἱ εἰλωτες, πολλὰ δὲ καὶ ἀπεδείκνυσαν, ὅσα αὐτῶν οὐκ οἶά τε ἦν κρύψαι· ὥστε Αἰγινήτησι οἱ μεγάλοι πλοῦτοι ἀρχὴν ἐνθεῦτεν ἐγένοντο, οἱ τὸν χρυσοῦν, ἅτε ἔοντα χαλκὸν δῆθεν, παρὰ τῶν εἰλωτέων ὠνέοντο.⁶

LXXXI. Συμφορήσαντες δὲ τὰ χρήματα, καὶ δεκάτην⁷ ἐξελόντες τῷ ἐν Δελφοῖσι θεῷ, ἀπ' ἧς ὁ τρίπους⁸ ὁ χρύσεος ἀνετέθη, ὁ ἐπὶ τοῦ τρικαρήνου ὄφιος τοῦ χαλκέου⁹ ἐπεστεῶς ἄγχιστα τοῦ βωμοῦ· καὶ τῷ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες,¹⁰ ἀπ' ἧς δεκάπηχυν χάλκεον Δία¹¹ ἀνέθηκαν· καὶ τῷ ἐν Ἰσθμῷ θεῷ, ἀπ' ἧς ἐπτάπηχυσ χάλκεος Ποσειδέων ἐξεγένετο· ταῦτα ἐξελόντες, τὰ λοιπὰ διαιρέοντο, καὶ ἔλαβον ἕκαστοι, τῶν ἀξιοὶ ἦσαν· καὶ τὰς παλλακὰς τῶν Περσέων καὶ τὸν χρυσοῦν καὶ τὸν ἄργυρον καὶ ἄλλα χρήματά τε καὶ ὑποζῦγια. Ὅσα μὲν νυν ἐξαίρετα τοῖσι ἀριστεύουσι αὐτῶν ἐν Πλαταιῆσι ἐδόθη, οὐ λέγεται πρὸς οὐδαμῶν, δοκέω δ' ἔγωγε καὶ τούτοισι δοθῆναι. Πανσανίῃ δὲ πάντα δέκα ἐξαιρέθη τε καὶ ἐδόθη, γυναῖκες, ἵπποι, τάλαντα, κάμηλοι· ὡς δὲ αὐτως καὶ τὰ ἄλλα χρήματα.

LXXXII. Λέγεται δὲ καὶ τάδε γενέσθαι· ὡς Ξέρξης,¹² φεύγων ἐκ τῆς Ἑλλάδος, Μαρδονίῃ τὴν κατασκευὴν¹³ καταλίποι τὴν ἐωντοῦ· Πανσανίην ὦν, ὀρέοντα τὴν Μαρδονίου κατασκευὴν¹⁴ χρυσοῦ τε καὶ ἀργύρου καὶ παραπετάσμασι ποικίλοισι κατεσκευασμένην, κελεῦσαι τοὺς τε ἀρτοκόπους¹⁵ καὶ τοὺς ὄψοποιούς κατὰ ταῦτα καθὼς Μαρδο-

6. ὠνέοντο] When Charles the Bold, duke of Burgundy, was conquered by the Swiss at Granson, they took his silver plate for tin, and threw away many of his valuable jewels. His diamond, one of the finest which there were then in Europe, was sold for a florin; Ph. de Comines, Mem. v. 2. *W. L.*

7. δεκάτην] viii. 27. understand μοῖραν. *F.* in *B.* 176. viii. 121. 122. Potter, iii. 12.

8. τρίπους] Thucydides, i. 132. *AR.* This was melted down by the Phocians; Pausanias, x. 13. *W.*

9. ὄφιος—χαλκέου] This δράκων χαλκοῦς still existed in the time of Pausanias. *W.* Compare Gibbon, t. iii. 17. *AR.*

10. ἐξελόντες] understand δεκάτην.

LAU.

11. Δία] Pausanias, v. 23. *W.*

12. Ξέρξης κ.τ.λ.] This chapter is introduced by Athenæus, iv. 15. in speaking of the Spartan meals. *W.*

13. κατασκευὴν] establishment. This word properly applies to what is stationary; παρασκευὴ to what is temporary and occasional. But the two words are sometimes applied to the same thing. *AR.* on Th. i. 10. and ii. 85. Both here, and just below, Athenæus has παρασκευήν.

14. κατασκευὴν] In this place we should rather expect σκηνήν; on account of κατεσκευασμένην, furnished, fitted up, which follows. *S.*

15. ἀρτοκόπους] ἀρτοποιούς, Athenæus. *V.*

νίφ δειπνον παρυσκευάζειν. ὡς δὲ κελευόμενοι οὗτοι ἐποίειν ταῦτα, ἐνθαῦτα τὸν Πausanίην, ιδόντα κλίνας τε χρυσέας καὶ ἀργυρέας εὐῖ ἐστρωμένας, καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας, καὶ παρασκευὴν μεγαλοπρεπέα τοῦ δειπνου, ἐκπλαγέντα τὰ προκείμενα ἀγαθὰ,¹⁶ κελεῦσαι ἐπὶ γέλῳτι¹⁷ τοὺς ἑωυτοῦ διηκόνους παρασκευάσαι Λακωνικὸν δειπνον. ὡς δὲ τῆς θοίνης ποιηθείσης ἦν πολλὸν τὸ μέσον,¹⁸ τὸν Πausanίην γελάσαντα μεταπέμψασθαι τῶν Ἑλλήνων τοὺς στρατηγούς· συνελθόντων δὲ τούτων, εἰπεῖν τὸν Πausanίην, δεικνύντα ἐς ἐκατέρην τοῦ δειπνου τὴν παρασκευὴν· “ Ἄνδρες Ἕλληνες, τῶνδε εἵνεκα ἐγὼ ὑμέας συνήγαγον, βουλόμενος ὑμῖν τοῦδε τοῦ Μῆδων ἡγεμόνος τὴν ἀφροσύνην δεῖξαι· ὅς, τοιήνδε¹⁹ δίαίταν²⁰ ἔχων, ἦλθε ἐς²¹ ἡμέας οὕτω οἰζυρὴν²² ἔχοντας ἀπαιρησόμενος.” Ταῦτα μὲν Πausanίην λέγεται εἰπεῖν πρὸς τοὺς στρατηγούς τῶν Ἑλλήνων.

LXXXIII. Ὑστέρω μέντοι χρόνῳ μετὰ ταῦτα καὶ τῶν Πλαταιέων εὔρον συχνοὶ θήκας²³ χρυσοῦ καὶ ἀργύρου καὶ τῶν ἄλλων χρημάτων. ἐφάνη δὲ καὶ τότε, ὕστερον ἔτι τούτων· τῶν νεκρῶν περιψιλωθέντων τὰς σάρκας· συνεφόρεον γὰρ τὰ ὀστέα οἱ Πλαταιέες ἐς ἓνα χῶρον· εὐρέθη κεφαλὴ οὐκ ἔχουσα ῥαφήν²⁴ οὐδεμίαν, ἀλλὰ ἐξ ἐνὸς

16. ἀγαθὰ] ἐπὶ τῶν πρὸς ἀπόλαυσι καὶ εὐωχίαν σιτίων καὶ ποτῶν ἐχρήσατο Ξενοφῶν, Suidas. SCHL. naturam pascere, atque explere bonis rebus, Lucretius, iii. 1016.

17. ἐπὶ γέλῳτι] may signify with laughter, but likewise in order to excite laughter, in joke, M. G. G. 586. γ. by way of ridicule, out of derision; vol. i. p. 280. n. 18.

18. π. τὸ μέσον] vol. i. p. 79. n. 31. πολὺ τὸ μ., Euripides, Al. 937. π. τὸ μ. τούτων κάκεινου, Chrysostom, de Ev. Pr. t. iii. p. 302. c. οὐ γὰρ μικρῶ τῶ μέσῳ, Heliiodorus, Æth. vii. p. 318. W. τὸ διάφορον, Scholiast on Eur. MO.

19. τοιήνδε] The Swiss made a similar representation to Charles the Bold, in the hope of checking his impetuosity; Ph. de Comines, Mem. v. 2. W. φασιν ἔνδρα Συβαρίτην ἐπιδημήσαντα τῇ Σπάρτῃ, καὶ συνεστιαθέντα ἐν τοῖς φειδιτίοις, εἰπεῖν· “ εἰκότως ἀνδρείοτατοι ἀπάντων εἰσι Λακεδαιμόνιοι· ἔλοιτο γὰρ τις, εὖ φρονῶν, μυριάκις ἀποθανεῖν, ἢ οὕτως εὐτελοῦς διαίτης

μεταλαβεῖν,” Athenæus, iv. 15.

20. δίαίταν] food, drink, and clothing, Thucydides, vii. 74. Appian, Al. iv. 13. BLO. style of living.

21. ἦλθε ἐς] With these words as an enemy, in arms, is often implied; οὐδὲ σὺν τοῖσδ' ἦλθον εἰς Κάδμου χθόνα, Euripides, S. 533. ἦν ἔλθωσιν πόλιν, 1204. 1218. εἰ π. ἦξεις, Her. 374. τοὺς βαρβάρους τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα, Isocrates, de B. 10. ἀπαντῆσαι τῶ ἐρχομένῳ ἐπ' αὐτὸν, St. Luke, xiv. 31. The full expression occurs also, οὐ τοι σὺν ὅπλοις ἦλθον ἐς τὴν σὴν χθόνα, Ion 1291. MAR.

22. οἰζυρὴν] For this Ionic adjective, Athenæus has the common word ταλαίπωρον. V.

23. θήκας] iii. 130. The full construction here is θ. ἐκ χρυσοῦ καὶ ἀργύρου, καὶ τινα τῶν ἄλλων χρημάτων. S. Might it not mean chests full of gold and silver, and of all other valuables? κεκρυμμένας θ. χ., Euripides, Hec. 1128.

24. ῥαφήν] suture. Pliny describes the bones of the head, as serratis pec-

εἴδοντες ὀστέου· ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχουσα ὀδόντας μονοφυέας,²⁵ ἐξ ἑνὸς ὀστέου πάντας, τοὺς τε ὀδόντας καὶ τοὺς γομφίους·²⁶ καὶ πενταπήχεος ἀνδρὸς ὅστέα ἐφάνη.

LXXXIV. Ἐπεὶ τε δὲ²⁷ Μαρδονίου δευτέρῃ ἡμέρῃ ὁ νεκρὸς ἠφάνιστο, ὑπ' ὅτεν μὲν ἀνθρώπων, τὸ ἀτρεκὲς οὐκ ἔχω εἰπεῖν· πολλοὺς δὲ τινὰς ἤδη καὶ παντοδαποὺς ἤκουσα θάψαι Μαρδόνιον, καὶ δῶρα μεγάλα οἶδα λαβόντας πολλοὺς παρὰ Ἀρτόντεω τοῦ Μαρδονίου παιδὸς διὰ τοῦτο τὸ ἔργον· ὅστις μέντοι ἦν αὐτῶν ὁ ὑπελόμενός τε καὶ θάψας τὸν νεκρὸν τὸν Μαρδονίου, οὐ δύναμαι ἀτρεκέως πυνθέσθαι. ἔχει δὲ τινα φάτιν καὶ Διονυσοφάνης,²⁸ ἀνὴρ Ἐφέσιος, θάψα Μαρδόνιον. ἀλλ' ὁ μὲν τρόπῳ τοιούτῳ ἐτάφη.

LXXXV. Οἱ δὲ Ἕλληνας ὡς ἐν Πλαταιῆσι τὴν λήϊην διείλοντο, ἔθαπτον τοὺς ἐωυτῶν,²⁹ χωρὶς ἕκαστοι.³⁰ Λακεδαιμόνιοι μὲν τριξίας ἐποίησαντο θήκας, ἔνθα μὲν τοὺς ἱρένας³¹ ἔθαψαν, τῶν καὶ Ποσειδώνιος³² καὶ Ἀμομφάρετος³³ ἦσαν καὶ Φιλοκύνων τε καὶ Καλλικράτης.³⁴ ἐν μὲν δὴ ἐνὶ τῶν τάφων ἦσαν οἱ ἱρένες, ἐν δὲ τῷ ἑτέρῳ οἱ ἄλλοι Σπαρτιῆται, ἐν δὲ τῷ τρίτῳ οἱ εἰλωτες. Οὔτοι μὲν οὕτω

tinatim structa compagibus, H. N. xi. 37. Aratus says that he has seen skulls, on the top of which there was but a single line; and that there are many without any suture. The skull of Albert, marquis of Brandenburg, surnamed "the Achilles of Germany," who was born A. D. 1414; had no sutures. *L.* Such a skull used to be seen in the catacombs of Paris. *LAU.*

25. *μονοφυέας*] Pyrrhus, king of Epirus, had also his teeth of one entire bone, though distinctly marked. So had Euryphyes of Cyrene, and many others. *Prusiae, regis Bithyniae, filius, eodem nomine quo pater, pro superiori ordine dentium unum os aequaliter extentum habuit, nec ad speciem deformis, neque ad usum ulli ex parte incommodum*, V. Maximus, i. 8. *V. L.*

26. *γομφίους*] Ἄττικῶς· μύλους, Ἑλληνικῶς, Mæris. τοὺς ὑπισθίους ὀδόντας, Suidas. *the grinders or double teeth.* *SCH.* on B. 187.

27. *ἐπεὶ τε δὲ*] The apodosis is wanting, being absorbed in the following discussion. *M.*

28. *Διονυσοφάνης*] Pausanias, ix.

2. *W.*

29. *τοὺς ἐωυτῶν*] *F.* and *SCH.* on B. 183.

30. *χωρὶς ἕκαστοι*] The Lacedæmonians and the Athenians had each a separate burial-place; the other Greeks had one in common; Pausanias, ix. 2. *L.*

31. *ἱρένας*] *εἰρήνην* παρὰ Λακεδαιμόνιοις ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς "ῥωβίδας" καλεῖται, τῷ δευτέρῳ "προμικκιζόμενος," τῷ τρίτῳ "μικκιζόμενος," τῷ τετάρτῳ "πρόπαις," τῷ πέμπτῳ "παῖς," τῷ ἕκτῳ "μελλείρην." ἐφηβευεὶ δὲ παρ' αὐτοῖς ὁ παῖς ἀπὸ ἐτών ἰδ' μέχρι καὶ κ'. βαρυντόνως δὲ τὸ "μελλείρην" ὥσπερ πυθμὴν, ἀπύθμην αὐχὴν, ὑφαύχην. *GL.* *εἰρένας* καλοῦσι τοὺς ἔτος ἤδη δεύτερον ἐκ παίδων γεγονότας· *μελλείρενας* δὲ, τῶν παίδων τοὺς πρεσβυτάτους, Plutarch, Lyc. p. 50. D. and afterwards οἶτος οὖν ὁ εἰρήνη, εἴκοσι ἔτη γεγονῶς, ἀρχεὶ τῶν ὑποτεταγμένων ἐν ταῖς μάχαις. *De Pauw. V. W.*

32. *Ποσειδώνιος*] c. 71. where Philocyon is also mentioned. *S.*

33. *Ἀμομφάρετος*] c. 53—57. 71. *S.*

34. *Καλλικράτης*] c. 72. *S.*

ἔθαπτον· Τεγεῆται δὲ χωρὶς πάντας ἀλέας· καὶ Ἀθηναῖοι τοὺς ἐωυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φλιάσιοι τοὺς ὑπὸ τῆς ἵππου διαφθαρέντας.³⁵ Τούτων μὲν δὴ πάντων πλήρεις ἐγένοντο αἱ τάφοι· τῶν δὲ ἄλλων ὅσοι καὶ φαίνονται ἐν Πλαταιῆσι ἑόντες τάφοι, τούτους δὲ, ὡς ἐγὼ πυρθάνομαι, ἐπαισχυνομένους³⁶ τῇ ἀπεστοῖ³⁷ τῆς μάχης, ἐκάστους χῶματα³⁸ χῶσαι³⁹ κεινὰ,⁴⁰ τῶν ἐπιγυνομένων εἵνεκεν ἀνθρώπων. ἐπεὶ καὶ Αἰγινητέων ἐστὶ αὐτόθι καλεόμενος τάφος, τὸν ἐγὼ ἀκούω καὶ δέκα ἔτεσι ὕστερον μετὰ ταῦτα, δεηθέντων τῶν Αἰγινητέων, χῶσαι Κλεάδην τὸν Αὐτοδίκου, ἄνδρα Πλαταιαία, πρόξεινον⁴¹ ἑόντα αὐτῶν.

LXXXVI. Ὡς δ' ἄρα ἔθαψαν τοὺς νεκροὺς ἐν Πλαταιῆσι οἱ Ἕλληνες, αὐτίκα βουλευομένοισι σφι ἐδόκεε στρατεύεσθαι ἐπὶ τὰς Θήβας, καὶ ἐξαιτέειν αὐτῶν⁴² τοὺς μηδίσαντας, ἐν πρώτοισι δὲ αὐτῶν Τιμηγεῖδην⁴³ καὶ Ἀτταγῖνον,⁴⁴ οἳ ἀρχηγέται ἀνὰ πρώτους ἦσαν· ἦν δὲ μὴ ἐκδιδῶσι, μὴ ἀπανίστασθαι⁴⁵ ἀπὸ τῆς πόλιος πρό-

35. διαφθαρέντας] c. 69. L.

36. ἐπαισχυνομένους] This verb in the New Testament governs the accusative. SCHL.

37. ἀπεστοῖ] This word is given by BL. in explaining the derivation and signification of εὐεστῶ, vol. i. p. 49. n. 100. The correctness of the etymology there given may be doubted. ἐστῶ (derived from the second aorist ἔστην) is synonymous with οὐσία; and ἀπεστῶ with ἀπουσία, absence. Steph. Th. L. G. 4542. 4570.

38. χῶματα] ὑψώματα γῆς, ὄχθας, Hesychius; μνήματα, τάφους, Pollux; barrows. ἐστὶ αὐτόθι Ἀλυάττω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἢ κρηπίς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα, χῶμα γῆς, i. 93. 184. Pausanias, ix. 17. Æschyl., Th. 947. Ch. 711. Sophocles, An. 1230. ὀρθὸν χ. Ἀχιλλεῖου τάφου, Euripides, Hec. 221. 522. μηδὲ νεκρῶν ὡς φθμμένων χ. νομιζέσθω τύμβος σᾶς ἀλόχου, Al. 1015. τάφων χῶματα γαίας, S. 56. BL.

39. χῶσαι] μοι τύμβος οὐ χωσθήσεται, Euripides, I. A. 1442. τύμβον τε χῶσον, κἀπίθες μνημεῖά μοι, I. T. 703. W. οἱ μὲν ἐν χωστοῖς τάφοις κείνται πεσόντες, Rh. 411. τύμβον ὀρθόκρανον οἰκείας χθονὸς χῶσαντες, Sophocles, An. 1217. τάφον χῶσουσα, 80. τυμβοχόα χειρώματα, Æschylus,

Th. 1024. BL.

40. κεινὰ] hence called *cenotaphs*. *manes vocabat Hectorum ad tumulum; viridi quem cespitem inanem, et geminas, causam lacrymis, sacraverat aras*, Virgil, Æ. iii. 303.

41. πρόξεινον] The πρόξεινος in some respects resembled a *consul* in modern times: he had charge of the interests of that state of which he was the *public host* and in some points the *representative*. Its ambassadors lodged with him. L. LAU.

42. αὐτῶν] On account of the αὐτῶν which follows so closely, it will be better to take this as governed by the verb and as synonymous with ἐξ αὐτῶν or παρ' αὐτῶν. S.

43. Τιμηγεῖδην] c. 38.

44. Ἀτταγῖνον] c. 15. 16.

45. ἀπανίστασθαι] In the middle voice this verb signifies *to retire from a besieged place, to raise the siege*; Thucydides, vii. 48. Appian, B. C. iii. 61. In the active it sometimes means *to draw off the enemy from before a place, BLO. to force them to raise the siege*, Thucyd., ii. 70. vol. i. p. i. 304. n. 56. Neither the passage of Herodotus, nor that of Appian (which should be quoted as iii. 4, 1.), is exactly parallel. Compare c. 87. vi. 45. and vol. i. p. 85. n. 14.

τερον, ἢ ἐξέλωσι. ὡς δέ σφι ταῦτα ἔδοξε, οὕτω δὴ, ἑνδεκάτῃ ἡμέρῃ ἀπὸ τῆς συμβολῆς, ἀπικόμενοι ἐπολιόρκεον Θηβαίους, κελεύοντες ἐκδιδόναι τοὺς ἄνδρας· οὐ βουλομένων δὲ τῶν Θηβαίων ἐκδιδόναι, τὴν τε γῆν αὐτῶν ἔταμνον καὶ προσέβαλλον πρὸς τὸ τεῖχος.

LXXXVII. Καὶ, οὐ γὰρ ἐπαύοντο σινεόμενοι, εἰκοστῇ ἡμέρῃ ἔλεξε τοῖσι Θηβαίοισι Τιμηγενίδης τάδε·⁴⁶ “Ἄνδρες Θηβαῖοι, ἐπειδὴ οὕτω δέδοκται τοῖσι Ἕλλησι, μὴ πρότερον ἀπαναστῆναι πολιορκέοντας, ἢ ἐξέλωσι Θήβας, ἢ ἡμέας αὐτοῖσι παραδῶτε, νῦν ὦν ἡμέων εἵνεκα γῆ ἢ Βοιωτὴ πλέω μὴ ἀναπλήσῃ.⁴⁷ ἀλλ’, εἰ μὲν χρημάτων χρήζοντες πρόσχημα⁴⁸ ἡμέας ἐξαιτέονται, χρήματά σφι δῶμεν ἐκ τοῦ κοινού· σὺν γὰρ τῷ κοινῷ καὶ ἐμῆδίσαμεν, οὐ δὲ μόνον ἡμέες· εἰ δὲ ἡμέων ἀληθέως δεόμενοι πολιορκέουσι, ἡμεῖς ἡμέας αὐτοὺς ἐς ἀντιλογίην παρέξομεν.” Κάρτα τε ἔδοξε εὖ λέγειν καὶ ἐς καιρὸν, αὐτίκα τε ἐπεκηρυκεύοντο πρὸς Πausανίην οἱ Θηβαῖοι, θέλοντες ἐκδιδόναι τοὺς ἄνδρας.

LXXXVIII. Ὡς δὲ ὠμολόγησαν ἐπὶ τούτοις, Ἄτταγῖνος μὲν ἐκδιδρῆσκει ἐκ τοῦ ἄστεος, παῖδας δὲ αὐτοῦ ἀπαχθέντας Πausανίης ἀπέλυσε τῆς αἰτίας, φάς τοῦ μηδισμοῦ παῖδας οὐδὲν εἶναι μεταίτιους. τοὺς δὲ ἄλλους ἄνδρας τοὺς ἐξέδοσαν οἱ Θηβαῖοι, οἱ μὲν⁴⁹ ἐδόκεον ἀντιλογίης τε κυρήσειν, καὶ δὴ χρήμασι ἐπεποίθεσαν διωθέεσθαι· ὁ δὲ ὡς παρέλαβε, αὐτὰ ταῦτα ὑπονοέων, τὴν στρατιὴν τὴν συμμάχων ἅπασαν ἀπῆκε, καὶ ἐκείνους ἀγαγὼν ἐς Κόρινθον διέφθειρε. Ταῦτα μὲν τὰ ἐν Πλαταιῆσι καὶ Θήβῃσι γεγόμενα.

LXXXIX. Ἀρτάβαζος⁵⁰ δὲ ὁ Φαρνάκεος, φεύγων ἐκ Πλαταιέων, καὶ δὴ καὶ πρόσω ἐγίνετο. ἀπικόμενον δέ μιν οἱ Θεσσαλοὶ παρὰ σφέας ἐπὶ τε ξεινία ἐκάλεον, καὶ ἀνειρώτευν περὶ τῆς στρατιῆς τῆς ἄλλης, οὐδὲν ἐπιστάμενοι τῶν ἐν Πλαταιῆσι γενομένων. ὁ δὲ Ἀρτάβαζος, γνοὺς, ὅτι, εἰ ἐθέλοι σφι πῦσαν τὴν ἀληθηῖν τῶν ἀγώνων εἰπεῖν, αὐτὸς τε κινδυνεύσει ἀπολέσθαι καὶ ὁ μετ’ αὐτοῦ

46. τάδε] When Calais was besieged by Edward III., Eustace de St. Pierre, one of the principal inhabitants, declared himself willing to suffer death for his friends and fellow-citizens. The entreaties of queen Philippa induced the English monarch to behave with magnanimity towards those who had thus placed themselves in his power: see Hume, t. ii. 14. BE.

47. πλέω—ἀναπλήσῃ] vol. i. p. 255. n. 65. The metaphor is, as it were,

μέτρον κακῶν ἀναπλήσας φέρειν. S.

48. πρόσχημα] vol. i. p. 32. n. 7. VIG. iii. 10, 13. κατὰ is understood; and κ. π. is opposed to ἀληθέως.

49. οἱ μὲν] If this refers to those who were delivered up, it will be merely an instance of anacoluthia; but it may also refer to the Thebans. S.

50. Ἀρτάβαζος] Ἄ. Φαρνάκον, φ. ἐκ Π., προήλθεν εἰς Θεσσαλίαν, δεκ. Polyænus, vii. 33, 3. V.

στρατός· ἐπιθήσεται γάρ οἱ πάντα τινὰ οἶετο πυνθανόμενον τὰ γεγοιότα· ταῦτα ἐκλογιζόμενος, οὔτε πρὸς τοὺς Φωκέας ἐξηγόρευε οὐδὲν, πρὸς τε τοὺς Θεσσαλοὺς ἔλεγε τάδε· “ Ἐγὼ μὲν, ὦ ἄνδρες Θεσσαλοὶ, ὡς ὄρατε, ἐπείγομαί τε κατὰ τὴν ταχίστην ἑλῶν ἐς Ὀρηίκην,⁵¹ καὶ σπουδὴν ἔχω, πεμφθεὶς κατὰ τι πρῆγμα ἐκ τοῦ στρατοπέδου μετὰ τῶνδε. αὐτὸς δὲ ὑμῖν Μαρδόκιος,⁵² καὶ ὁ στρατὸς αὐτοῦ, οὗτος κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμός ἐστι. τοῦτον καὶ ξεινίζετε, καὶ εὖ ποιεῦντες φαίνεσθε. οὐ γὰρ ὑμῖν ἐς χρόνον ταῦτα ποιεῦσι μεταμελήσει.” Ταῦτα δὲ εἶπας, ἀπέλαυσε σπουδῆ τὴν στρατιῶν διὰ Θεσσαλίας τε καὶ Μακεδονίης ἰθὺ τῆς Ὀρηίκης, ὡς ἀληθῶς ἐπειγόμενος, καὶ τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ. καὶ ἀπικνέεται ἐς Βυζάντιον, καταλιπὼν τοῦ στρατοῦ τοῦ ἑνωτοῦ συχνοὺς ὑπὸ Ὀρηίκων τε κατακοπέοντας κατ’ ὄδον, καὶ λιμῶ συστάντας⁵³ καὶ καμάτω· ἐκ Βυζαντίου δὲ διέβη πλοίοισι.⁵⁴ Οὗτος μὲν οὕτω ἀπενόστησε ἐς τὴν Ἀσίην.

XC. Τῆς δὲ αὐτῆς ἡμέρης, τῆς περ ἐν Πλαταιῆσι τὸ τρῶμα ἐγένετο, συνεκέρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς Ἰωνίης. ἐπεὶ⁵⁵ γὰρ ἐν τῇ Δήλῳ κατέατο οἱ Ἕλληνες, οἱ ἐν τῆσι νηυσὶ ἅμα Λευτυχίδῃ τῷ Λακεδαιμονίῳ ἀπικόμενοι, ἦλθόν σφι ἄγγελοι ἀπὸ Σάμου, Λάμπων⁵⁶ τε Θρασυκλέος καὶ Ἀθηναγόρης Ἀρχεστρατίδew καὶ Ἠγησίστρατος Ἀρισταγόρεω, πεμφθέντες ὑπὸ Σαμίων λάθρη τῶν τε Περσέων καὶ τοῦ τυράννου Θεομήστορος⁵⁷ τοῦ Ἀνδροδάμαντος, τὸν κατέστησαν Σάμου τύραννον οἱ Πέρσαι. ἐπελθόντων δὲ σφῶν ἐπὶ τοὺς στρατηγούς, ἔλεγε Ἠγησίστρατος πολλὰ καὶ παντοῖα· ὡς, “ ἦν μόνον ἴδωνται αὐτοὺς οἱ Ἴωνες, ἀποστήσονται ἀπὸ Περσέων, καὶ ὡς οἱ βάρβαροι οὐκ ὑπομένουσιν· ἦν δὲ καὶ ἄρα ὑπομείνωσι, οὐκ ἐτέρην ἄγρην τοιαύτην εὐρεῖν ἂν αὐτούς.” θεοὺς τε κοινούς ἀνακαλέων, προέτρπε αὐτοὺς ῥύσασθαι ἄνδρας Ἕλληνας ἐκ δουλοσύνης, καὶ ἀπαμῆναι τὸν βάρβαρον. “ εὐπετές τε αὐτοῖσι” ἔφη “ ταῦτα γίνεσθαι· τὰς τε γὰρ γέας αὐτῶν κακῶς πλέειν, καὶ οὐκ ἀξιωμαχοῦς

51. ἑλῶν ἐς Θ.] ἤλασε ἐς Αἴγυπτον, iii. 63. W.

52. Μαρδόκιος] “ Μ. νενικηκῶς ἔπεται, καὶ τὰ ἔργα τῆς νίκης αὐτὸς ἀπαγγελεῖ,” Polyænus, vii. 33, 3. V.

53. λ. συστάντας] vii. 170. συνηγμένους, Hesychius. contracted, pinched. V. L. vol. i. p. 108. n. 58. conflicting, struggling; i. 214. τοιοῦτω πότῳ συνέστασαν, viii. 74. S. Compare the

sufferings of the army under Xerxes, viii. 115. W.

54. δ. πλοίοισι] ὅπως τις ἐθέλοι διαβῆναι, χρῆν πλοῖω διαβαίνειν, i. 186. L. of Hom. 19. W.

55. ἐπεὶ] viii. 130—132. S.

56. Λάμπων κ. τ. λ.] SCH. on B. 289.

57. Θεομήστορος] viii. 85. V.

κείνοισι εἶναι· αὐτοῖς⁵⁸ τε, εἴ τι ὑποπτεύουσι, μὴ δόλω αὐτοὺς προ-
άγειν, ἐτοῖμοι εἶναι ἐν τῆσι νηυσὶ τῆσι ἐκείνων ἀγόμενοι ὄμηροι
εἶναι.”

XCΙ. Ὡς δὲ πολλὸς ἦν λισσόμενος ὁ ξεῖνος ὁ Σάμιος, εἶρετο
Λευτυχίδης, εἴτε κληδόνος εἵνεκεν θέλων πυθέσθαι, εἴτε καὶ κατὰ
συντυχίην, θεοῦ ποιεῦντος.⁵⁹ “Ὡ ξεῖνε Σάμιε, τί τοι τὸ οὐνομα;”
ὁ δὲ εἶπε, “Ἥγησίστρατος.” ὁ δὲ, ὑπαρπάσας⁶⁰ τὸν ἐπίλοιπον
λόγον, εἴ τινα ὄρηγο λέγειν ὁ Ἥγησίστρατος, εἶπε· “Δέκομαι τὸν
οἰωνόν, τὸν Ἥγησίστρατον,⁶¹ ὦ ξεῖνε Σάμιε. σὺ δὲ ἡμῖν ποίεε ὄκως
αὐτός τε δὸς πίστιν ἀποπλεύσσαι, καὶ οἱ σὺν σοὶ ἔοντες οἶδε, ἧ μὲν
Σαμίους ἡμῖν προθύμους ἔσεσθαι συμμαχούς.”

XCII. Ταῦτά τε ἅμα ἠγόρευε, καὶ τὸ ἔργον προσῆγε.⁶² αὐτίκα
γὰρ οἱ Σάμιοι πίστιν τε καὶ ὄρκια ἐποιεῦντο συμμαχίης πέρι πρὸς
τοὺς Ἕλληνας. Ταῦτα δὲ ποιήσαντες, οἱ μὲν ἀπέπλεον· μετὰ σφέων
γὰρ ἐκέλευε πλέειν τὸν Ἥγησίστρατον, οἰωνόν τὸ οὐνομα ποιεύ-
μενος· οἱ δὲ Ἕλληνες, ἐπισχόντες ταύτην τὴν ἡμέρην, τῆ ὑστε-
ραίῃ ἐκαλλιερόντο, μαντευομένου σφί Δηϊφόνου τοῦ Εὐηνίου,

58. αὐτοῖ] M. G. G. 535.

59. θεοῦ ποιεῦντος] This expression shows a belief not only in a general but in a particular Providence. L.

60. ὑπαρπάσας] v. 50. ST.

61. τὸν Ἥγησίστρατον] “the Leader of an Army.” (Augustus) *bellorum omnium eventus ante præsensit. apud Actium descendenti in aciem, asellus cum asinario occurrit: “Eutyclus” homini, bestia “Nicon” erat nomen. utriusque simulacrum æneum victor posuit in templo, in quod castrorum suorum locum tertit*, Suetonius, ii. 96. In the rebuilding of the Capitol, Vespasian employed *milites, quibus fausta nomina*, Tacitus, H. iv. 53. W. that is, those from whose names prosperity and durability might be augured; for instance, *Salteius, Longinus, Statorius, &c.* as opposed to such ominous names as boded brevity, weakness, or adversity; viz. *Curtius, Minucius, Furius, Hostilius, &c.* This was a common practice; *cum imperator exercitum, censor populum, lustraret, bonis nominibus, qui hostias ducerent, eligebantur: quod idem in delectu con-*

sules observant, ut primus miles fiat bono nomine, Cicero, Div. i. 45. (refer also to the following chapter). *publicis lustris etiam nomina victimas ducentium prospera eligimus*, Pliny, xxviii. 2, 5. Do. *quid nomen tibi est? Vi. Lucridi nomen in patria fuit. To. nomen atque omen quantivis est pretii! Do. mihi quoque Lucridem confido fore te*, Plautus, Per. iv. 4, 71. Lipsius. Ps. *quis istic est? Ca. Charinus. Ps. euge! jam Charinon οἰωνόν ποιῶ*, Psa. ii. 4, 22. V. ὥσπερ καὶ ὁ Κρέων Εὐριπίδῃ (Ph. 868—874.) πεποιήται τὸν Τειρεσίαν ἰδὼν, ἔχοντα τὰ στέφη, καὶ ἀκούσας, ἀπὸ τῶν “πολεμίων ἀπαρχὰς” αὐτὸν εἰληφέναι, διὰ τὴν τέχνην “οἰωνόν ἐθέμην,” φησὶ, “καλλίνικα σὰ στέφη” ἐν γὰρ κλύδωνι διακέμεθα. ὥσπερ οἶσθα σὺ,” Plato, Alc. 2. BA. Consult Potter, ii. 17.

62. ταῦτα—προσῆγε] τ. τε ἄ. Ζέρξης ἐποίηε, κ. ἐπεμπε &c. viii. 97. τ. τε ἄ. ἠγόρευε, κ. πέμπει (ἐπεμπε?) &c. 5. This form of expression is frequent in Euripides. V. προσῆγε τὸ ἔργον, he added the performance or the thing itself. S.

ἀνδρὸς Ἀπολλωνίητew, Ἀπολλωνίης⁶³ δὲ τῆς ἐν τῷ Ἴονίῳ⁶⁴ κόλπῳ.

XCVI. Τοῖσι δὲ Ἑλλησι ὡς ἐκαλλιέρησε, ἀνῆγον τὰς νέας ἐκ τῆς Δήλου πρὸς τὴν Σάμον. ἐπεὶ δὲ ἐγένοντο τῆς Σαμῆς πρὸς Καλάμοισι,⁶⁵ οἱ μὲν, αὐτοῦ ὀρμισάμενοι κατὰ τὸ Ἑραῖον τὸ ταύτη, παρεσκευάζοντο ἐς ναυμαχίην· οἱ δὲ Πέρσαι, πυθόμενοι σφειas προσπλέειν, ἀνῆγον καὶ αὐτοὶ πρὸς τὴν ἠπειρον τὰς νέας τὰς ἄλλας, τὰς δὲ Φοινίκων ἀπῆκαν ἀποπλέειν. βουλευομένοισι γὰρ σφι ἐδόκεε ναυμαχίην μὴ ποιέεσθαι· οὐ γὰρ ὦν ἐδόκεον ὁμοιοὶ εἶναι· ἐς δὲ τὴν ἠπειρον ἀπέπλεον, ὅκως ἔωσι ὑπὸ τὸν πεζὸν στρατὸν τὸν σφέτερον, εὐόντα ἐν τῇ Μυκάλῃ· ὅς, κελεύσαντος Ξέρξω, καταλελειμμένος τοῦ ἄλλου στρατοῦ Ἴωνίην ἐφύλασσε. τοῦ πλήθος μὲν ἦν ἕξ μυριάδες· ἐστρατήγεε δὲ αὐτοῦ Τιγράνης, κάλλιέ τε καὶ μεγάθει ὑπερφέρων Περσέων. ὑπὸ τοῦτον μὲν δὴ τὸν στρατὸν ἐβουλεύσαντο καταφυγόντες οἱ τοῦ ναυτικοῦ στρατηγοὶ ἀνεῖρυσαι τὰς νέας, καὶ περιβαλέσθαι ἔρκος, ἔρυμα τῶν νεῶν, καὶ σφέων αὐτῶν κρησφύγετον.

XCVII. Ταῦτα βουλευσάμενοι, ἀνήγοντο. ἀπικόμενοι δὲ παρὶ τὸ τῶν Ποτινιέων⁶⁶ ἱρὸν τῆς Μυκάλης ἐς Γαίσιwά⁶⁷ τε καὶ Σκολοπέοντα,⁶⁸ τῇ Δήμητρος Ἐλευσινίης ἐστὶ ἱρὸν, τὸ Φίλιστος ὁ Πασικλέος ιδρύσατο, Νείλεw⁶⁹ τῷ Κόδρου⁷⁰ ἐπισπόμενος ἐπὶ Μιλήτου κτιστὸν,⁷¹ ἐνθαῦτα τὰς τε νέας ἀνεῖρυσαν, καὶ περιεβάλοντο ἔρκος καὶ λίθων καὶ ξύλων, δένδρεα ἐκκόψαντες ἡμερα, καὶ σκόλοπας⁷²

63. Ἀπολλωνίης] Pausanias, vi.14. *W.* Now Pollina. *L.* A.

64. Ἴονίῳ] The Ionian sea or gulf, which was the southern part of the Adriatic, must not be confounded with ἡ θάλασσα ἢ Ἴώνων, which was the eastern part of the Ægean. *L.* See *A.* Prometheus tells Io, οἰστρήσασα τὴν παρακτίαν κέλευθον, ἤξας πρὸς μέγαν κόλπον Ῥέας· χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς Ἴόνιος κεκλήσεται, τῆς σῆς πορείας ἀνήμα τοῖς πᾶσιν βροτοῖς, Æschylus, P. V. 861.

65. Καλάμοισι] Ἄλεξις ὁ Σάμιος, ἐν δευτέρῳ Ὠρων Σαμιακῶν, mentions τὴν ἐν Σάμῳ Ἀφροδίτην, ἣν οἱ μὲν “ἐν Καλάμοις” (in the Reeds) καλοῦσιν, οἱ δὲ “ἐν Ἐλει” (in the Marsh), Athenæus, xiii. 31. *L.*

66. Ποτινιέων] understand θεῶν or θειανῶν, i.e. the Eumenides or Furies; Alecto, Tisiphone, and Megæra. So-

phocles, C. C. 81. The ellipsis is not noticed by *B.*

67. Γαίσιwα] ὁ Γαίσιwον, οὗ Ἀρχέστρατος μνημονεύει, ἢ Γαίσιwανς λίμνη ἐστὶ, μεταξὺ Πριήνης καὶ Μιλήτου, ἣνωμένη τῇ θαλάττῃ, ὡς Νεάνθης ὁ Κυζικηνὸς ἱστορεῖ ἐν τῇ ἕκτῃ τῶν Ἑλληνικῶν. Ἐφορος δ' ἐν τῇ πέμπτῃ, ποταμὸν εἶναι, φησὶ, τὸν Γαίσιwον περὶ Πριήνην, ὃν εἰσερεῖν εἰς λίμνην, Athenæus, vii. 87. *L.*

68. Σκολοπέοντα] Another river, no where else mentioned. *L.*

69. Νείλεw] Pausanias, vii. 2. Νηλεὺς, Strabo, xiv. p. 939. *W.*

70. Κόδρου] The last king of Athens, who devoted himself for the good of his country. *L.* Codrus pro patria non timidus mori, Horace, 111 Od. xix. 2.

71. κτιστὸν] Ionic for κτίσιν. *P.*

72. σκόλοπας] palisades, sharp stakes, a sort of chevaux-de-frise. *LAU.*

περὶ τὸ ἔρκος κατέπηξαν. καὶ παρεσκευάδατο, ὡς πολιορκησόμενοι, καὶ ὡς νικήσοντες, ἐπ' ἀμφοτέρα· ἐπιλεγόμενοι γὰρ παρεσκευάζοντο.

XCVIII. Οἱ δὲ Ἕλληνες, ὡς ἐπύθοντο οἰχωκότας τοὺς βαρβάρους ἐς τὴν ἠπειρον, ἠχθοντο ὡς ἐκπεφευγώτων· ἐν ἀπορίῃ τε εἶχοντο,⁷³ ὅ τι ποιέωσι, εἴτε ἀπαλλάσσωνται ὀπίσω, εἴτε καταπλέωσι ἐπ' Ἑλλησπόντου. τέλος δ' ἔδοξε τούτων μὲν μηδέτερα ποιέειν, ἐπιπλέειν δὲ ἐπὶ τὴν ἠπειρον. παρασκευασάμενοι ὦν ἐς ναυμαχίην καὶ ἀποβάθρας⁷⁴ καὶ τὰ ἄλλα, ὅσων ἔδεε, ἔπλεον ἐπὶ τῆς Μυκάλης. ἐπεὶ δὲ ἀγχοῦ τε ἐγίνοντο τοῦ στρατοπέδου, καὶ οὐδεὶς ἐφαίνετό σφι ἐπαναγόμενος, ἀλλὰ ὄρων νέας ἀνελκυσμένας ἔσω τοῦ τείχεος, πολλὸν δὲ πεζὸν παρακεκρίμενον παρὰ τὸν αἰγιαλὸν, ἐνθαῦτα πρῶτον μὲν ἐν τῇ νηὶ παραπλέων, ἐγχιρίμφας⁷⁵ τῷ αἰγιαλῷ τὰ μάλιστα Λευτυχίδης, ὑπὸ κήρυκος⁷⁶ προηγόρευε τοῖσι Ἴωσι, λέγων· “ Ἄνδρες Ἴωνες, ὅσοι ὑμέων τυγχάνουσι ἐπακούοντες, μάθετε τὰ λέγω· πάντως γὰρ οὐδὲν συνήσουσι Πέρσαι τῶν ἐγὼ ὑμῖν ἐντέλλομαι. ἐπεὰν συμμίσγωμεν, μεμνησθαί τινα χρηὶ ἐλευθερίας μὲν πάντων πρῶτον, μετὰ δὲ, τοῦ συνθήματος⁷⁷ Ἡβης. καὶ τάδε ἴστω καὶ ὁ μὴ ἐσακούσας ὑμέων πρὸς τοῦ ἐπακούσαντος.” ὧν τὸς δὲ οὗτος ἐὼν τυγχάνει νόος τοῦ πρήγματος καὶ ὁ Θεμιστοκλέος ὁ ἐπ' Ἀρτεμισίῳ.⁷⁸ ἢ γὰρ δὴ, λαθόντα τὰ ρήματα τοὺς βαρβάρους, ἔμελλε τοὺς Ἴωνας πείσειν, ἢ, ἔπειτα ἀνενειχθέντα ἐς τοὺς βαρβάρους, ποιήσειν ἀπίστους τοῖσι Ἕλλησι.

XCIX. Λευτυχίδεω δὲ ταῦτα ὑποθεμένου, δευτέρα δὴ τάδε ἐποίειν οἱ Ἕλληνες· προσχόντες τὰς νέας ἀπέβησαν⁷⁹ ἐς τὸν αἰ-

73. ἐν ἀπορίῃ εἶχοντο] vol. i. p. 159. n. 5. The phrase is illustrated by BLO. on Th. i. 25. *were held in perplexity as to what they should do.*

74. ἀποβάθρας] καὶ διαβάθρας, *as σκάλας* (i. e. *scalas* in Latin) *καλοῦσιν*, Pollux, in speaking of the fitting up of a ship. It was a sort of draw-bridge, formed by a heavy plank, which was lowered down to the shore by cordage, for the purpose of landing, or of embarking, *L.* or of boarding an enemy. *TR.* gang-boards. Thucydides, iv. 12. *BLO. W.*

75. ἐγχιρίμφας] ἐγχιρίμφαντες τὴν βάρην τῇ γῆ, ii. 60. *V.* προσπελάσας, Suidas. *W.* The older form of the verb wanted the *μ*, which was insert-

ed, in a subsequent age, for euphony's sake; Ruhnken. *BL.*

76. ὑπὸ κήρυκος] *ύ.* stands with active verbs in order to express the means by which the action is effected; Thucydides, vi. 32. *κηρύκων ὑπο*, Euripides, *Al.* 753. *M. G. G.* 592. *a.* Theophrastus in *Stob.* xlii. p. 280. Xenophon, *R. L.* p. 286. *c.* Diodorus speaks of this herald as *μεγαλοφωνοτάτου ἐν τῷ στρατοπέδῳ*, xi. 34. *W.*

77. συνθήματος] *watch-word. S.*

78. Ἀρτεμισίῳ] viii. 22. *V.*

79. ἀπέβησαν κ.τ.λ.] ἀποβαίνειν ἐς χωρία χαλεπὰ καὶ πετρῶδη, Thucydides, iv. 9. *ἐς τὴν ἐαυτῶν, πολεμίαν οὖσαν*, ἐπ' Ἀθηναίους ἀποβαίνειν, 12. Isocrates, *Paneg.* 24. *SCHL.*

γιαλόν. Καὶ οὗτοι μὲν ἐτάσσοντο· οἱ δὲ Πέρσαι, ὡς εἶδον τοὺς Ἕλληνας παρασκευαζομένους ἐς μάχην, καὶ τοῖσι Ἴωσι παραινέσαντας, τοῦτο μὲν, ὑπονοήσαντες τοὺς Σαμίους τὰ Ἑλλήνων φρονέειν, ἀπαιρέονται τὰ ὄπλα. οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων ἐν τῆσι νηυσὶ τῶν βαρβάρων, τοὺς ἔλαβον ἀνὰ τὴν Ἀττικὴν λελειμμένους οἱ Ξέρξω, τούτους, λυσάμενοι πάντας, ἀποπέμπουσι ἐποδιάσαντες ἐς τὰς Ἀθήνας· τῶν εἵνεκεν οὐκ ἦκιστα ὑποψίην ἔχον, πεντακοσίας κεφαλὰς⁸⁰ τῶν Ξέρξω πολεμίων λυσάμενοι. τοῦτο δὲ, τὰς διόδους τὰς ἐς τὰς κορυφὰς τῆς Μυκάλης φερούσας προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν,⁸¹ ὡς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώραν. ἐποίουν δὲ τούτου εἵνεκεν, ἵνα ἐκτὸς τοῦ στρατοπέδου ἔωσι. τούτους μὲν Ἴώνων, τοῖσι καὶ κατεδόκεον⁸² νεοχμὸν⁸³ ἂν τι ποιέειν δυνάμιος ἐπιλαβομένοισι, τρόποισι τοιούτοις προεφυλάσσοντο οἱ Πέρσαι· αὐτοὶ δὲ συνεφόρησαν τὰ γέβρα⁸⁴ ἔρκος εἶναί σφι.

C. Ὡς δὲ ἄρα παρεσκευάδατο⁸⁵ τοῖσι Ἕλλησι, προσήϊσαν πρὸς τοὺς βαρβάρους. ἰοῦσι δὲ σφι φήμη τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν, καὶ κηρυκῆιον⁸⁶ ἐφάνη ἐπὶ τῆς κυματωγῆς⁸⁷ κείμενον. ἡ δὲ

80. κεφαλὰς] *individuals*. In distributive computation, we say "so much for every head."

81. φυλάσσειν] τὰ τῆς M. ἄκρα φυλάττειν, Polyænus, vii. 45. Diodorus, xi. 33. W. V.

82. τοῖσι—κατεδόκεον] This construction would be inadmissible in an Attic writer. In all other passages our author puts the verb either (1) absolutely, i. 22. 79. 111. viii. 4. or (2) before an accusative and an infinitive, iii. 27. vi. 16. viii. 69. ix. 57. or (3) with an accusative simply, iii. 69. and in these places the verb differs little in signification from the simple verb δοκέειν. Here the preposition denotes *against*; they formed an opinion against them, i. e. an opinion unfavorable or prejudicial to them; they entertained strong suspicions, owing to which they condemned them in their own minds. In this sense the verb would more regularly take a genitive; but this class of verbs in Herodotus is followed by a dative, as κατακρίνειν, ii. 133. vii. 146. καταγελᾶν, iii. 37. 38. 155. iv. 79. vii. 9. (once by a ge-

nitive, v. 68.) and κατηγορεῖν probably in one instance, vii. 10, 7. S. vol. i. p. 46. n. 61. and p. 169. n. 95.

83. νεοχμὸν] c. 104. Sophocles, An. 162. W. νέον, S. νεώτερον, καινόν.

84. τὰ γέβρα] c. 61. 62. 102. L. S. As long as the Persian had only to contend with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given him a manifest advantage. But we see the inadequacy of his arms and armour in close conflict with the ponderous shield and long pike of the Greek. LAU.

85. παρεσκευάδατο] In some places this form is found, where the singular *παρεσκευάστο* is required; but such passages are doubtful. M. G. G. 198. obs. 2. The Ionians, however, sometimes couple a plural verb with a nominative in the neuter plural. Here πάντα is understood. S. Many instances of such a construction are adduced from Homer, in M. G. G. 299.

86. κηρυκῆιον] The herald's staff

φήμη διήλθε⁸⁸ σφι ὤδε, ὡς “ οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶν ἐν Βοιωτοῖσι μαχόμενοι.” δῆλα δὴ πολλοῖσι τεκμηρίοις ἐστὶ τὰ θεῖα τῶν πρηγμάτων, εἰ καὶ τότε τῆς αὐτῆς ἡμέρης συμπιπτούσης⁸⁹ τοῦ τε ἐν Πλαταιῆσι καὶ τοῦ ἐν Μυκάλῃ μέλλοντος ἔσσεσθαι τρώματος, φήμη τοῖσι Ἕλλησι τοῖσι ταύτῃ ἔσαπικετο, ὥστε θαρσῆσαι τε τὴν στρατιὴν πολλῶ μᾶλλον, καὶ ἐθέλειν προθυμότερον κινδυνεύειν.

CI. Καὶ τότε ἕτερον συνέπεσε γενόμενον, Δήμητρος τεμένεα Ἐλευσινίης παρὰ ἀμφοτέρας τὰς συμβολὰς εἶναι. καὶ γὰρ δὴ ἐν τῇ Πλαταιίδι παρ’ αὐτὸ τὸ Δημήτριον ἐγένετο, ὡς καὶ πρότερόν⁹⁰ μοι εἴρηται, ἡ μάχη, καὶ ἐν Μυκάλῃ ἔμελλε ὡσαύτως ἔσσεσθαι. γεγονέναι δὲ νίκην τῶν μετὰ Πausανίῳ Ἑλλήνων ὀρθῶς σφι ἡ φήμη συνέβαινε ἐλλοῦσα. τὸ μὲν γὰρ ἐν Πλαταιῆσι πρῶτ’ ἔτι τῆς ἡμέρης ἐγένετο· τὸ δὲ ἐν Μυκάλῃ, περὶ δείλην. ὅτι δὲ τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι, μηνὸς τε τοῦ αὐτοῦ, χρόνῳ οὐ πολλῶ σφι ὕστερον δῆλα ἀναμανθάνουσι ἐγένετο. ἦν δὲ ἀρῶρδιῃ σφι, πρὶν τὴν φήμην ἔσαπικέσθαι, οὐ τι περὶ σφέων αὐτῶν οὕτω, ὡς τῶν Ἑλλήνων, μὴ περὶ Μαρδονίῳ⁹¹ πταίσῃ ἢ Ἑλλάς. ὡς μέντοι ἡ κληδῶν⁹²

was a wand, with two serpents entwined round it, like the caduceus of Mercury. LAU.

87. ἐπὶ τῆς κυματωγῆς] ἐν ἀκτῇ, ἔνθα τὰ κύματα ἄγονται, Eustathius, παρὰ τὴν κυματωγῆν, along the beach, iv. 196. καθήμενον ἐπὶ τῆς κυματωγῆς, L. of Hom. 19. ἐκοιμάτο ἐπὶ τῆς κ., 34. It was an observation of Democritus that not only birds collect in large quantities but even inanimate things, καθάπερ ὄρνῳ πάρεστι ἐπὶ τε τῶν κοσκινενομένων σπερμάτων καὶ ἐπὶ τῶν παρὰ ταῖς κυματωγαῖς ψηφίδων, Sextus Emp., c. Math. vii. p. 395. W. αἰγιαλοῦ. GL.

88. φήμη διήλθε] οἱ περὶ τὸν Λεωτυχίδην, οὐ πῶ μὲν πεπυσμένοι περὶ τῆς νίκης, ἀφ’ ἑαυτῶν δὲ πλάττοντες τὴν εὐημερίαν, ἐφάνησαν στρατηγήματος ἔνεκεν τοῦτο πεποικέναι, Diodorus, xi. 35. Polyænus, i. 33. V.

89. τῆς αὐτῆς ἡμέρης συμπιπτούσης] The pronoun is redundant. S. καὶ τότε ἕτερον συνέπεσε γενόμενον, and another coincidence happened which was this, c. 101. συνέπιπτε ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι

ταύτας καὶ τὰς πεζομαχίας, viii. 15. W. ταύτην τὴν μάχην ἐμαχέσαντο τῇ τετραδί τοῦ Βοηδρομιῶνος ἱσταμένου, κατ’ Ἀθηναίους, κατὰ δὲ Βοιωτοὺς τετραδί τοῦ Πανέμου φθίνοντος ἢ· καὶ νῦν ἔτι τὸ Ἑλληνικὸν ἐν Πλαταιαῖς ἀθροίζεται συνέδριον, καὶ θύουσι τῷ Ἐλευθερίῳ Διὶ Πλαταιεῖς ὑπὲρ τῆς νίκης. τὴν δὲ τῶν ἡμέρων ἀνωμαλίαν οὐ θαυμαστόν, ὅπου καὶ νῦν, διηκριβωμένων τῶν ἐν ἀστρολογίᾳ μᾶλλον, ἄλλην ἄλλοι μηνὸς ἀρχὴν καὶ τελευτὴν ἄγουσι, Plutarch, Ar. p. 330. F. The fourth day of the Attic month Boëdromion, according to our chronologers, would correspond with the 23rd of September; but they have preferred the authority of the same biographer, Cam. p. 138. A. and de Gl. Ath. p. 348. F. in both of which places the third of the month (September 22nd) is named as the day of the battle. MI. ix. 3. W.

90. πρότερον] c. 62. 65. L.

91. μὴ περὶ M. κ. τ. λ.] lest Greece should stumble, as it were, over Marstonius, i. e. lest he should be an impediment which she could not remove or

αὐτῆ σφί ἐσέπτατο, μᾶλλον τι καὶ ταχύτερον τὴν πρόσοδον ἐποιεῦντο. οἱ μὲν δὴ Ἕλληνες καὶ οἱ βάρβαροι ἐσπενδον ἐς τὴν μάχην, ὡς σφί καὶ αἱ νῆσοι καὶ ὁ Ἑλλησποντος ἄεθλα προέκειτο.

CII. Τοῖσι μὲν νυν Ἀθηναίοισι⁹³ καὶ τοῖσι⁹⁴ προσεχέσι τούτοισι τεταγμένοισι, μέχρι κου⁹⁵ τῶν ἡμίσεων, ἡ οὐδὲς ἐγένετο κατ' αἰγιάλον τε καὶ ἄπεδον χῶρον· τοῖσι δὲ Λακεδαιμονίοισι καὶ τοῖσι ἐπεξῆς τούτοισι τεταγμένοισι, κατὰ τε χαράδρην καὶ οὖρεα. ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι ἔτι⁹⁶ περιήϊσαν, οὗτοι οἱ ἐπὶ τῷ ἐτέρῳ κέρει καὶ διῆ ἐμάχοντο. ἕως μὲν νυν τοῖσι Πέρσησι ὄρθια ἦν τὰ γέβρα, ἡμύνοντό τε καὶ οὐδὲν ἔλασσον εἶχον τῇ μάχῃ· ἐπεὶ δὲ τῶν Ἀθηναίων καὶ τῶν προσεχέων ὁ στρατὸς, ὅκως ἐωυτῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, παρακελευσάμενοι, ἔργον εἶχοντο προθυμότερον, ἐνθεῦτεν ἤδη ἑτεροιοῦτο τὸ πρῆγμα. διωσάμενοι γὰρ τὰ γέβρα οὗτοι, φερόμενοι ἐσέπεσον ἀλέες ἐς τοὺς Πέρσας. οἱ δὲ, δεξάμενοι καὶ χρόνον συχρὸν ἀμνόμενοι, τέλος ἔφενγον ἐς τὸ τεῖχος.⁹⁷ Ἀθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Τροιζήνιοι, οὕτω γὰρ ἦσαν ἐπεξῆς τεταγμένοι, συνεπισπόμενοι, συνεσέπιπτον⁹⁸ ἐς τὸ τεῖχος. ὡς δὲ

surmount, but which would overset and ruin her. ἐπιστάμενοι τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλεῖω σφαλέρτα, βεῖγγ himself, as it were, the rock on which his fortune split, Thucydides, i. 69. ἦν σφαλῶσι, κἂν περὶ σφίσι αὐτοῖς τὰ πλεῖω πταίωσιν, vi. 33. ὁ μὲν πεξὸς αὐτῶν στρατὸς περὶ ἑαυτῷ σφαλεῖς ἔφηνγεν, Dionysius, A. R. vii. 4. Αἱ. ὅταν ἐκ πονηρίας τις ἰσχύση, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. οὐ γὰρ ἔστιν, ἀδικοῦντα καὶ ἐπιποροῦντα καὶ ψευδόμενον, δύναμι βεβαίαν κτήσασθαι· ἄλλα τὰ τοιαῦτα εἰς μὲν ἄπαξ καὶ βραχὺν χρόνον ἀντέχει, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταβρεῖ, Demosthenes, O. ii. 4. vol. i. p. 64. n. 58. where the construction may be πέσῃς περὶ σεωυτῷ.

92. κληδῶν] on comparing this with c. 100. ἡ φήμη with τῇ κληδόνι, v. 72. and vol. i. p. 168. n. 82. φ. and κ. will appear synonymous. οὐ μόνον Ἡσίοδος θεὸν αὐτὴν (Φῆμην) ἀνυμνεῖ, ἀλλὰ καὶ Ἀθηναῖοι, τὴν ἐν Μυκάλῃ μάχην αὐθημερὸν ἐγνωκότες, “οὐκ ἀνεκτὸν” ἔφασαν “εἰ μὴ θεὸν ἡγοῦντο τὴν Φ.”, Procopius the Soph., Ep. lii. Φήμη δη-

μοσία θύομεν ὡς θεῷ, Æschines, F. L. 45. W. The passage of Hesiod, which is quoted by Æschines, is φήμη δ' οὐ τις πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ λαοὶ φημίξουσι, θεὸς νύ τις ἔστι καὶ αὐτῆ, O. D. 761.

93. Ἀθηναίοισι] They were commanded by Xanthippus, son of Ariphron, who was then the archon of the year: c. 114. Pausanias, iii. 7. L.

94. τοῖσι κ. τ. λ.] namely, the Corinthians, Sicyonians, and Træzenians, as is said below. L.

95. μέχρι κου] somewhere about.

96. ἔτι] formerly stood after κέρει; its transposition was suggested by S. and approved of by ST.

97. τὸ τεῖχος] c. 96. L.

98. συνεσέπιπτον] iii. 78. If the Mss. are correct, συμπίπτειν also is used in the same sense: οἱ δὲ κατόπιν ἐπόμενοι, συμπεσόντες, τῆς πόλεως ἐκράτησαν, Polyænus, ii. 35. συνηκολούθησεν αὐτοῖς καὶ συνέπεσεν εἰς τὴν πόλιν, iii. 9, 45. vi. 1, 2. V. οἱ Κρήτες πρὸς τοὺς κατὰ τὴν ὑπερδέξιον πύλην ἐξέλθοντας τῶν μισθοφόρων συμμίξαντες, ἠνάγκασαν αὐτοὺς οὐδενὶ κόσμῳ βίψαντας τὰ ὄπλα φεύγειν" οἷς ἐπικεί-

καὶ τὸ τεῖχος ἀραίρητο, οὐ τ' ἔτι πρὸς ἀλκίην ἐτράποντο οἱ βάρβαροι, πρὸς φυγὴν τε ὄρμέατο οἱ ἄλλοι, πλὴν Περσέων. οὗτοι δὲ, κατ' ὀλίγους⁹⁹ γινόμενοι, ἐμάχοντο τοῖσι αἰεὶ ἐς τὸ τεῖχος ἐσπίπτουσι¹⁰⁰ Ἑλλήνων. καὶ τῶν στρατηγῶν τῶν Περσικῶν δύο μὲν ἀποφεύγουσι, δύο τε τελευτῶσι· Ἀρταύντης μὲν καὶ Ἰθαμίτρης, τοῦ ναυτικοῦ στρατηγέοντες, ἀποφεύγουσι, Μαρδόντης¹ δὲ καὶ οἱ τοῦ πεζοῦ στρατηγὸς Τιγράνης² μαχόμενοι τελευτῶσι.

CIII. Ἔτι δὲ μαχομένων τῶν Περσέων, ἀπίκοντο Λακεδαιμόνιοι καὶ οἱ μετ' αὐτῶν, καὶ τὰ λοιπὰ συνδιεχειρίζον. ἔπεσον δὲ καὶ αὐτῶν τῶν Ἑλλήνων συχνοὶ ἐνθαῦτα, ἄλλοι τε, καὶ Σικυνῶνιοι, καὶ στρατηγὸς Περίλεως. τῶν δὲ Σαμίων οἱ στρατευόμενοι, ἐόντες τε ἐν τῷ στρατοπέδῳ τῷ Μηδικῷ καὶ ἀπαραιρημένοι τὰ ὄπλα,³ ὡς εἶδον αὐτίκα κατ' ἄρχαὺς γινομένην ἑτεραλκεία⁴ τὴν μάχην, ἔρδον ὅσον ἐδυνέατο, προσωφελέειν ἐθέλοντες τοῖσι Ἑλλησι.⁵ Σαμίους δὲ ἰδόντες οἱ ἄλλοι Ἴωνες ἄρξαντας, οὕτω δὴ καὶ αὐτοὶ, ἀποστάντες ἀπὸ Περσέων, ἐπέθεντο τοῖσι βαρβάροισι.

CIV. Μιλησίοισι δὲ προσετέτακτο μὲν τῶν Περσέων⁶ τὰς διόδους τηρεῖν, σωτηρίας εἶνεκά σφι, ὡς, ἦν ἄρα σφέας καταλαμβάνη οἷά

μενοι καὶ προσφέροντες τὰς χεῖρας, συν-
εσέπεσον διὰ τῆς πόλης· ἐξ οὗ συνέβη
πανταχῶθεν ἅμα καταληφθῆναι τὴν πό-
λιν, Polybius, iv. 71, 11. περὶ τῷ
στρατοπέδῳ δέισαντες, ἀκόσμως ἐς αὐτὸ
κατέφευγον, ὡς ἀπ' αὐτοῦ τοῦ πολε-
μίου ἀμνοούμενοι. Ῥωμαῖοι δ', αὐτοῖς
παρθέοντες, συνέπεσον ἐς τὸ στρατό-
πεδον· καὶ ἦν ἄλλη φυγὴ τῶν Ἀντιο-
χείων ἐκεῖθεν ἄκοσμος, Appian, R. H.
x. 19. οἱ Ῥ. δρόμῳ τοῖς φεύγουσι συν-
έπιπτον ἐς τὸ στρατόπεδον, καὶ τὴν νί-
κην ἐς τέλος ἐξεργάσαντο, xi. 44. ἵνα
μὴ οἱ πολέμιοι σφίσι συνεσπέσοιεν,
B. C. i. 50. iv. 77. αὐτῷ συνεσέπιπτεν
δ στρατὸς ἅπας· καὶ φυγὴ τῶν βαρβά-
ρων ἐγένετο, καὶ φόνος, R. H. xi. 50.
vii. 32. xii. 26. B. C. ii. 62. iv. 78.
S.

99. κατ' ὀλίγους] the same as ὀλί-
γοι, see viii. 113. S. except that the
preposition is distributive; there were
but few in any one place, but there
were a few in more places than one.

100. τοῖσι αἰεὶ—ἐσπίπτουσι] vii.
23

1. Μαρδόντης] vii. 80. viii. 130. L.

2. Τιγράνης] c. 96. L. He had
been formerly general of the Medes;
and he was one of the Achæmenidæ;
vii. 62.

3. ἀ. τὰ ὄπλα] c. 99. L.

4. ἑτεραλκεία] viii. 11. W.

5. προσωφελέειν—τοῖσι Ἑ.] This
is one of the verbs which signify 'to
help,' or 'to injure,' and govern either
a dative or an accusative. M. G. G.
384, 7.

6. τῶν Περσέων] c. 99. The con-
struction may be ἐτέτακτο πρὸς τῶν
Π. W. V. Compare p. 305. n. 85. with
ἐτάχθησαν just below, and "ἡμέας
ἀπέπεμψε τὸ κοινὸν τῶν Ἴωνων φυλά-
ξοντας τὴν θάλασσαν ἡμεῖς μὲν νῦν
ἐπ' οὐ ἐτάχθημεν, ταύτη πειρησόμεθα
εἶναι χρηστοί." v. 109. S., however,
thinks this construction inadmissible;
and makes the genitive depend on τὰς
διόδους, the passes for the retreat of
the Persians. The genitive will then
be put for the dative, in order to avoid
ambiguity from the collision of two
datives, Μιλησίοισι and τοῖς Πέρσῃσι.
vol. i. p. 279. n. 11.

περ κατέλαβε, ἔχοντες ἡγεμόνας, σώζονται ἐς τὰς κορυφὰς τῆς Μυκάλης· ἐτάχθησαν μὲν νυν ἐπὶ τοῦτο τὸ πρῆγμα οἱ Μιλήσιοι, τούτου τε εἵνεκεν, καὶ ἵνα μὴ, παρεόντες ἐν τῷ στρατοπέδῳ, τι νεοχμὸν ποίοιεν. οἱ δὲ πᾶν τὸ ἐναντίον τοῦ προστεταγμένου ἐποίουν, ἄλλας τε κατηγορέμενοι σφι ὁδοὺς φεύγουσι, αἱ δὲ ἔφερον ἐς τοὺς πολεμίους, καὶ τέλος αὐτοὶ σφι ἐγίνοντο κτείνοντες πολεμιώτατοι. οὕτω δὲ τὸ δεύτερον Ἴωνίη ἀπὸ Περσέων ἀπέστη.⁷

CV. Ἐν δὲ ταύτῃ τῇ μάχῃ Ἑλλήνων ἡρίστευσαν Ἀθηναῖοι καὶ Ἀθηναίων, Ἑρμόλυκος⁸ ὁ Εὐθύνου, ἀνὴρ παγκράτιον⁹ ἐπασκίσας. τοῦτον δὲ τὸν Ἑρμόλυκον κατέλαβε ὕστερον τούτων, πολέμου¹⁰ ἐόντος Ἀθηναίοισι τε καὶ Καρυστίοισι, ἐν Κύρῳ τῆς Καρυστίας χώρας ἀποθανόντα ἐν μάχῃ, κείσθαι ἐπὶ Γεραισιτῷ. μετὰ δὲ Ἀθηναίους, Κορίνθιοι καὶ Τροιζήνιοι καὶ Σικυώνιοι ἡρίστευσαν.

CVI. Ἐπεὶ τε δὲ κατεργάσαντο οἱ Ἕλληνες τοὺς πολλοὺς, τοὺς μὲν μαχομένους, τοὺς δὲ καὶ φεύγοντας τῶν βαρβάρων, τὰς νέας ἐνέπρησαν καὶ τὸ τεῖχος ἅπαν, τὴν ληΐην προεξαγαγόντες ἐς τὸν αἰγιαλόν· καὶ θησαυροὺς τινὰς χρημάτων εὔρον. ἐμπρήσαντες δὲ τὸ τεῖχος καὶ τὰς νέας, ἀπέπλεον. ἀπικόμενοι δὲ ἐς Σάμον, οἱ Ἕλληνες ἐβουλεύοντο περὶ ἀναστάσιος¹¹ τῆς Ἴωνίης, καὶ ὅπῃ¹² χρεῶν εἶη τῆς Ἑλλάδος κατοικίσαι, τῆς αὐτοὶ ἐγκρατέες ἦσαν, τὴν δὲ Ἴωνίην ἀπεῖναι τοῖσι βαρβάροισι. ἀδύνατον γὰρ ἐφαίνετό σφι εἶναι ἐωυτοὺς τε Ἴώνων προκατῆσθαι¹³ φρουρέοντας τὸν πάντα χρόνον· καὶ, ἐωυτῶν μὴ προκατημένων, Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαιρόντας πρὸς τῶν Περσέων ἀπαλλάξειν. πρὸς ταῦτα Πελοποννησίων μὲν τοῖσι ἐν τέλει¹⁴ εἴουσι ἐδόκεε, τῶν μηδισάντων ἐθνέων τῶν

7. ἀπέστη] The Ionians were subjugated first by Harpagus, i. 164, &c. Their first revolt and second subjugation form the main subject of book v. and of the commencement of the next book. L.

8. Ἑρμόλυκος] παγκρατιαστής, to whom a statue was erected in the citadel at Athens; Pausanias, i. 23. W. L.

9. παγκράτιον] This consisted of the two exercises of wrestling and boxing: from the former it borrowed the custom of throwing down; from the latter that of striking adversaries. Potter, ii. 21.

10. πολέμου] πρὸς Καρυστίους αὐ-

τοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν, Thucydides, i. 98. B. C. 467. L.

11. ἀναστάσιος] removal, migration, change of settlement. Thucydides, ii. 14. D. Cassius, p. 174. 268. 342. Aprian, R. H. vii. 4. BLO.

12. ὅπῃ] The Ionic form is ὅκη, v. 87. W.

13. προκατῆσθαι] viii. 36. W.

14. τοῖσι ἐν τέλει] iii. 18. τοῖς ἐν τέλει βεβῶσι, Sophocles, An. 67. οὐκ αἰτιῶμαι κείνον, ὡς τοὺς ἐν τέλει· πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων, στρατός τε σύμπας, Ph. 389. those in power; W. the leading men; οἱ ἐν ἀξιώματι;

Ἑλληνικῶν τὰ ἐμπόρια ἐξαναστήσαντας, δοῦναι τὴν χώραν Ἴωσι ἐνοικῆσαι· Ἀθηναίοισι δὲ οὐκ ἐδόκεε ἀρχὴν, Ἴωρην γενέσθαι ἀνάστατον, οὐδὲ Πελοποννησίοισι¹⁵ περὶ τῶν σφετέρων ἀποικιέων βουλεύειν. ἀντιτεινόντων δὲ τούτων, προθύμως εἶξαν οἱ Πελοποννησιοί. καὶ οὕτω δὴ Σαμίους τε καὶ Χίους καὶ Λεσβίους καὶ τοὺς ἄλλους νησιώτας, οἳ ἔτυχον συστρατευόμενοι τοῖσι Ἑλλησι, ἐς τὸ συμμαχικὸν¹⁶ ἐποίησαντο, πίστι τε καταλαβόντες¹⁷ καὶ ὀρκίοισι, ἐμμένειν¹⁸ τε καὶ μὴ ἀποστήσασθαι. τούτους δὲ καταλαβόντες ὀρκίοισι, ἔπλεον τὰς γεφύρας λύσοντες· ἔτι γὰρ ἐδόκεον ἐντεταμένως εὐρήσειν. Οὗτοι μὲν δὴ ἐπ' Ἑλλησπόντου ἔπλεον.

CVII. Τῶν δὲ ἀποφυγόντων βαρβάρων ἐς τὰ ἄκρα τε τῆς Μυκάλης κατειληθέντων, ἐόντων οὐ πολλῶν, ἐγίνετο κομιδὴ ἐς Σάρδις. πορευομένων δὲ, κατ' ὁδὸν Μασίστης ὁ Δαρεῖου, παρατυχῶν τῷ πάθει τῷ γεγονότι, τὸν στρατηγὸν Ἀρταύνην ἔλεγε πολλά τε καὶ κακὰ, ἄλλα τε καὶ “γυναικὸς¹⁹ κακίω” φὰς “αὐτὸν εἶναι τοιαῦτα

men of rank and influence, and high in office. πρὸς τινὰς τῶν ἐν τ. ὄντων Ἀργείων, Thucydides, v. 27. οἱ ἐν τ. ὄντες (Συρακοσίων) i. e., as presently follows, οἱ ἄρχοντες, Th. vii. 73. Αἰγυπτίων οἱ ἐν τ., Philo J., p. 363. β. οἱ ἐν τ. Περσῶν, p. 778. β. κλύειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τ., Æschylus (Sophocles? Aj. 1369.) in Stob. p. 63, 31. τ. ἐν τ. κ., τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ, Soph., Ph. 948. The word τέλη was used more peculiarly of the magistrates of Lacedæmon; τὰ τ. τῶν Λακεδαιμονίων, Th. i. 58. iv. 86. V., οἱ πρόαρχοντες τῶν Λ. οἱ γὰρ Λακεδαιμόσιοι τοὺς ἄρχοντας “τέλη” ἐκάλουν, διὰ τὸ αὐτοῦς τὰ τ. τοῖς πράγμασι τιθέναι, Scholiast: but not exclusively so, τὰ μέγιστα τ. ἐν ἐκάστη πόλει, Xenophon, H. vi. 5, 3. σημαίνει ἢ λέξις ποτὲ μὲν τὰς ἀρχὰς καὶ τὰ ἀξιώματα, Didymus. A herald (in Æsch., Th.) commences his proclamation with δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ δήμου προβούλοισ τῆσδε Καδμείας πόλως, and concludes with τοιαῦτ' ἔδοξε τῷ γε Καδμείων τέλει. The reply to the proclamation begins thus, ἐγὼ δὲ K. γε προστάταις λέγω, 1007—1027. DU. Philological remarks on the expression will be found in the notes of BLO. and AR.

on Th. i. 58. To the above examples add Euripides, S. 955. Thuc., ii. 10. vi. 88. BL. Xenophon, Cyr. viii. 5, 27. MUS. Synonymous with τοὺς γεραίτερους Περσῶν καὶ τὰς ἀρχὰς, 22. i. 6, 15. 5, 7. SCHN.

15. Πελοποννησίοισι] If this dative is to remain, we must understand σὺν before it. Bothe.

16. συμμαχικὸν] ξυμμαχικόν, Thucydides, ii. 22. 101. iii. 3. iv. 77. v. 6. vii. 20. D. Cassius, 1339, 70. Aristophanes, C. 193. BLO. DU.

17. καταλαβόντες] binding them down. vol. i. p. 147. n. 91. W. Thucydides, i. 9. iv. 86. v. 21. Lucian, Prom. p. 174. κ. ἰμάσι, Plutarch, Num. p. 122. DU. In this proper signification it occurs also in Diodorus, t. ii. 266. Pollux, v. 33. in the other sense in Dionysius of H., and Libanius. BLO.

18. ἐμμένειν] to remain firm. Thucydides, ii. 2. μοι τόδ' ἐμμένοι καὶ μή ποτ' ἐκτακείη, Æschylus, P. V. 545. BLO.

19. γυναικὸς] c. 20. Theophylact, H. M. iii. 8. vobis picta croco et fulgenti murice vestis; desidix cordi; juvat indulgere choreis; et tunica manicas, et habent redimicula mitra. O vere Phrygia, (neque enim Phryges,) ite

στρατηγήσαντα, καὶ ἄξιον εἶναι πατρὸς κακοῦ, τὸν βασιλέος οἶκον κακώσαντα.” παρὰ δὲ τοῖσι Πέρσησι γυναικὸς κακίῳ ἀκοῦσαι δέννος²⁰ μέγιστός ἐστι. ὁ δὲ, ἐπεὶ πολλὰ ἤκουσε, δεινὰ ποιούμενος, σπᾶται ἐπὶ τὸν Μασίστην τὸν ἀκινάκεια, ἀποκτεῖναι θέλων. καὶ μιν ἐπιθέοντα φρασθεῖς²¹ Ξειναγόρης ὁ Πηρηξίλειω, ἀνὴρ Ἄλικαρνησεύς, ὅπισθε ἐστεῶς αὐτοῦ Ἀρταύντεω, ἀρπάζει μέσον,²² καὶ ἐξάρας παίει ἐς τὴν γῆν· καὶ ἐν τούτῳ οἱ δορυφόροι Μασίστεω²³ προέστησαν. ὁ δὲ Ξειναγόρης ταῦτα ἐργάσατο, χάριτα αὐτῷ τε Μασίστη τιθέμενος καὶ Ξέρξῃ, ἐκσώζων τὸν ἀδελφεὸν τὸν ἐκείνου· καὶ διὰ τοῦτο τὸ ἔργον Ξειναγόρης πάσης ἤρξε Κιλικίης, δόντος βασιλέος. τῶν δὲ κατ’ ὄδον πορευομένων, οὐδὲν ἔτι πλέον²⁴ ἐγένετο τούτων, ἀλλ’ ἀπικνεύονται ἐς Σάρδις. ἐν δὲ τῇσι Σάρδισι ἐτύγχανε ἐὼν βασιλεὺς ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε ἐξ Ἀθηνέων, προσπταίσας τῇ ναυμαχίῃ, φυγῶν ἀπίκετο.

CXIV. Οἱ δὲ ἐκ Μυκάλης ὀρμηθέντες Ἕλληνες ἐπ’ Ἑλλησπόντου πρῶτον μὲν περὶ Λέκτον²⁵ ὄρμεον, ὑπὸ ἀνέμων ἀπολαμφθέντες· ἐνθεῦτεν δὲ ἀπίκοντο ἐς Ἀβυδον, καὶ τὰς γεφύρας εὔρον διαλελυμένας, τὰς ἐδόκεον εὐρήσειν ἔτι ἐντεταμένας, καὶ τούτων οὐκ ἤκιστα εἵνεκεν ἐς τὸν Ἑλλησπόντον ἀπίκοντο. τοῖσι μὲν νῦν ἀμφὶ Λευτυχίδια Πελοποννησίοισι ἔδοξε ἀποπλέειν ἐς τὴν Ἑλλάδα· Ἀθηναίοισι δὲ καὶ Ξανθίππῳ τῷ στρατηγῷ, αὐτοῦ ὑπομείναντας,²⁶ πειρᾶσθαι τῆς Χερ-

per alta Dindyma, ubi adsuetis biforem dat tibia cantum; tympana vos buxusque vocant Berecynthia matris Idææ: sinite arma viris, et cedite ferro, Virgil, *Æ.* ix. 614. *W.*

20. δέννος] Lycophron, *Al.* 774. κακὰ δεινάζων ῥήμαθ’, ἃ δαίμων, κούδεις ἀνδρῶν, ἐδίδαξεν, Sophocles, *Aj.* 243. *W.* οὐ χαίρων ἐπιψόγοισι δεινάσεις ἐμέ, *Ap.* 769. Euripides, *Rh.* 948. *MUS.* 922. δέννος· ὄνειδος. δεινάζειν· διαβάλλειν, βλασφημεῖν, ὄνειδίζειν. *BA.*

21. φρασθεῖς] c. 19. ἐπιφρασθεῖς, *iv.* 200. vii. 239. καταφρασθεῖς, *iv.* 76. *P.*

22. ἀρπάζει μέσον] *medium adripit Serrivium, elatunque e curia in inferiorem partem per gradus dejicit,* Livy, *i.* 48. μετέωρον ἐξαρπάσας, Dionysius, *A. R. W.* συναρπάσας ἐξῆρε, Xenophon, *Cyr.* p. 35, 340. ἄρας μετέωρον, ἐς τὸ βάραθρον ἐμβαλῶν, Aristophanes, *Eq.* 1359. *sublimem medium arripentem, et capite pronum in terram sta-*

tuerem, Terence. *V.*

23. Μασίστεω] is the genitive after προέστησαν, stood before Masistes to protect him. *S.* The idea of ‘protection’ is also implied sometimes in the Latin preposition *præ*, as *præsidium*; and *prætendere* followed by a dative either of the object protected, *segeti p. sæpem*, Virgil, *G.* i. 270. or of the object to be guarded against, *Marti (or morti) p. muros*, *Æ.* ix. 509.

24. ἔτι πλέον] Very probably ἐπὶ π., as in *vi.* 42. and elsewhere frequently. *S.* Compare c. 121.

25. Λέκτον] *Eumenes rex, conatus primo ab Hellesponto reducere classem in hiberna Elæam, adversis deinde ventis quum aliquot diebus superare Lecton promontorium non potuisset, &c.* Livy, xxxvii. 37. *W.* Now Cape Baba or Mrampa Mrornou. *L.*

26. ὑπομείναντας] ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, νικηθέντες

σονήσου. Οἱ μὲν δὴ ἀπέπλεον· Ἀθηναῖοι δὲ, ἐκ τῆς Ἀβύδου διαβάντες ἐς τὴν Χερσόνησον, Σηστὸν ἐπολιόρκειον.

CXV. Ἐς δὲ τὴν Σηστὸν ταύτην, ὡς ἔοντος ἰσχυροτάτου τείχεος τῶν ταύτη, συνῆλθον, ὡς ἤκουσαν παρεῖναι τοὺς Ἕλληνας ἐς τὸν Ἑλλησποντον, ἕκ τε τῶν ἄλλων τῶν περιοικίδων, καὶ δὴ καὶ ἐκ Καρδίας πόλιος Οἰύβαζος, ἀνὴρ Πέρσης,²⁷ ὅς τὰ ἐκ τῶν γεφυρέων ὄπλα ἐνθαῦτα ἦν κεκομικώς. εἶχον δὲ ταύτην ἐπιχώριοι Αἰολέες, συνῆσαν δὲ Πέρσαι τε καὶ τῶν ἄλλων συμμάχων συχνὸς ὄμιλος.

CXVI. Ἐτυράννευε δὲ τούτου τοῦ νομοῦ Ξέρξεω ὑπαρχος Ἀρταύκτης, ἀνὴρ μὲν Πέρσης, δεινὸς δὲ καὶ ἀτάσθαλος· ὅς καὶ βασιλέα ἐλαύνοντα ἐπ' Ἀθήνας ἐξηπάτησε,²⁸ τὰ Πρωτεσίλειω²⁹ τοῦ Ἰφίκλου χρήματα ἐξ Ἑλαιοῦντος ὑφελόμενος.³⁰ ἐν γὰρ Ἑλαιοῦντι τῆς Χερσονήσου ἐστὶ Πρωτεσίλειω τάφος τε καὶ τέμενος περὶ αὐτὸν, ἐνθα ἦν χρήματα πολλὰ, καὶ φιάλαι χρύσειαι καὶ ἀργύρειαι, καὶ χαλκὸς, καὶ ἐσθῆις, καὶ ἄλλα ἀναθήματα, τὰ Ἀρταύκτης ἐσύλησε, βασιλέος δύντος. λέγων δὲ τοιάδε, Ξέρξεα διεβάλετο· “ Δεσποτα, ἔστι οἶκος ἀνδρὸς Ἕλληνος ἐνθαῦτα, ὅς ἐπὶ γῆν τὴν σὴν στρατεύσάμενος, δίκης κυρήσας, ἀπέθανε. τοῦτου μοι δὸς τὸν οἶκον, ἵνα καὶ τις μάθῃ ἐπὶ γῆν τὴν σὴν μὴ στρατεύεσθαι.” Ταῦτα λέγων, εὐπετέως ἔμελλε ἀναπέσειν Ξέρξεα δοῦναι ἀνδρὸς οἶκον, οὐδὲν ὑποτοπηθέντα τῶν ἐκεῖνος ἐφρόνεε. ἐπὶ γῆν δὲ τὴν βασιλέος στρατεύεσθαι Πρωτεσίλειων ἔλεγε, νοέων τοιάδε· τὴν Ἀσίην πᾶσαν νομίζουσι ἑωντῶν³¹

καὶ ναοὶ καὶ πεζῶ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναοῖς ἐς Μυκάλην διεφθάρσαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἤγειτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι, καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφεστηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολιόρκειον Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων. καὶ μετὰ τοῦτο ἀπέπλεον ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις, Thucydides, i. 89. W. ὑμῶν, (ᾧ Λακεδαιμόνιοι,) οὐκ ἐθελήσαντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι, 75. AR.

27. ἀνὴρ Πέρσης] Xenophon, An. i. 6, 1. α. Αἰθίωφ, Acts, viii. 27. Haru-

dum millia hominum xxvii, Cæsar, B. G. i. 23. homines Afri, A. Gellius, arg. viii. 13. HUT.

28. ἐξηπάτησε] διεβάλετο, below. L.

29. Πρωτεσίλειω] Homer, Il. B. 695—710. L.

30. ὑφελόμενος] in this passage must be equivalent to καὶ ὑφέιλετο, as διώξαντες πολλοὺς ἀνείλον, Diodorus, vi. 52. i. e. ἐδιώξαν καὶ ἀνείλον. HER. on VI. vi. 1, 18.

31. ἑωντῶν] vol. i. p. 10. n. 25. vii. 11. L. Artaxerxes, who founded the dynasty of the Sassanidæ, πᾶσαν τὴν ἀντικειμένην ἠπειρον Εὐρώπην, καὶ διαιρουμένην Αἰγαίω τε καὶ τῷ πορθμῷ τῆς Προποντίδος, Ἀσίην τε πᾶσαν καλουμένην, προγονικὸν κτήμα ἡγούμενος, τῇ Περσῶν ἀρχῇ ἀνακτήσασθαι βούλεται, φάσκων “ ἀπὸ Κύρου τοῦ πρώτου τὴν ἀρχὴν ἐκ Μήδων εἰς Πέρσας μεταστή-

εἶναι Πέρσαι, καὶ τοῦ αἰεὶ βασιλεύοντος. ἐπεὶ δὲ ἐδόθη τὰ χρήματα, ἐξ Ἑλλαιοῦντος ἐς Σηστόν ἐξεφόρησε, καὶ τὸ τέμενος ἔσπειρε καὶ ἐνέμετο. τότε δὲ ἐπολιορκέετο ὑπὸ Ἀθηναίων, οὔτε παρεσκευασμένος ἐς πολιορκίην, οὔτε προσδεκόμενος τοὺς Ἕλληνας· ἀφυλάκτῳ³² δὲ κως αὐτῷ ἐπέπεσον.

CXVII. Ἐπεὶ δὲ πολιορκεομένοισι σφι φθινόπωρον ἐπιγίνοτο, καὶ ἥσχαλλον οἱ Ἀθηναῖοι, ἀπὸ τε τῆς ἐσωτῶν ἀποδημέοντες καὶ οὐ δυνάμενοι ἐξελεῖν τὸ τεῖχος, ἐδέοντό τε τῶν στρατηγῶν, ὅπως ἀπάγοιεν σφεας ὀπίσω· οἱ δὲ οὐκ ἔφασαν, πρὶν ἢ ἐξέλωσι, ἢ τὸ Ἀθηναίων κοινόν σφεας μεταπέμψηται. Οὕτω δὲ ἔστεργον τὰ παρεόντα.³³

CXVIII. Οἱ δ' ἐν τῷ τείχεϊ ἐς πᾶν ἤδη κακοῦ ἀπιγμένοι ἦσαν οὕτω, ὥστε τοὺς τόνους³⁴ ἔψοντες τῶν κλινέων ἐσιτέοντο. ἐπεὶ τε δὲ οὐδὲ ταῦτα ἐτι εἶχον, οὕτω δὲ ὑπὸ νύκτα οἶχονται ἀποδράντες οἷ τε Πέρσαι καὶ ὁ Ἀρταύκτης καὶ ὁ Οἰόβαζος, ὀπισθε τοῦ τείχεος καταβάντες, τῇ ἦν ἐρημότατον τῶν πολεμίων. ὡς δὲ ἡμέρῃ ἐγένετο, οἱ Χερσονησῖται ἀπὸ τῶν πύργων ἐσήμηναν τοῖσι Ἀθηναίοισι τὸ γεγονός, καὶ τὰς πύλας ἀνοιξαν. τῶν δὲ οἱ μὲν πλεῖνες ἐδίωκον, οἱ δὲ τὴν πόλιν εἶχον.

CXIX. Οἰόβαζον μὲν νυν ἐκφυγόντα ἐς τὴν Θρηάκην Θρηάικες Ἀψίνθιοι λαβόντες ἔθυσαν Πλειστῶρῳ,³⁵ ἐπιχωρίῳ θεῷ, τρόπῳ τῷ σφετέρῳ, τοὺς δὲ μετ' ἐκείνου ἄλλῳ τρόπῳ ἐφόνευσαν. οἱ δὲ ἀμφὶ τὸν Ἀρταύκτην, ὕστεροι ὀρμηθέντες φεύγειν, καὶ ὡς κατελαμβάνοντο ὀλίγον ἐόντες ὑπὲρ Αἰγὸς Ποταμῶν,³⁶ ἀλεξόμενοι χροῖνον ἐπὶ

σαντος, μέχρι Δαρείου τοῦ τελευταίου Περσῶν βασιλέως, οὗ τὴν ἀρχὴν Ἀλέξανδρος ὁ Μακεδὼν καθεῖλε, πάντα μέχρις Ἰωνίας καὶ Καρίας ὑπὸ σατράπαις Περσικοῖς διακῆσθαι. προσήκειν οὖν αὐτῷ Πέρσαις ἀνανεώσασθαι πᾶσαν δόλοκληρον, ἣν πρότερον, ἔσχον ἀρχὴν," Herodian, vi. 6. "εἶναι γὰρ αὐτὰ Περσῶν προγονικὰ κτήματα," 11. W.

32. ἀφυλάκτῳ] ἐπιθέσθαι τοῖς πολεμίοις καθεύδουσι καὶ ἀφυλάκτοις, Polybius, viii. 36. τὸν Ἀριστόδημον ἄοπλον καὶ ἀφύλακτον παρεισπεσόντες διασφθεῖρουσι, Plutarch, t. ii. p. 262. c. οὕτω γὰρ ἔπειτο ἀφυλάκτως καὶ ἀπροόπτως αὐτοῖς ἐπελεῦσεσθαι, Herodian, vi. 12. W. ἀφυλάκτως διακειμένων τῶν Ἀργείων, Polybius, iv. 36, 4. S. vol. i. p. 12. n. 61.

Herod.

33. ἔστεργον τὰ παρεόντα] στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω, Isocrates, D. p. 8. v. W. *tentantem majora, fere presentibus aequum*, Horace, i Ep. xvii. 24. Facciolati. The construction of this verb with the accusative (as well as the dative), in the sense of 'being contented with any thing,' is noticed, M. G. G. 403. ods. 1.

34. τοὺς τόνους] *the cordage made of strips of hide*. W.

35. Πλειστῶρῳ] Of this deity nothing is known. W. L.

36. Αἰγὸς Ποταμῶν] "Goat's Rivers:" a spot celebrated for the total defeat of the Athenians by Lysander in the last year of the Peloponnesian war. L. A.

συχνόν, οἱ μὲν ἀπέθανον, οἱ δὲ ζῶντες ἐλάμφθησαν. καὶ συνδήσαν-
τές σφεας οἱ Ἕλληνες ἦγον ἐς Σηστόν, μετ' αὐτῶν δὲ καὶ Ἀρταύκ-
την δεδεμένον, αὐτόν τε καὶ τὸν παῖδα αὐτοῦ.

CXX. Καί τεω τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιέων,
ταρίχους ὀπτῶντι, τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ
κείμενοι ἐπάλλοντό³⁷ τε καὶ ἥσπαιρον,³⁸ ὅκως περ ἰχθύες νεοάλω-
τοι.³⁹ καὶ οἱ μὲν περιχυθέντες ἐθώμαζον. ὁ δὲ Ἀρταύκτης, ὡς εἶδε
τὸ τέρας, καλέσας τὸν ὀπτῶντα τοὺς τάριχους, ἔφη· “Ξεῖνε Ἀθη-
ναῖε, μηδὲν φοβέο τὸ τέρας τοῦτο· οὐ γὰρ σοὶ πέφηνε· ἀλλ' ἐμοὶ ση-
μαίνει ὁ ἐν Ἐλαιούντι Πρωτεσίλεως, ὅτι, καὶ τεθνεὺς καὶ τάριχος⁴⁰
ἔων, δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. νῦν ὦν ἀποινά
μοι τάδε ἐθέλω ἐπιθεῖναι· ἀντὶ μὲν χρημάτων, τῶν ἔλαβον ἐκ τοῦ
ἱροῦ, ἑκατὸν τάλαντα καταθεῖναι τῷ θεῷ· ἀντὶ δ' ἐμειωντοῦ καὶ τοῦ
παιδὸς ἀποδώσω τάλαντα διηκόσια Ἀθηναίοισι, περιγεγόμενος.”
Ταῦτα ὑπισχόμενος, τὸν στρατηγὸν Ξάνθιππον οὐκ ἔπειθε. οἱ γὰρ
Ἐλαιούσιοι τῷ Πρωτεσίλεω τιμωρέοντες ἐδέοντό μιν καταχρησθῆναι,
καὶ αὐτοῦ τοῦ στρατηγοῦ ταύτη ὁ νόος ἔφερε. ἀπαγαγόντες δὲ αὐτὸν
ἐς τὴν ἀκτὴν, ἐς τὴν Ξέρξης ἔξευξε τὸν πόρον, (οἱ δὲ λέγουσι, ἐπὶ τὸν
κωλωνὸν τὸν ὑπὲρ Μαδύτου πόλιος,) σανίδα προσπασσαλεύσαντες,⁴¹

37. ἐπάλλοντο] ἰχθύς π., i. 141. δειμάτι παλλόμενοι, vii. 140. ἐν δέ μοι αὐτῇ στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, Homer, Il. X. 451. παλλόμενος καὶ τρέμων, Plutarch, Cic. S.

38. ἥσπαιρον] viii. 5. ἀσπείροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, Apollodorus, B. iii. 13, 6. Æschylus, P. 970. Euripides, I. A. 1586. The shorter form occurs in Apollonius, εἰσενόησε παῖδα φίλον σπείροντα διὰ φλογός, iv. 873. W. vol. i. p. 66. n. 99.

39. νεοάλωτοι] A rare word; τῶν νεοαλώτων τινές καὶ Δαλματάται σὺν αὐτοῖς ἐπανέστησαν, D. Cassius, xl. p. 473. e. W. A similar prodigy is related, by Ulysses, as happening when his companions had slain the heifers of the Sun, εἶρπον μὲν ῥινοί, κρέα δ' ἄμφ' ὀβελόις ἐμεμύκει, ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὡς γίγνετο φωνή, Homer, Od. M. 395. L. This story will remind many readers, of the white, red, blue, and yellow fish; which, after they were half-fried, on being

struck with the myrtle-wand by the mysterious lady, deliberately answered the question which she put to them, to the great amazement of the fine cook-maid who came from the emperor of the Greeks; Arab. Ent. Night xix.

40. τάριχος] Philostratus, Her. p. 672. V. πάντων ἄτιμον κῆφίλον θνήσκειν χρόνῳ, κακῶς ταριχευθέντα παμφάρτῳ μόρῳ, Æschylus, Ch. 289. τὸ γῆρας ἕμε μαραιῶν ταριχεύει, Sophron. Hence is the contracted form ταρχύειν 'to bury,' Apollonius, i. 83. τὸν νέκυν ἀποδώσω, ὕφρα φε ταρχύσωσιν Ἀχαιοί, Homer, Il. H. 84. B. L. i. e. θάψωσι. τὰ τάρχεα 'funeral obsequies,' Scholiast. T. ἐνθα φε ταρχύσουσι καστῆνητοί τε, φέται τε, τύμβω τε, στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων, Π. 456. 674. D.

41. σ. προσπασσαλεύσαντες] Ἀρταύκτην πρὸς σανίδα προσδιεπασσάλευσαν, vii. 33. The construction here is πασσαλεύσαντες πρὸς σανίδα. W.

ἀνεκρέμασαν· τὸν δὲ παῖδα, ἐν ὀφθαλμοῖσι τοῦ Ἀρταύκτεω, κατέλευσαν.

CXXI. Ταῦτα δὲ ποιήσαντες, ἀπέπλεον ἐς τὴν Ἑλλάδα, τὰ τε ἄλλα χρήματα ἄγοντες, καὶ δὴ καὶ τὰ ὄπλα τῶν γεφυρέων, ὡς ἀναθήσοντες ἐς τὰ ἱρά. καὶ κατὰ τὸ ἔτος τοῦτο οὐδὲν ἔτι πλέον τούτων ἐγένετο.

CXXII. Τούτου δὲ τοῦ Ἀρταύκτεω τοῦ ἀνακρεμασθέντος προπάτωρ, Ἀρτεμβάρης, ἐστὶ ὁ Πέρσῃσι ἐξηγησάμενος λόγον, τὸν ἐκείνοι ὑπολαβόντες Κύρῳ προσήνεικαν, λέγοντα τάδε· “Ἐπεὶ Ζεὺς Πέρσῃσι ἡγεμονίην διδοῖ, ἀνδρῶν δὲ σοὶ, Κῦρε, κατελὼν Ἀστυάγεια· φέρε, γῆν γὰρ ἐκτίμεθα ὀλίγην καὶ ταύτην τρηχέην,⁴² μεταναστάντες ἐκ ταύτης, ἄλλην ἔχωμεν ἀμείνω. εἰσὶ δὲ πολλαὶ μὲν ἀστυγαίτονες, πολλαὶ δὲ καὶ ἑκαστέρω. τῶν μίαν σχόντες πλέοσι ἐσόμεθα θωμαστότεροι. οἶκος δὲ ἄρχοντας ἄνδρας τοιαῦτα ποιέειν. κότε γὰρ δὴ καὶ παρέξει κάλλιον, ἢ ὅτε γε ἀνθρώπων τε πολλῶν ἄρχομεν, πάσης τε τῆς Ἀσίας;” Κῦρος δὲ ταῦτα ἀκούσας καὶ οὐ θωμάσας τὸν λόγον, ἐκέλευε ποιέειν ταῦτα· οὕτω δὲ αὐτοῖσι παραίεε κελεύων παρασκευάζεσθαι, ὡς οὐκέτι ἄρξοντας,⁴³ ἀλλ’ ἄρξομένους· φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἄνδρας γίνεσθαι.⁴⁴ οὐ γάρ τοι τῆς αὐτῆς

42. τρηχέην] Plato, Leg. iii. p. 695.

Α. Πέρσαι τότε πένητές τε ἦσαν, καὶ χώρας τραχείας οἰκήτορες, καὶ νόμιμα σφίσιον ἦν, οἷα ἐγγύτατα εἶναι τῇ Λακωνικῇ παιδεύσει, Αἰγίαι, Αἰ. ν. 4. IV. ἐν Πέρσαις, διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἵππεύειν, ἐν ὀρεινῇ οὐσῇ τῇ χώρᾳ, καὶ ἰδεῖν ἵππον πάνυ σπάνιον ἦν, Xenophon, Cyr. i. 3, 3. SCHN. vol. i. p. 43. n. 31.

43. παρασκευάζεσθαι, ὡς—ἄρξοντας] M. G. G. 550. obs. 4. This construction of π. with the future participle is not unfrequent in Thucydides (ii. 7. &c.), but elsewhere rather rare. Xenophon, Cyr. i. 3, 13. BLO.

44. γίνεσθαι] Hippocrates, after describing the advantages which the temperate part of Asia possesses over Greece, adds that the men of the former country are not naturally bold or courageous, and that they do not voluntarily endure fatigue or labor; de Aër. Aq. et Loc. 33. t. i. p. 347. This opinion moreover is confirmed by experience. Greece conquered Asia;

the Romans overcame both Greece and Asia; and though they subdued likewise the Gauls, the Germans, and other northern nations, it was because those people were undisciplined and ignorant of the art of war. When they attained this science, they in their turn became masters of the world, and dismembered the Roman empire. The Franks conquered the Gauls, the Lombards Italy, and the Visigoths Spain. In short, the inhabitants of the north have always overcome those of the south. (The reference to Polybius, iv. 31. is erroneous, and I have been unable to rectify it.) Montesquieu has discussed this point at considerable length. L. The statement of Seneca, *fere itaque imperia penes eos fuere populos, qui migliore caelo utuntur: in frigora septemtrionemque vergentibus immanis ingenia sunt, ut ait poeta, “suoque simillima caelo,”* Ir. ii. 16, 1. is an apparent exception. On comparing the Germany and Gaul and Bri-

γῆς ⁴⁵ εἶναι καρπὸν τε θωμαστὸν φύειν, καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια. ὥστε συγγνόντες Πέρσαι οἴχοντο ἀποστάντες, ἐσωθέντες τῇ γνώμῃ πρὸς Κύρου, ἄρχειν τε εἶλοντο, λυπρὴν οἰκέοντες, μᾶλλον ἢ, πεδιάδα σπείροντες, ἄλλοισι δουλεύειν. ⁴⁶

tain of the Augustan age with those same countries at the present day, one would be tempted to exclaim, *nemo adeo ferus est, ut non mitescere possit, si modo cultura patientem commodet aurem*, Horace, 1 Ep. i. 39. W.

45. γῆς] Cyrus, when the Persians wished, ἀντὶ τῆς ἑαυτῶν, οὔσης ὀρεινῆς καὶ τραχείας, πεδιάδα καὶ μαλακὴν χώραν λαβεῖν, οὐκ εἶασεν, εἰπὼν ὅτι “καὶ τῶν φυτῶν τὰ σπέρματα καὶ τῶν ἀνθρώπων οἱ βίοι ταῖς χώραις συνεξομοιοῦνται,” Plutarch, Ap. p. 172. E. *ferti-*

lissimus ager, eoque abundans omnium copia rerum est regio, et inbelles (quod plerumque in uberi agro evenit) barbari sunt, Livy, xxix. 25. V.

46. δουλεύειν] To follow the history in a chronological order, a reader, after finishing Herodotus, should take up Thucydides at i. 89. and read to 117. inclusive: he should then go back to 24., and read on from thence to 88. inclusive; after which he should proceed directly to 118. AR.

EXAMINATION QUESTIONS.

BOOK VII.

1. Distinguish between *ῥέες*, *πλοῖα*, *ὀλκάδες*, &c.
2. What was the object of the Persian kings in nominating a successor before they went on a foreign expedition?
3. What prepositions are used in composition with verbs to give the signification of 'a kingdom *devolving*'?
4. To whom did the Greeks apply the titles *δεσπότης* and *ἄναξ*?
5. How may *ἀρετὴ* in its general sense be defined?
6. What particulars are known of the Aleuadæ?
7. Why may *διαθέτης* denote a *vender*?
8. In what respects was Lasus eminent?
9. How does Schweighæuser form *χρεώμενος*?
10. What is the construction of *ἐπιτροπεύειν* in the later Greek writers?
11. By what names were the ordinary and the extraordinary assemblies of the people at Athens respectively designated?
12. What was the chief council of the Ætolians called?
13. What does Dionysius of Halicarnassus say of the diction of Herodotus?
14. Explain the construction by which *οἱ* is referred to the antecedent *Ἀθήνας*.
15. Why did the circumstance of Pelops being a Phrygian give the Persians no title to the Peloponnesus?
16. How can we account for the phrase *ἐν ἡμετέρον*?
17. What phrases similar to *πρῆγμα ἐς μέσον τιθέναι* occur in Cicero?
18. Why does Mardonius speak of the Greeks as 'Ionians in Europe'?
19. What variety is there in the construction of verbs compounded with *κατὰ* 'against'?

20. What is the meaning of the name *Sacæ*?
21. What does Thucydides say of the wars in Greece?
22. What is said of the manner in which the Tibareni conducted hostilities?
23. Who among the Greeks were more inclined to settle their disputes by the sword than by verbal discussion?
24. In what peculiar signification does *ἐς τούτου λόγον* twice occur?
25. What verbs are used in the sense of *εἴωθε*?
26. Give an instance of a similar idiom in Latin.
27. Explain the metaphor in *ἐπιλαίειν*.
28. What was the touchstone called?
29. What force has *καὶ δὴ* with a past tense?
30. Explain the difference between *φαντάζεσθαι* and *φαίνεσθαι*, and illustrate it by a reference to Cicero.
31. What appears to be the meaning of Herodotus in attributing *envy* to the deity?
32. What may *βροντή* signify by metonymy?
33. What is there in the Latin and English languages similar to the use of *ἀκούειν* with an adverb?
34. What are the evils of calumny?
35. What terminations are used by the Attic and Ionic dialects in common for *-ωσαν* and *-έτωσαν* in the third person plural of the imperatives passive and active?
36. Illustrate the use of *ἀναγινώσκειν* as signifying *to persuade*.
37. What etymology has been given to the word *εὐφρόνη*?
38. What Latin phrase is equivalent to *πρῆγμα εἶναι*?
39. Should we read *Πέρσησι* or *Πέρσας*, in *προεΐπας ἀλίζειν Π. στρατόν*? Why?
40. Explain the construction of the pronoun, in *οὐ τῷ πρώτῳ οἱ κελεύσματι πειθόμενος*.
41. Why did Artabanus object to sit on the king's throne?
42. Where do we find the original of the maxim, "Evil communications corrupt good manners"?
43. Is *σφάλλειν* neuter, or transitive?
44. What is the gender of *ὄνειρον*?
45. What is Lucretius's theory of dreams?
46. In what writers do we meet with *δεδόκημαι* the regular form from *δοκέω*?
47. How do we get the form *ἀμβώσας*?
48. How does Appian represent Pompey as behaving, just before the battle of Pharsalia?
49. By whom, and in what words, was the expedition of Xerxes against Greece predicted?

50. What expressions are sometimes used instead of *τοῦτο δὲ* in answer to *τοῦτο μὲν*?

51. What is the import of *αἰεὶ*, in the phrases *ὁ αἰεὶ ἐξορυσσόμενος χοῦς*, and *συνῆγον αἰεὶ*?

52. Why does Herodotus say that the Persians had *ἀγορήν τε καὶ πρητήριον*, in the neighbourhood of Athos?

53. Explain the reduplication in *ἀλίγλεκα*.

54. How far was the canal, across the isthmus of Athos, necessary?

55. What is the evidence for and against the existence of this canal?

56. Mention the methods in which Dionysius and Annibal transported ships across necks of land.

57. What was the *βύβλος*? and to what uses was it applied?

58. What character does Demosthenes give of the Macedonians? and how far might it be taken as a compliment?

59. What was the *syrinx*? who invented it? Who invented the flute?

60. What musical contest is fabled to have taken place? and how has it been explained as an allegory?

61. Describe the golden tree of Theophilus, and the plane-tree and vine of the Persian kings. What did Antiochus say of the plane?

62. To what did the property of Callias, the richest man at Athens, amount?

63. Wherein did the property of Pythius chiefly consist?

64. What coinage was struck in Egypt, in imitation of the Dacic gold coinage?

65. What happened to Colossæ shortly after the date of St. Paul's epistle to the Church in that city?

66. What were the *δημιοεργοί*? how did they make artificial honey? and what was its use?

67. What is the meaning of *ἀθανάτω ἀνδρί*?

68. Whence did the story originate of Xerxes fettering the Hellespont?

69. Why is the Hellespont called *ποταμός*?

70. What relation did the *penteconter* bear to the *trireme*?

71. Mention instances where the knowledge or ignorance of astronomical phænomena has proved of great consequence.

72. When *ἡ ἀξίη* signifies *the due*, what is understood?

73. How does Matthiæ account for the origin of *λάμψεσθαι*, &c.?

74. What is the construction required by *ζημιούσθαι*?

75. Among what nations was the punishment of cutting asunder used?

76. What is the difference between ἄρμα, ἀμάξα, and ἄρμα-μαξα?
77. What was the *σαυρωτήρ*, and its use?
78. What different force has the preposition *πρὸς*, in the two compounds *προεξέδρη* and *προποιεῖσθαι*?
79. Do Pliny and Valerius Maximus attribute the tears of Xerxes at Abydos to the same motive?
80. What difference is there in the active and middle significations of *φράζω*, and *φημι*, and *γεύω*?
81. Of what different constructions does *ἐσελθεῖν* admit? and which is the more frequent?
82. In what dialects was the form *εἰα* &c. used as the termination of the first aorist subjunctive active?
83. Why does *πολλαπλάσιον* govern a genitive?
84. What do adjectives in *ιμος* generally denote?
85. Why should we write *ἄνθρωποι* in the nominative, and not *ἄνθρωποι*?
86. What different explanations may be given of *προβαίνειν ἑκαστέρω τὸ πρόσω αἰεὶ κλεπτόμενος*?
87. What precepts are given with respect to deliberation and execution?
88. In what person do the Greeks very often convey general maxims? is the same idiom admissible in Latin? and in English?
89. Wherein lies the force of the observation "*possunt, quia posse videntur*"?
90. Why was the neuter article prefixed to quotations?
91. What opinion was entertained by the early divines respecting the ministry of angels?
92. What dialects respectively use *εἶληχα* and *λέλογχα*?
93. In what degree of estimation was the myrtle held by the ancients?
94. What victims were sacrificed to Neptune?
95. In what respects did Alexander's sacrifice resemble that of Xerxes?
96. With what phrase is the expression *ἐπὶ δὲ* often interchanged?
97. For what mysteries was Samothrace celebrated?
98. How does Virgil describe the death of Orpheus?
99. What was the ancient practice, when ships were to remain long stationary?
100. On what grounds is *συννάξαντες* preferable to *συνάξαντες* in the passage *συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ σ. ταύτην, ὡς μάλιστα εἶχον, vii. 60.?*
101. What sort of a wall is *αἰμασίη*?

102. What is the meaning of *μύρια μύρια* ?
103. What is the probable origin of many verbs in *ζω* ?
104. What effects does Tacitus ascribe to the presence of the German women on the field of battle ?
105. What is the English of *ἐν τοῖσι γούνασι* ?
106. How does the accent of *τριηρων* vary ?
107. Explain the terms *πλήρωμα* and *ἐπιβάται*.
108. What does Robertson say as to the inclination of the ancient Persians for sea service ?
109. Were there two queens who bore the name of Artemisia ?
110. When *ὑπὸ* denotes a cause arising from disposition of mind, with what Latin preposition is it correspondent ?
111. To what did Cos give its name ? why is the isle now called Stan-Co ?
112. What is the difference between *ἀπογράφειν* and the middle verb ? What writer neglects the distinction ?
113. What is the force of *οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης* ?
114. How does Schweighæuser explain the construction of *εἰ Ἕλληνες ὑπομειέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι* ?
115. When is *εἰ* used with the optative, and the indicative put in the conclusion ?
116. When do adjectives compounded with *συν* govern a dative ?
117. Explain the difference of the adjective *ἐπακτος* according to the different position of its accent.
118. What feat is recorded of Polydamas in the reign of Darius II. ?
119. What English word expresses the force of a demonstrative pronoun when added to an adverb of time ?
120. How is *ὑπισχνέομαι* formed ?
121. From what does *δυοῖσι* come ?
122. After *οἱ ἕκαστος*, should the verb be singular or plural ?
123. How does Clarke generally render the form *-εσκον* ?
124. How does Elmsley account for the occurrence of the form *ἐδυνάσθην* in the tragic chorus ?
125. After what relatives does it appear that children were very frequently named ?
126. What instances of desperation are recorded similar to that of Bogen ?
127. What is the difference between *ῥέεθρον* and *ῥεῦμα* ?
128. Is *ὑπήκοος* constructed with a genitive or a dative ?
129. When do verbs in *εύειν* govern a genitive ?
130. Explain the words *προφήτης*, *ἐξηγητής*, *ὑποφήτης*, and *μάντις*.

131. What description does Strabo give of a Persian sacrifice?
132. As whose birth-place is Stagirus celebrated?
133. Who invented the Median dress; and by whom was it afterwards adopted?
134. What was reckoned a fair height for a man?
135. Of what are the verbs *ἐκφέρειν* and *efferre* peculiarly used?
136. To what practice does the word *ἐτυμβοχόεε* refer? Was it one of much antiquity, or of wide extent? and is it still in existence?
137. What is the difference between *ἄλευρα* and *ἄλφιστα*?
138. Describe the hand-mill used by the Greeks.
139. What compounds of *τρίβειν* are used in the sense of *ἀπολλύειν*?
140. To what had the name of Therma been changed prior to the Christian era?
141. On what score have the poets celebrated Phlegra?
144. Who was called *Pellæus juvenis*?
145. When did Pella rise into grandeur? is it still a considerable town?
146. Whence arose the phrase *τάμνειν ὁδοὺς*?
147. What particulars are mentioned by the ancients relative to the existence of lions in Europe?
148. How does Sonnini describe the view from the Thesalian Olympus?
149. What writer is designated as *ὁ τὰ ἔθνικὰ γράψας*?
150. What epithets are attached to Neptune from his supposed agency in earthquakes?
151. What is the origin of the festival called Peloria?
152. Why is *ἦδε αὐτῇ* preferable to *ἦδε αὐτῆ*?
153. How many were the Amphictyonic States? name them.
154. What is the meaning of the verb *δεκατεύειν*?
155. What was the oath said to be taken by the confederate Greeks? Who were particularly aimed at by the oath?
156. What was the *βάραθρον*?
157. How did the Spartans treat the Persian envoys who came to demand earth and water?
158. In what sentences is *ἄν* often doubled?
159. From what are the metaphors *ἀμαρτάνειν*, *ρέπειν*, *ἐπικίδνασθαι*, and *ἐπικίρνασθαι* respectively derived?
160. Is *ἀνέχεσθαι* more frequently followed by a participle or by the infinitive?
161. Why is the final syllable of *ἔπος* long, before *ἐρέω*?

162. Why is Minerva called *τριτογενής*?
163. What celebrated persons were natives of Salamis?
164. What is the epigram of Menander on the sons of Neocles?
165. What are the different explanations given of the word *ἐγκεχωρημένοι*?
166. Is there any difference between *ὀμαιχμία* and *συμμαχία*?
167. Why does it appear that the Amphictyonic council was not a meeting of the states-general of Greece?
168. What Roman generals imitated the generosity of Xerxes towards spies?
169. What trade had the Athenians with the Black Sea?
170. What different explanations are given of the phrase *εἶσω τὸν προβόλαιον ἔχων*?
171. What is known of the regal power at Argos during the Persian invasion of Greece?
172. How did Argos act and feel on this occasion towards Sparta and her allies?
173. What did Solon say as to the apparent magnitude of our own evils and those of other men?
174. What tenses are placed by Attic writers after the verb *μέλλειν*?
175. Why did the Romans change the name of Egesta to Segesta?
176. What force is Dionysius said to have raised in Sicily alone?
177. What does Pliny say of Sicily's fertility?
178. May the omission of the article be significant in the expression *ὑπὸ Γελωνός τε καὶ Συρηκουσίων*?
179. What is the difference in the significations of *προτείνειν* and *κατέχειν* and those of their middle voice?
180. Whence is *μετανάσται* derived? In what estimation were they held, compared with the *αὐτόχθονες*? and why was this?
181. Whence is the metaphor in *ὑφιέναι* borrowed? What is the construction of this verb? and is there any thing similar to it in our own language?
182. Explain the phrase *οὐκ ἂν φθάνοιτε τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι*.
183. Where else does the simile *ὡς τὸ ἔαρ* occur? and where is it most in place?
184. What is the force of *εὖ βεβηκέναι*? and what is derived from this sense of the verb?
185. When Herodotus uses tmesis, what does he generally avoid?

186. How does Diodorus account for the Carthaginian invasion of Sicily during Gelo's reign?
187. What was the birth-place of Buonaparte?
188. Why have we no detailed account of the Carthaginians in our author's history?
189. What was the designation of the two annual magistrates of Carthage?
190. What was the origin of the rites of hospitality? Who presided over them? Between what parties might they exist? Could they be renounced?
191. Explain the terms *ξενοδόκος*, *ξενῶνες*, *πρόξενος*, *δορύξενος*, *σύμβολον*, and *ἀστράγαλος*.
192. What account does Polyænus give of the death of Amilcar?
193. Who are related to have destroyed themselves by water or by fire, that they might be regarded as divinities?
194. Why is Cape Matapan so called?
195. What proverb was there respecting Cape Malea?
196. Who were the Spartan Polemarchs?
197. What author very frequently uses a construction similar to that of *ἦλωσαν οἱ ἀλόντες*?
198. When and where did the Amphictyonic council hold its sessions?
199. Who was the preceptor of Pausanias the historian?
200. What is the difference between *καλλιστεύειν* and *ἀριστεύειν*?
201. Is there any periphrasis in the expression *σκάφη νεῶν*?
202. What particulars used to be communicated by the signal torches?
203. What were the duties of the *ἡμερόσκοπος*?
204. What is the force of *ποιῶ*, particularly after *καὶ δὴ*?
205. Is there more than one instance of *dogs* being reckoned in the enumeration of forces?
206. What does Matthiæ say on the phrase *ἔστιν οἷ*?
207. What was a soldier's daily ration of corn?
208. What proportion did the chœnix bear to the medimnus?
209. Explain the phrase *πρόκροσσαι καὶ ἐπὶ ὀκτώ*.
210. How many points has the modern compass? What are the Greek names of the winds?
211. Do you recollect the epithet which Virgil gives to Orithyia? What children did she bear to Boreas?
212. What proverb is illustrated by the assertion that *ἀνδρὶ ναυηγίῃ ἐγένετο χρηστή*?
213. What difference was there in sacrifices to celestial deities and in those to the shades of the dead?

214. Whom does De Pauw suppose the γόητες to have been ?
215. Why is Aphetæ said to have been so called ?
216. For what reason are the Argonauts said to have left Hercules behind them ?
217. What preposition is substituted by the poets in such phrases as πέμπειν ἐπί ?
218. What do you understand by the expression *tribus Anticyris* in Horace ?
219. What signification has κείμαι in common with other words of a cognate sense ?
220. By what other epithet was the Amphictyonic Ceres known ?
221. For what great event was Mantinea celebrated ?
222. How was the body of knights at Sparta formed ? and what was their post in war ?
223. What particulars are stated as to the Carnean festival ?
224. How is περισπερχέειν formed ? and to what is this formation analogous ?
225. From what time did the custom of wearing the hair long become fashionable in Sparta ? What did Lycurgus say as to this practice ?
226. What is the force of the participle in φερόμενοι ἐπέπεσον ?
227. Illustrate the difference between ἄνθρωποι and ἄνδρες.
228. How does Homer contrast the advance of the Trojans with that of the Greeks ?
229. Was the defile of Mount Cæta ever used on subsequent occasions for treacherous purposes ?
230. How were the deputies from the Amphictyonic states designated ?
231. What position does Thucydides compare with the situation of the Spartans at Thermopylæ ?
232. Does ἀρχὴν occur adverbially in early writers ?
233. Is the accusative singular in ἦ common ? does it occur in the tragedians ?
234. How may the use of transitives as neuters be accounted for ?
235. What feeling did Plutarch entertain towards Herodotus ?
236. Why was it not an absurdity to suppose that Leonidas with his three hundred Spartans could have detained as hostages four hundred Thebans ?
237. Into how many parts does Dio Chrysostom divide the day ?
238. When was the full market ?

239. Why has ἀγειν “to break” a syllabic instead of a temporal augment?

240. What idea is conveyed by the participle in such expressions as ἐλθόντες ἴζοντο?

241. Why does Longinus seem mistaken in considering ἀλεξομένους—στόμασι an instance of hyperbole?

242. What objections are there to the reading λειποψυχέοντα? What conjectural alterations have been suggested?

243. What reply is one of the three hundred said to have made, when Leonidas ordered him to convey a letter to Sparta?

244. Is εἰδήσω the future which the Attics use?

245. What difference was there between Spartans and Lacedæmonians?

246. What is the difference between χαίρουσι χρεώμενοι and χρέωνται χαίροντες?

247. What is the difference between the active and middle voices of συμβουλεύειν?

248. How was the writing tablet of the ancients constructed? and what was the mode of writing upon it?

BOOK VIII.

1. In what respect had individual characters great weight in deciding national ascendancy?

2. What is the meaning of οἰκέται?

3. What is the force of the phrase μηδὲ πυρφόρον περιγενέσθαι?

4. What is the idea conveyed by the word καταφρονέειν?

5. Illustrate the primary and the secondary significations of ταρσοί.

6. How does the sense of τραπεσθαι vary with its accentuation?

7. From what hero did Alcibiades claim descent? and what was the family connexion between him and Pericles?

8. On referring to ancient genealogical tables, after what relation does a child generally appear to have been named?

9. Is μέχοι μέσου ἡμέρης an allowable expression?

10. What is the origin of the Caryatides in architecture?

11. When were the Olympic games founded? Is the first Olympiad reckoned from that period?

12. Why was Parnassus called *biceps*? Who were the gods of the mountain?

13. For what was Orchomenos celebrated?

14. Describe the Corycian cavern.

15. What was the method of delivering the oracle at Delphi?

and of how many persons did the oracular establishment consist?

16. What prodigy does Xenophon record as having happened just prior to the battle of Leuctra?

17. Why was Minerva worshipped under the title of Pronæa?

18. To what is ἔχοντας ἔπεισθαι equivalent?

19. How may the apparent prodigies (p. 169.) be probably accounted for?

20. Why was the proclamation made, that "each Athenian should save his family as he could"?

21. How were the Athenian fugitives treated at Træzen?

22. In what temple was the guardian serpent of Athens kept?

23. How do the Attic forms of μελιτόεσσα vary?

24. How may the disappearance of the honey-paste from the temple be accounted for?

25. To what purpose was the island of Seriphos applied by the Roman Emperors?

26. Name the six rivers of the infernal regions.

27. How was it that Crotona sent but one ship? Was Crotona a weak state?

28. Who were the ταμίαι at Athens?

29. What were the θύραι, with which it was attempted to fortify the Acropolis?

30. Where did the Venetians plant their mortar-battery, which did such mischief to the Parthenon?

31. What is the etymology given of the word Areopagus? Who is the earliest author that alludes to the etymology? and to whom does he assign the foundation of the court? Who were the judges in this tribunal? and what eminent persons were brought before it? What peculiarity is observable with regard to its sittings?

32. How does Laurent describe the entrance to the Acropolis?

33. What oath was taken in the temple of Aglauros?

34. Nepos speaks of *sacerdotes interfecti*; who were these?

35. By what are verbs of motion accompanied, to express the object of those verbs, answering to the active supine in Latin?

36. In whose time is the sacred olive at Athens said to have been still in existence?

37. What was the θάλασσα in the Acropolis?

38. What was the fabulous contest between Neptune and Minerva?

39. What is pre-supposed by the form ἀναδεδράμηκα?

40. Who was Mnesiphilus?

41. What anecdote does Plutarch relate of the discussion between Themistocles and Eurybiades?
42. How may this anecdote have originated?
43. What is the proper meaning of ἀναζευγνύναι?
44. In what cases may ἐς ὃ stand for ἐν ᾧ?
45. What is the force of the imperfects in c. 61, &c.?
46. What kind of ellipsis is that which is often followed by εἰ δὲ μή?
47. What are the active, passive, and middle significations of ἀναδιδάσκειν?
48. Who were the Æacidæ?
49. Describe the procession during which the exclamation Ἰακχε! was so frequently repeated.
50. Were foreigners admissible to the rites of initiation?
51. Why is πόλις often used as synonymous with νῆσος?
52. Is the ellipsis the same in the expressions Ὀλύμπια and Κάρνεια?
53. From what may the metaphor in ἐξεργάγη be derived?
54. What are used respectively as the aorist and the future of ὀραῖν?
55. Describe the bay of Eleusis.
56. What is the reason that ἵνα is sometimes followed by both a subjunctive and an optative?
57. Why was ostracism so called? Where was it adopted? How did it differ from exile? Who are mentioned as having suffered from it?
58. What anecdote proves the integrity and the reputation of Aristides?
59. How many kinds of tripod were there? and by what different names were they called?
60. Explain the manœuvre ἐπὶ πρύμνην ἀνακρούεσθαι. What was its object?
61. What appears to have been the Persian custom with regard to the royal benefactors?
62. What immense reward is Draco the Samian said to have received from Xerxes? and for what service?
63. Explain the expression ἐν χειρῶν νόμφ.
64. What is the date of the battle of Salamis? Who was born on the very day?
65. What are the arguments for and against the account given by Herodotus of the conduct of the Corinthians at Salamis?
66. Does φρίζουσι or φρύξουσι appear the more probable reading? On what grounds?
67. What account did the Persians give of the result of the expedition under Xerxes?

68. What permanent effects resulted to Greece from the victory at Salamis?

69. Why were carrier pigeons not used by the Persians in transmitting news?

70. What poet describes at length the transmission of intelligence by beacons?

71. Is *δράμημα* or *δρόμημα* correct?

72. What is the etymology of our word "post"?

73. What is Xenophon's description of the *ἀγγαρήϊον*?

74. Was there any connexion between *θαλίη* and *θυσίη*?

75. Of what different constructions does *προσῆκειν* admit?

76. What is the force of the qualified assertion *ὡς ἐκ κακῶν*?

77. What is implied in the phrase *ἦν τι πάθη*? What is the corresponding Latin expression?

78. To what changes was *έσω*, the primitive form of the future, liable in verbs whose characteristic was *ρ*? And by whom were these secondary forms respectively retained?

79. What are the various forms under which the radical verb *έλω* appears?

80. What great generals have deemed it policy to connive at the escape of a flying enemy?

81. What connexion is there in sense between the phrase *ἀνακῶς έχειν* and the title *ἀναξ*?

82. What word is used by Herodotus as synonymous with *ἀποστροφή*?

83. How can it be shown that *βία* and *ἀνάγκη* are synonymous?

84. From what is the metaphor in *ἐπίμβολος* derived?

85. In what peculiar sense does Herodotus use the substantive *ὑπερβολή*?

86. What are the common words for *άνωρή*, and *χειμερίζειν*?

87. What is a peculiar meaning of *μη λείπεσθαι τινος*?

88. What is the English of *κατ' ὀλίγους*?

89. What may be observed with regard to the *στρεπτοφόροι* and *ψελιοφόροι*?

90. Why was there a proverbial connexion between *λιμός* and *λοιμός*?

91. What appears to be the etymology of Valiza, Vasigluse, Curiorowieza, and Despote Giála, the modern names of Rhodope?

92. How do we obtain the accusative *κυβερνήτεια*?

93. Who was the tutelary deity of the Isthmus?

94. What secret motives does Diodorus develop for the award of the palm to the Æginetans? How was this decision

connected with the honors paid to Themistocles at Sparta, and with the appointment of Xanthippus to the command of the Athenian navy?

95. At what place were the votes occasionally given in order to make the decision more conscientious?

96. On what grounds does Cicero infer that the Academic philosopher was entitled to the highest rank among the various sects?

97. Who were the knights at Crete and at Sparta? What was the difference between them?

98. What was the post in battle of the Spartan knights? Was the Spartan avairy an effective body of men?

99. What instances are recorded of private communications between besiegers and their partizans within the town by the means of arrows?

100. What curious tradition prevailed among the barbarians inhabiting the shores of the Arabian Gulf?

101. What was there peculiar in the position of Potidæa?

102. In what sense are ἀνωτέρω and κατωτέρω to be taken, when referred to navigation?

103. Of what country were the inhabitants often employed as interpreters between the Persians and the Greeks?

104. When are compound words ending in νομος paroxytones, and when proparoxytones?

105. What was implied by the word ξυμμαχία, in the age of Thucydides?

106. How can we explain the arrangement—*pacis eras mediusque belli*—, which is so common in Horace?

107. Is there any instance in Latia of regal power being designated by the word *manus*?

108. What is the strict anatomical signification of χείρ?

109. Who was called μακρόχειρ? and for what reason?

110. Why should the subjunctive rather than the optative follow verbs of 'fearing'?

111. What contrast does Isocrates draw between the Athenian and the Lacedæmonian character?

112. Was there much difference in the systems of education in these two states?

BOOK IX.

1. With what force is Mardonius said to have entered Attica?

2. How does the fable of "The old man, his sons, and the bundle of sticks," illustrate the advice of the Thebans to Mardonius?

3. In what peculiar sense does *προέχων* occur with an accusative?

4. Is more than one person mentioned who suffered summary punishment in consequence of proposing to accede to the terms held out by the Persians?

5. How were the Athenian women designated, and why?

6. What particulars are mentioned of the Hyacinthian festival?

7. To what tradition may the honors paid to the Æacidæ be traced?

8. What is the origin of the phrase *ὄτι τάχος*?

9. What reasons may be assigned for the employment of the Helots in war by the Spartans?

10. What was the office that Pausanias held?

11. Describe the operations of Cleombrotus at the isthmus.

12. What was the ancient signification of *hostis*? and what word anciently bore the same signification as *hostis* in after times?

13. Who were the *περίουκοι* in Laconia? in what relation did they stand to the Spartans?

14. What was the designation of the chief magistrates of Thebes and Bœotia?

15. What is the force of *διὰ* in *διαπίνειν*? In what verbs has the preposition a similar signification?

16. What difference is there in the correlatives of *ὅσπερος* and *ὅστατος*?

17. What two different meanings has *βοηθέειν*? and what do the tragedians use as synonymous with it?

18. When cavalry are said *ἀποστῆσαι*, what is to be understood?

19. What instances are recorded of horses' manes being cut off as a sign of mourning?

20. Draw a plan of the battle of Plataæ, from the text and notes.

21. Give the dates of the expeditions of the Heraclidæ.

22. Why was the speech of the Tegeatans ill-judged?

23. Which construction appears most original—*τὸν ἰκνέεται*, or *ἐς τὸν ἰκνέεται*?

24. When is *σ*, in the perfect passive, changed into *δ* before the Ionic plural termination *αται*?

25. How may the idiom *ἡμῖν δίκαιον ἢ ὑμῖν* be accounted for?

26. What plays of Euripides are founded on circumstances referred to in the Athenian speech, delivered in support of their pretensions to command one of the wings?

27. Who were the Cadmeans?
28. What does Herodotus say of the Greek cavalry at Plataea? Who were the horsemen that he mentions?
29. What force has the preposition in ἀποκηδέειν and similar verbs?
30. What appears to have been the original form of the imperfect ἦν?
31. What is the force of the term ἐπέχειν in military tactics?
32. Who were the Hermotybians and Calasirians?
33. Why is the reading Ἰαμιδέων Κλυτιάδην suspicious?
34. Why did delay appear advantageous to both sides, at Plataea?
35. What is the force of the middle voice in προσποιέεσθαι πόδα?
36. Why might Δρυὸς Κεφαλαὶ be also called Τρεῖς Κ.?
37. What does Demosthenes say of the political honesty of the Greeks in his day?
38. In what play does Euripides allude to the plunder of Delphi by the barbarians? Who were these barbarians, according to Aprian?
39. Does ἦν govern the same mood as εἶ?
40. What people were ἱπποτοξόται? and what was their mode of fighting?
41. How can we account for ἀλλὰ γὰρ, followed by γὰρ, and afterwards by δέ?
42. What is the Homeric form of ὀπίωνες?
43. Does νῆσος necessarily denote "an island"?
44. Explain the change of moods in μετανέστησαν ἵνα καὶ ὕδωρ ἔχωσι καὶ οἱ πολέμοι σφεας μὴ σινοίατο.
45. What were the watches of the night among the Greeks, the Romans, and the Jews?
46. From what intermediate form between λήβω and λαμβάνω are some of the tenses derived?
47. Who denies the existence of a Pitanensian company? Is there any authority to support Herodotus?
48. What were the λόχος and the μόρα of the Spartans?
49. What characters are given of the Spartans by a tragic and by a comic poet? Should we expect to find these poets agree? Why?
50. Explain the words βάδην, ὀμίλῳ, γέγγρον, and ὠθισμός.
51. Does Herodotus use the word οὐδένες in any peculiar sense?
52. What use was occasionally made of the γέγγρα?
53. Why were the Persians called ἀροπλοι?

54. What is the force of *συστρέφειν* or *συστρέφεσθαι*?
55. Why was the fall of Mardonius decisive of the day?
56. Describe the Persian dress. Was not that of the Greeks equally cumbersome?
57. What is the proper meaning of *ἀνακτόριον*? and what is the other form of the word?
58. What is meant by meiosis?
59. What is the Homeric sense of the words *φόβος* and *φοβέεσθαι*?
60. To what may we attribute the want of skill which the Spartans showed in conducting sieges?
61. What is the force of a participle with its article when placed in the predicate?
62. What is the primitive signification of *εἶλειν*? and how is the sense of the military term *κατείλειν* derived from it?
63. How can the discrepancy between the accounts of Herodotus and the monuments of antiquity, to which Plutarch appeals, be satisfactorily accounted for?
64. In what propositions may the relative stand for the interrogative pronoun?
65. Explain the difference between *ῥῦσαι* and *λῦσαι*.
66. What celebrated persons were natives of Cos?
67. What was the force of the appellation *γύνας*?
68. In what different ways may the ellipsis be supplied in the phrase *ἀποδιδόναι τὴν ὁμοίην*?
69. What is the construction of *λυμαίνεσθαι*?
70. Explain the difference between *κατασκευὴ* and *παρασκευή*.
71. What observation is a Sybarite said to have made on the frugal meals and the valour of the Spartans?
72. Who was surnamed "the Achilles of Germany"?
73. Who are said to have had one solid bone instead of teeth?
74. What names did the Lacedæmonians apply to boys of different ages?
75. Give the derivation of *ἀπεστῶ* and *εὐεστῶ*.
76. What person in modern times did the *πρόξεινος* partly resemble?
77. What instances are given of attention among the ancients to ominous names?
78. Was the Ionian sea the same as the sea of the Ionians?
79. Who are meant by *Πότνιαι*?
80. Who was the last king of Athens?
81. What is *κτιστὸς* Ionic for?
82. What was the *ἀποβάθρη*?

83. What verbs compounded with *κατὰ* "against" are followed by a dative in our author?
84. What was the form of the herald's wand?
85. Give the date of the battle of Plataea?
86. What was the pancratium?
87. What was signified by the expression *οἱ ἐν τέλει*? Where was the word *τέλη* more peculiarly used?
88. Of what twofold construction does *prætendere* admit?
89. Who founded the dynasty of the Sassanidæ?
90. What great battle was fought at Ægos-potami?
91. What is the other form of *ἀσπαίρειν*?
92. What is the signification and the derivation of *παρχύειν*?
93. What observation has been made by Montesquieu as to the comparative prowess of northern and southern nations? What does Seneca state as to this point?

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ADDENDA.

To the abridged References in Vol. I. p. ix. may be added;—

- BU.* or *PV.* The author of the notes on "The Prometheus of Æschylus,"
London, 1831.
- GE.* Gesner.
- LO.* Professor Long's Summary of Herodotus.
- MI.* Mitford's History of Greece.
- RE.* Reiske.
- RI.* Richardson's Persian and Arabic Dictionary.
- RU.* Ruperti.
- SEA.* Seager's Abridgements of Viger, Hoogeveen, &c.

ALTERATIONS IN VOL. II.

- | | | | |
|---------|--------|---------------------|---------------------|
| p. 10. | n. 74. | for <i>πόλλου</i> | read <i>πολλοῦ</i> |
| p. 15. | l. 7. | — <i>ω</i> | — <i>ῶ</i> |
| p. 18. | n. 41. | — <i>insulsit</i> | — <i>indulsit</i> |
| p. 63. | n. 8. | — <i>οί</i> | — <i>οἶ</i> |
| p. 73. | n. 1. | — <i>᾽Ολυθον</i> | — <i>᾽Ολυθον</i> |
| p. 81. | l. 9. | — <i>ῆν.</i> | — <i>ῆν,</i> |
| p. 103. | n. 65. | — <i>ἀστραγάλοι</i> | — <i>ἀστράγαλοι</i> |
| p. 103. | n. 66. | add <i>L.</i> | |
| p. 239. | l. 8. | prefix <i>II.</i> | |
| p. 273. | l. 5. | for <i>ων</i> | read <i>ῶν.</i> |

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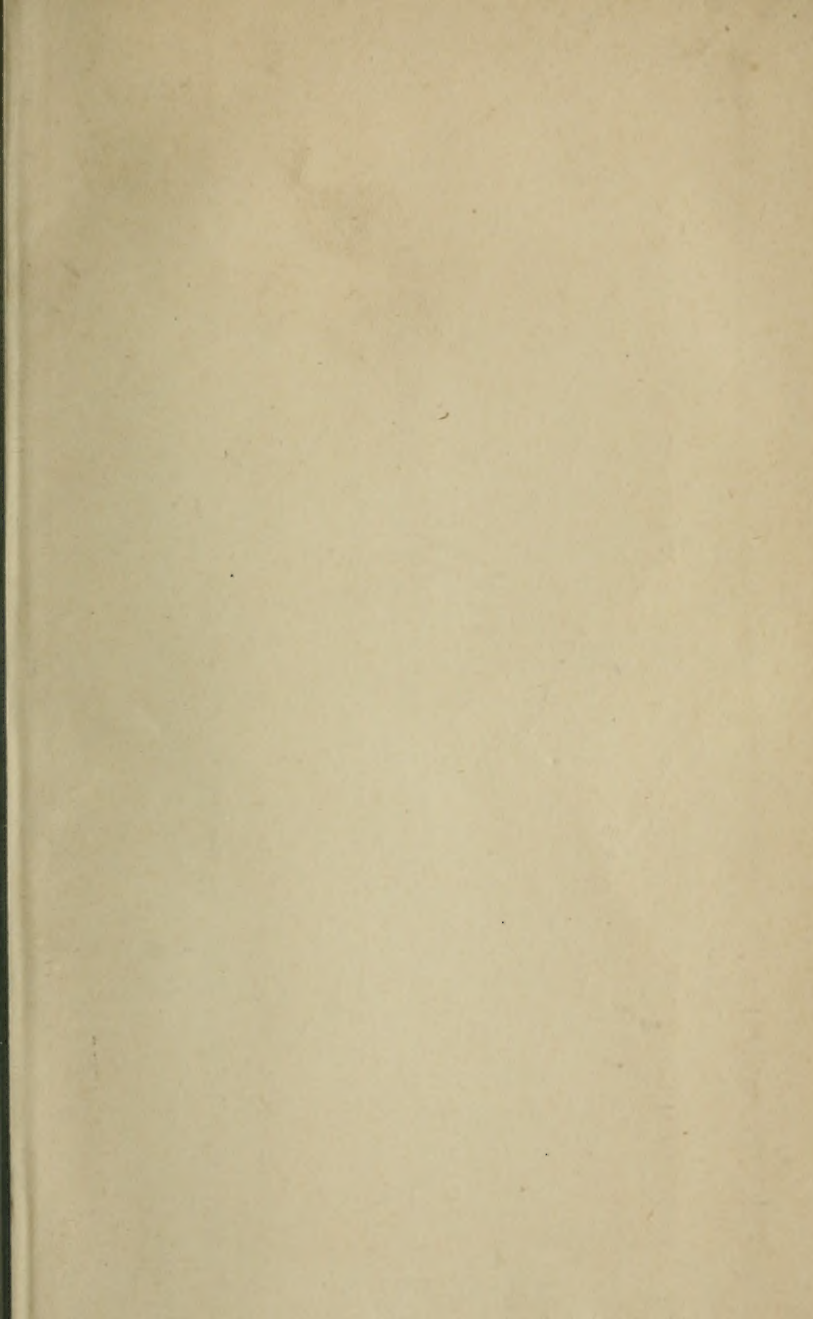
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